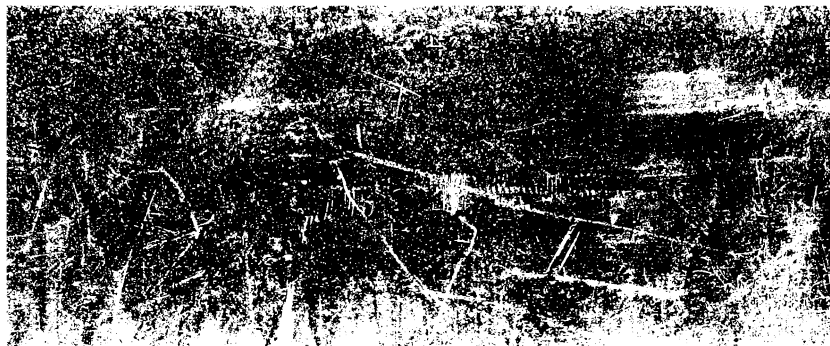


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VOLUME II

ARABIC MANUSCRIPTS.



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VOLUME II

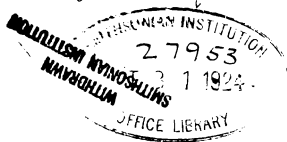
CATALOGUE OF THE
ARABIC MANUSCRIPTS
IN THE BŪHĀR LIBRARY

BY

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PREFACE.

It was stated in Volume I of the "Catalogue Raisonné of the Būhār Library" (*Calcutta*, 1921) that the cataloguing of the Arabic manuscripts had been begun in 1905 to 1906 by Maulavi Abul Khair Muhammad Yūsuf, and that what Shams-ul-'Ulamā' Dr. Hidāyat Husain was appointed to do was to revise and complete what the other had begun. A comparison of Maulavi Abul Khair Muhammad Yūsuf's and Shams-ul-'Ulamā' Dr. Hidāyat Husain's notices has shown that the Shams-ul-'Ulamā' had much more to do than revise and complete his brother-scholar's work : he had to write a new catalogue. I have therefore omitted Maulavi Abul Khair Muhammad Yūsuf's name from the title-page.

The manuscripts deserving of special mention on account of their excellence in calligraphy and illumination are :—Man Lā Yahduruhu'l Faḳīh (No. 60), Dalā'il al-Khairāt (No. 60), Munājāt Amir al-Mu'minin (No. 64), as-Sahifat al-Kāmila (Nos. 65, 66 and 68), al-Iḳbāl bi Ṣāliḥ al-A'māl (No. 75), al-Asfār al-Arba'a (No. 331), Kalimat Maknūna (No. 409), and Diwān 'Alī (No. 426).

From the point of view of uniqueness or rarity the following manuscripts, among others, deserve special mention :—Sharḥ Mishkāṭ al-Masābih (No. 35), Kurb al-Isnād (No. 49), Kifāyat al-Aṭṭhar (No. 51), Riyād as-Sālikin (No. 72), at-Ta'liqāt 'alā'l Hāshiya al-Khidriya (No. 91), Nahj al-Mustarshidin (No. 94), Anwār al-Malakūt (No. 95), at-Takdīsāt (No. 102), Miftāḥ as-Sarā'ir (No. 128), Sharḥ Zubdat al-Uṣūl (No. 146), Kanz al-Fawā'id (No. 181), Madārik al-Aḥkām (No. 183), al-Iktifā' fī Fadl al-Araba'at al-Khulafā' (No. 200), Is'āf Iḥwān as-Safā' (No. 201), al-'Umda (No. 203), Kitāb al-Yāqin (No. 204), al-Kashkūl fī mā Jarā 'Alā Āl ar-Rasūl (No. 205), Miftāḥ an-Najā' fī Manākiḥ Āl al-'Abā' (No. 208), Manākiḥ Ahl Bait (No. 210), Tarājim al-Huffāz (Nos. 252-253), Tabakāt al-Hanbaliya (No. 265), Zahr ar-Riyād (No. 269), al-Hāshiya 'Alā Hāshiyat al-Khatā'i (No. 401), Rasā'il Ibn al-'Amid (No. 412) and 'Ilām Nahj al-Balāgha (No. 413, II).

The Arabic collection cannot boast of possessing any MS. of an early age, but the following works may be of some interest for the students of Arabic palaeography :—

Name.	Date.
<u>Sharḥ Mishkāṭ al-Masābih</u> (No. 34) ..	A.H. 802 (?)
<u>Hāshiya 'Alā Sharḥ Mukhtasar al-Muntahā</u> (No. 138) ..	„ 845
<u>Az-Ziḥ al-Mulakhkhas</u> (No. 347) ..	„ C. 700
<u>Kitāb at-Taḥbīr</u> (No. 358) ..	„ 808
<u>Sharḥ Tajrid al-'Akā'id</u> (No. 452) ..	„ 899.

Shams-ul-'Ulamā' Dr. Hidāyat Husain has compiled his Catalogue on fuller lines than those of Volume I, devoted to the Persian

manuscripts. Biographies have been given; also references to earlier biographies, and to notices of manuscripts in other collections.

The following are references used: "Asiatic Society Cat." = Shams-ul-'Ulamā' Mirzā Ashraf 'Alī's Catalogue of the MSS. in the Asiatic Society of Bengal; "Bankipur Cat." = the "Maḥbūb al-Albāb" by Khān Bahādūr Maulavī Khudā Bakhsh; "Rampur List" = the hand-list of the Rampur State collection; "Hyderabad List" = the shorter hand-list of the Hyderabad State collection published in 1900, not the fuller list in two volumes published in 1916.

Our thanks are due to the Government of Bengal for placing the services of Shams-ul-'Ulamā' Dr. Hidāyat Husain at our disposal, and to the Government of India for their generous provision of the funds required.

J. A. CHAPMAN.

IMPERIAL LIBRARY, METCALFE HALL,
Calcutta, 17th December. 1923.

SCHEME OF TRANSLITERATION.

اَ = 'a, 'i, 'u.

آ = th.

چ = ch.

ر = h.

خ = kb.

ذ = dh.

ض = sh.

ص = s.

ض = d.

ط = t.

ظ = z.

م = 'a, 'i, 'u.

غ = gh.

ق = k.

SYNOPSIS OF CONTENTS.

[illegible]

Various Readings and Orthography of the Kur'ān.

No. 1.

fol. 51; lines 24; size $9\frac{3}{4} \times 7$; $7\frac{1}{2} \times 5\frac{3}{4}$.

كتاب التيسير

KITĀB AT-TAISĪR.

A well-known treatise on the seven principal "Readings" of the text of the Kur'ān, by أبو عمرو عثمان بن سعيد الداني القزطبي Abū 'Amr 'Uthmān bin Sa'id ad-Dānī al-Qurṭubī. He was born in Denia in Spain in A.H. 371, A.D. 981 and made the pilgrimage to Mecca in A.H. 397, A.D. 1006. He remained four months at Kairawān and a year at Cairo. On his return he settled in his native town and died there in A.H. 444, A.D. 1053. For details of the author's life see al-Makkari, Vol. I., p. 550; Yāqūt, Vol. II., p. 540; Wüstenfeld, Gesch. No. 197; Nöldeke Gesch. d. Qorān, p. 336; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 407.

Beginning:— الحمد لله المنفرد بالادام المتطول بالانعام الخ *

The author says in the preface that he composed the present short work on the seven "Readings" of the text of the Kur'ān at the request of his friends and pupils, and concerning each reading he quotes two reliable "narrations" of that "Reading." Before dealing with the "Readings" of the text of the Kur'ān, the author gives a short account of the "Seven Readers" of the text of the Kur'ān and some of their pupils.

For chapters of the work see Berlin Cat. No. 579.

For copies see Bodleian Cat. Vol. II., p. 87a; Cairo Cat. Vol. I., pp. 34, 40, 43; Gotha Cat. No. 550; India Office Cat. No. 41; Berlin Cat. Nos. 579-589; Brill's Cat. 1886, No. 319; Rosen, Marsigli Collection, No. 56; British Mus. Cat. pp. 696, 716, 3786; Br. Mus. Supp. No. 84; Rampur List, p. 46; Hyderabad List, Fann Tajvid Nos. 1 and 26; and Bankipur Cat. p. 95.

Lithographed, Dehli, A.H. 1328.

✓ Headings of chapters are in large character. The last folio has been supplied in a modern hand. Slightly injured by worms.

Written in Naskh. Not dated, apparently 14th century.

Commentaries on the Kur'an.

No. 2.

foll. 452; lines 29; size $14\frac{1}{4} \times 10$; $11 \times 7\frac{3}{4}$.

الكشاف عن حقائق التنزيل

AL-KASHSHĀF 'AN ḤAKĀ'IK AT-TANZĪL.

A well-known commentary on the Kur'an, by أبو القاسم محمود بن عمر الزمخشري Abū'l Kāsim Maḥmūd bin 'Umar az-Zamakhshari. He was born at Zamakhshar in Khawārizm in A.H. 467, A.D. 1074. The early part of his life was spent in travelling for the sake of study. He made the pilgrimage to Mecca, and on account of his lengthy sojourn there, he obtained the surname of *Jarallāh*, the neighbour of God. He died in the town of Jurjāniya in A.H. 538, A.D. 1143. He was a Mu'tazila and his commentary is full of the doctrines of the sect. For his life see Ibn Khallikān (Teherān edition) Vol. II., p. 197; Mir'at al-Janān, (library copy), Vol. II., fol. 163; Tāj at-Tarājim, p. 53; Nuzhat al-Alibbā', p. 469; al-Fawā'id al-Bahiya, p. 87; Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 289.

Beginning:—

الحمد لله الذي أنزل القرآن كلاماً مولفاً منظمًا الخ *

This commentary is well known in the Islamic world and is specially famous for the light that it throws upon the grammatical, rhetorical and philological aspects of the Kur'an. Ibn Khallikān, (Teherān edition), Vol. II., p. 198, says that "az-Zamakhshari began his preface with the words الحمد لله الذي خلق القرآن (praise be to God who created the Kur'an). But when his friends said to him, 'if you use the word خلق (created), no orthodox Muhammadan will use it', he changed the word خلق (created) to جعل which also according to Mu'tazila doctrines, means created, though this word has different significations to the orthodox people. Later on this word جعل was replaced by orthodox people to أنزل revealed." This work was completed in Rabi' II, A.H. 528, A.D. 1134. See Hāji Khalifa, Vol. V., p. 179.

For copies see Berlin Cat. Nos. 769-87; Paris Cat. Nos. 597-603; Munich Cat. Nos. 84-6; British Mus. Cat. pp. 62-7; British Mus. Supp. No. 104; India Office Cat. Nos. 52-6; Algiers Cat. Nos. 320-5; Aya Sofia Cat. Nos. 242-52; Kopruluzādah Cat. Nos. 124-37; Yeni Jāmi Cat. Nos. 84-91; Nūri Osmāniya Cat. Nos. 396-414; Cairo Cat. Vol. I., p. 189; Rampur List p. 38; Asiatic

Society's Cat. p. 4; Bankipur Cat. p. 638 and Hyderabad List, Fann Tafsīr, No. 7.

For supercommentaries see Ḥajī K̲halifa, Vol. V., pp. 179-198; and Berlin Cat. Nos. 788-799.

This work has been edited by W. N. Lees and Mawlavīs K̲hādīm Ḥusain and 'Abd al-Ḥai, Calcutta, 1856-59. Also printed with the glosses of 'Alī bin Muḥammad al-Jurjānī, Cairo, A.H. 1307.

Fol. 2 has been bound the wrong way round. Injured at the end by damp. Damage by worms commences from fol. 321 and goes on increasing up to the end. On the title page the MS. bears a few seals among which we observe the seals of Shāh Jahān also. The words of the Qur'ān are written in red ink, there are gold and coloured lines round the pages and the whole MS. has been bordered with modern paper.

Written in beautiful Naskḥ. Not dated, apparently 15th century.

No. 3.

fol. 197; lines 21; size $9\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

THE SAME.

An incomplete copy of the work noticed above.

It begins with the commentary on سورة الانفال and ends abruptly with the commentary on the verse رَمَى رِئَاثَهُ عَذَابٌ غَلِيظٌ.

The words of the Qur'ān are in red ink and the first two foll. are ornamented with gold and have a beautiful 'Unwān at the beginning.

Written in fine Naskḥ. Not dated, apparently 17th century.

No. 4.

fol. 438; lines 27; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 4$.

انوار التنزيل واسرار التأويل

ANWĀR AT-TANZĪL WA ASRĀR AT-TA'VĪL.

A most popular commentary on the Qur'ān by ناصر الدين عبد الله بن عمر بن محمد البیضارī Nāsir ad-Dīn 'Abdallāh bin 'Umar bin Muḥammad al-Baidāvī. He was born at Baidā, a little town in Fārs. His father, 'Umar bin Muḥammad, was a grand Kāḍī of that province. He himself held the Office of Kāḍī of Shīraz for a

considerable time. It is regrettable and surprising that there should be so great an uncertainty as regards the date of al-Baidāvi's death, whose name is universally familiar to all students of Arabic literature. According to *Tāj al-'Urūs*, Vol. V., p. 11, and *Iktifā' al-Kunū'*, p. 114, he died in A.H. 691, A.D. 1291; *Mir'at al-Janān* (library copy), Vol. II., fol. 313b, and *Ḥabīb as-Siyar*, Vol. III., juz' I, p. 77, place the date one year later, i.e. A.H. 692, A.D. 1292; *Tārīkh-i-Guzida* (Gibb Memorial edition), p. 118 calls him *Nasir ad-Dīn Abū Sa'd* (according to *Hāji Khalifa*, Vol. I., p. 469, *Abū Sa'id*) 'Abdallāh bin Muḥammad bin 'Alī al-Baidāvi; and gives A.H. 605, A.D. 1208, as the date of his death. *Miftāḥ-as-Sa'āda*, Vol. I., p. 436 mentioned two dates—A.H. 641, A.D. 1243, and A.H. 685, A.D. 1286; *as-Suyūṭī*, in *Bughyat al-Wu'at*, p. 286, points to A.H. 685, A.D. 1286, and A.H. 691, A.D. 1291. But in my opinion his death took place in A.H. 685, A.D. 1286, as this date is given by *Miftāḥ as-Sa'āda* (Vol. I., p. 436) on the authority of *aṣ-Ṣalāḥ aṣ-Ṣafadī* (d. A.H. 764, A.D. 1362) who again bases the authenticity of this date, A.H. 685, A.D. 1286, on the authority of *Najm ad-Dīn Sa'id ad Dehli*, nearest in point of time to al-Baidāvi. See also *Nuzhat al-Jalīs*, Vol. II., p. 88; *Subkī, Tabakāt al-Kubrā*, Vol. V., p. 59; *Rawdāt al-Jannāt*, p. 686; *Elliot History of India*, Vol. II., p. 252; *Bröckelmann, Gesch. d. Arab. Litter.* Vol. I., p. 416; *Rieu, Persian Cat.*, Vol. II., p. 823; and *Casiri, Eacuria Cat.*, No. 1296.

Beginning:—

* الحمد لله الذي نزل القرآن على عبده ليكون للعالمين نذيرا الع

This commentary is chiefly based on *az-Zamakhshari's* al-*Kashshāf*, but in it the author has added much matters in refutation of *Mu'tazilite* doctrines, and other matters drawn from other sources. It is the favourite commentary of the *Sunnīs* in the east. See *Hāji Khalifa*, Vol. I., p. 469.

For copies, see *Berlin Cat.* Nos. 817-823; *Leyden Cat.* Nos. 1676, 2696; *India Office Cat.* Nos. 70-93; *Madrid Cat.* No. 124; *Munich Cat.* No. 88; *Escuria Cat.* Vol. I., No. 1296; *Rampur List*, pp. 20-22; *Bankipur Cat.*, p. 11; *Asiatic Society's Cat.*, p. 1; and *Hyderabad List*, *Fann Tafsir* Nos. 30-34.

For glosses see *Hāji Khalifa*, Vol. I., p. 473; *Berlin Cat.* Nos. 835-869 and *Rampur List*, pp. 27-30

The work has been edited by *Fleischer* in 2 Vols., *Leipsic*, 1844-48; and in *Bulāk* with the supercommentary by *Shaiḫẓāda al-Khafājī*, A.H. 1283, A.D. 1866; and in *Constantinople*, A.H. 1303, A.D. 1885 (with the commentary of *Jalālāin* in the margin). It has been lithographed in *Lucknow*, A.H. 1282, A.D. 1865 and in *Bombay* A.H. 1277, A.D. 1860.

D.S. Margoliouth has translated and explained the commentary of al-Baidāvi on Sura II, called Sura al-ʿImrān, which is printed under the title of Chrestomathia Baidawiana, London, 1894.

The first 3 foll. have been recently added. Gold and blue lines are round the pages with a beautiful 'Unwān at the beginning. The verses of the Kurʿān are in red ink. The first and last foll. bear the seals of Sulaimān Jāh and Amjad ʿAlī.

Written in good Naskh. Not dated, apparently 16th century.

No. 5.

- foll. 208; lines 25: size 10 × 6; 8 × 4½.

الكاشية على انوار التنزيل

AL-HĀSHIYA ʿALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baidāvi's commentary on the Kurʿān (see No. 4) by عصام الدين ابراهيم بن محمد بن عريشة الاسفرائيني ʿIṣām ad-Dīn Ibrāhīm bin Muḥammad bin ʿArabshāh al-Isfrāʾīnī. He was a professor in the college built by Shāhrukh Mirzā in Hirāt during the reign of Sulṭān Ḥusain Baiḳarā, A.H. 873-911, A.D. 1468-1505. But owing to some reason or other he gave up the appointment and went to Bukhārā where he died in A.H. 944, A.D. 1537. See Habib as-Siyar, juz' III, Vol. III., p. 348; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 410.

Beginning:—

الحمد لله الرحمن الرحيم جاء ان يهدي الى صراط مستقيم قوله الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا الخ *

For copies see Berlin Cat. Nos. 836-7; British Mus. Suppl. No. 117; India Office Cat. No. 84; Aya Sofia Cat. Nos. 324-34; Rampur List, p. 27; Bankipur Cat., p. 125; Hyderabad List., Fann Tafsir No. 52; and Asiatic Society's Cat., p. 2.

The first 84 foll. are in one hand and the rest in another. The foll. are not in proper order; foll. 33-48 should come after fol. 24, fol. 49 after fol. 32, fol. 196 after fol. 194 and fol. 197 after fol. 195.

Wrongly designated on the title page as Rawḍāt al-Jannāt by Jamāl ad-Dīn al-Ḳarāmānī.

Written in ordinary Nasta'liq. Not dated, apparently 18th century.

No. 6.

fol. 402; lines 22; size $9\frac{1}{4} \times 4\frac{1}{4}$; $6\frac{3}{4} \times 3$.

الحاشية على أنوار التنزيل

AL-HĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baiḍāvī's commentary (see No. 4) of the Qur'ān, by ملا عبد الحكيم بن شمس الدين السيالكوتى 'Abd al-Ḥakīm bin Shāms ad-Dīn as-Siyālkūtī. He was born and brought up at Siyālkūt in the Punjab. He was the pupil of Mawlānā Kamāl ad-Dīn al-Kashmīrī and was regarded by his contemporaries as a most sound and perfect scholar. During the time of the Emperor Jahāngīr (A.H. 1014-1037, A.D. 1605-1628) he was teaching students in his native land, but in the Emperor Shāh Jahān's reign (A.H. 1037-1069, A.D. 1628-1659) he came to Dehli. The Emperor received him with marked consideration and favour, bestowed on him several villages as *Jā'igīr* and ordered him to teach students and compose books. He died on the 18th Rabī' I, A.H. 1067, A.D. 1656. Āzād Bilgirāmī in *Subḥat al-Marjān*, p. 66, has enumerated 15 works of this author. See *Khulāṣat al-Aṭhar*, Vol. II., p. 318; *Ḥadā'ik al-Hanafīya*, p. 401; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 417.

This copy is defective; two foll. are missing at the beginning. The first line of the MS. runs as follows:—

لا فرق بينهما فى اللغة الا انه قد يراد من التنزيل الانزال نجما نجما
على سبيل التدرج الخ *

In the preface of the lithographed copy we find that the author dwells upon the benevolence and justice of Shāh Jahān, to whom he dedicated this work.

For copies see India Office Cat. Nos. 90-1; Aya Sofia Cat. Nos. 301-2; Rāghib Cat. Nos. 140-1; Cairo Cat. Vol. I., p. 166; Asiatic Society Cat., p. 2; Rampur List, p. 28; Hyderabad List, Fann Tafsīr No. 53.

It has been lithographed, Dehli by Muḥammad 'Abd al-Majīd. Foll. 13-18, should come after fol. 10; and foll. 11 and 12 after fol. 18. Some foll. are missing after fol. 223 and after fol. 395. Two foll. are blank after fol. 12. The words of al-Baiḍāvī are introduced with the word قوله in red ink. Wrongly described on the first fol. as تفسير سورة طلاق. Slightly injured by worms. The MS. ends abruptly with the following words:—

قوله وانه يصح الخ على قوله ان الخلع

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 7.

fol. 593; lines 21; size $11\frac{1}{4} \times 7$; $8\frac{1}{2} \times 4$.

الحاشية على النوار التنزيل

AL-ḤĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A fragment of a supercommentary on al-Baidāvi's commentary known as Anwār at-Tanzīl (see No. 4) by شهاب الدين احمد بن محمد بن عمر الخفاجي المصري Shihāb ad-Dīn Aḥmad bin Muḥammad bin 'Umar al-Khafāji al-Miṣri. He first studied under his uncle, Abū Bakr ash-Shanawānī and then became a pupil of Shaikh al-Islām Muḥammad ar-Ramlī and other eminent 'Ulama of his time. After finishing his studies, he proceeded with his parents on a pilgrimage to Mecca. From there he came to Constantinople and soon became a Kāḍi in Romailia. Sultān Murād being convinced of his ability, appointed him a Kāḍi of Salonica. Later on he was given the Kāḍiship of Egypt, but owing to some reason or other he was dismissed from his post. He then undertook a journey to Constantinople. First he went to Damascus and then to Aleppo and from there he arrived at Constantinople. Yahā bin Zakariya, the chief *mufti* of the Capital, refused to receive him, but later on he became favourably disposed towards him and al-Khafāji was again given the Kāḍiship of Egypt. He died on the 12th Ramadān, A.H. 1069, 23rd May, A.D. 1658. For details of the author's life see *Khulāṣat al-Athar*, Vol. I., p. 331; his autobiography at the end of his work, called *Raiḥānat al-Alībbā*, p. 350; Wüstenfeld, *Gesch.* No. 571; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 285.

The MS. is imperfect at the beginning and the first words are:—

عن جرثم انه قيل ان في كلام المصنف رحمه الله اشارة الى ان التسمية
بفاتحة الكتاب من قبيل تسمية المكان الخ *

It contains only a portion of the glosses on *Sūrat al-Bakr*. For copies see *Yeni Cat. Nos.* 108-117; *Rāḥib Cat. Nos.* 103-110; *Algiers Cat. Nos.* 338-9; *Hyderabad List*, *Fann Tafsīr*, No. 35; and *Bankipur Cat.*, p. 473.

This suppercommentary is known by the name of 'Ināyat al-Kāḍi wa Kifāyat ar-Rāḍi and is published in 8 Vols. at Būlak, Egypt, A.H. 1283, A.D. 1866.

Wrongly designated on the top of the first fol. as حاشية تفسير سورة آل عمران.

Written in ordinary Nasta'liq in different hands. Not dated, apparently 18th century

No. 8.

fol. 30; lines 21; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

الحاشية على أنوار التنزيل

AL-HĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baiḍāvi's commentary (see No. 4) of Sūrat al-Ḥamd by عبد الرحيم الجونفوري Mullā Ḥamid bin 'Abd ar-Raḥīm al-Jawnpūrī. He was an eminent scholar of Jawnpūr. As he could not prosper in his native land, he came to Dehli where he was included by Shāh 'Ālam (A.H. 1173-1202, A.D. 1759-1788) among the learned men of his court. Later on he became a tutor of the prince Abū Naṣr Mu'in ad-Din Muḥammad (Akbar II, A.H. 1221-1253, A.D. 1806-1837). In the last part of his life, he returned to his native place where he died. See Tajallī Nūr, p. 93.

Beginning:—

* الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله الخ *

The author says in the preface that during his lectures on al-Baiḍāvi, he found that many commentators of it had not paid sufficient attention to some abstruse passages of the book and had remained very far from grasping the real sense of them. Consequently he had been led to prepare a supercommentary of al-Baiḍāvi in order to explain the more subtle and difficult points of the said work.

Half of fol. 10a and the whole of fol. 10b are blank. The last six foll. have been replaced, evidently not long ago.

Written in Nasta'liq. Not dated, apparently 18th century.

No. 9.

fol. 406; lines 25; size $14 \times 9\frac{1}{2}$; $10\frac{1}{2} \times 6$.

جامع التفسير

JĀMI' AT-TAFĀSĪR.

A fragment of a commentary on the Qur'ān, imperfect both at the beginning and at the end.

Beginning:—

البلدة اخير بمكة كل شى فقال وله كل شى اى جميع الاشياء داخلة فى

ربوبيته الخ *

On fol. 1b سورة القصص commences and its commentary runs as follows:—

هذه السورة مكية كلها قاله الحسن و عطاء و عكرمة و مقاتل فيها من المدني
الذين أتينا هم الكتاب من قبله الى لا ينبغي الجاهلين قيل نزلت بين
مكة و الجحفة الخ *

It ends abruptly with the commentary on the Sūra الشمس

and the concluding words of the MS. are: —
وهذان مادتان مختلفان لا تسبق احدهما

A note, in red ink, in a hand differing from that of the MS. on the top of the first extant fol. of this commentary, calls it جامع
Jāmi' at-Tafsīr known as Tafsīr Shāhī.

There is in the Rampur Library a commentary on the Kūr'ān entitled Tafsīr Shāhī. Unfortunately that commentary is also incomplete and covers the first three chapters. Its author is Ahmad bin 'Abd Muḥammad bin Sulṭān 'Alī bin Faṭḥallāh al-Badakhshī. It was written in A.H. 1057, A.D. 1647; as the chronogram شاة تفسیر in the following passages of the preface indicates:—

سميت هذا التفسير بتفسير شاه و شاه تفسیر و هما التابيطان الذان نظمتهما
في وزن الرباعي *

مي گفت یکی مرا که تاریخ بجز تفسیر شاه را گفتم که همو
تفسیر شاه یک عددی کم آمد گفت این دل من شاه تفسیر بگو

Shāh 'Abd al-'Azīz in his work, Tuḥfa Iṭḥnā 'Ashariya, p 233 also cites Tafsīr Shāhī.

The verses of the Kūr'ān are sometimes written in red ink, and sometimes overlined with red ink. In foll. 67-68a, 69-70, and 285b-287 the copyist leaves larger space between the lines than usual in the MS. One volume of the MS. seems to have been completed on fol. 26a and another on fol. 260a, because from foll. 27b and 261b the commentary commences with the usual headings of a new volume. Foll. 26b, 27a, 260b and 261a are blank but without causing any break in the MS. Slightly injured by worms.

Written in Nasta'liq. Not dated. C. 18th century.

No. 10.

foll. 221; lines 17; size $6 \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

تفسیر سورة یوسف

TAFSĪR SŪRAT YŪSUF.

A commentary on the 12th Sūra of the Kūr'ān, called Sūra Yusuf, containing also an account of the prophet Yūsuf.

Regarding its author, Dr. Loth, in his Catalogue of the India

Office, No. 114, says, "It is ascribed to the celebrated Ghazālī (d A.H. 505)." On fol. 135a the author mentions as his own work the Kitāb al-Ahyā' (admitted on all hands to be a work of al-Ghazālī); so there can be no doubt that the book under notice was, indeed, written by that al-Ghazālī. His full name was حجة الاسلام هُجَّاتُ بْنُ إِسْلَامٍ مُحَمَّدُ بْنُ مُحَمَّدٍ الْغَزَالِيُّ Zain ad-Dīn Abū Ḥamid Muḥammad bin Muḥammad al-Ghazālī. He was born in A.H. 450, A.D. 1059 (not in A.H. 441, A.D. 1049 as given by Huart in his History of Arabic Literature, p. 265) at Ghazāla, a dependency of Tūs in Khurāsān. After studying in his native land, he went to Jurjān for further studies and then proceeded to Naisābūr where he sat at the feet of the Imām al-Haramain Abū'l Ma'ālī 'Abd al-Malik al-Juwainī, died, A.H. 478, A.D. 1085 (for his life see De Slane, Ibn Khallikān, Vol. II., p. 120), under whose instruction he became a profound scholar. After the death of his master he attached himself to the famous Vizir Nizām al-Mulk (for his life see De Slane, Ibn Khallikān, Vol. I., p. 413) who in A.H. 484, A.D. 1091 (not in A.H. 446, A.D. 1054 as written by Huart, p. 265) appointed him as the Principal of the Nizāmiya College at Baghdād. But in the month of Dhū'l Ka'da, A.H. 488, November, A.D. 1095, he gave up all the occupations in which he had been hitherto engaged and gave himself up to asceticism and dervishhood. He then undertook the pilgrimage to Mecca and, on his return, proceeded to Syria and stopped for sometime at Damascus. He then set out for Jerusalem, where he applied himself with ardour to the practices of devotion and visited the holy monuments and venerated spots of that sacred ground. He next passed on to Egypt and remained for some time at Alexandria, and finally returned to his native land, where he died in A.H. 505, A.D. 1111.

The word Ghazālī is also pronounced with double Z as Ghazzālī. De Slane in the translation of Ibn Khallikān's Biographical Dictionary, Vol. I., p. 80 says, "*Ghazzālī* is a derivative from *Ghazzāl* (cotton spinner), formed after the system generally followed by the people of Khawārizm and Jurjān, who form *Kaşşār* (a fuller) from *Kaşşārī*; and form *'Atfār* (a druggist) from *'Atfārī*. Some pronounce Ghazālī with a single Z, deriving it from *Ghazāla*, the name of a village in the dependencies of Tūs; but this pronunciation differs from the one in general use, though as-Sam'ānī has adopted it in his Ansāb." For his life, see Ibn Khallikān (Teherān edition) Vol. II., p. 37; Subki, at-Tabakāt al-Kubrā, Vol. IV., pp. 101-182; Yāqūt, Mu'jam al-Buldān, Vol. III., p. 560; Nafahāt al-Uns, p. 422; Gosche, Ghazzālī's Leben und Werke, in Abhandlungen der Berliner Akademie, 1858, pp. 239-311; Munk, Mélanges de philosophie, p. 336; Schefer Chrestoma-

this Persane, Vol. II., p. 212; Huart, History of Arabic Literature, p. 263; Nicholson, Literary History of Arabs, p. 338; Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 419; and Macdonald, Development of Muslem Theology, pp. 215-241.

Beginning:—

الحمد لله الذي شهد المكنات بوجدانيته الع *

In Rampur List, p. 31, this commentary is named ad-Durr al-Baidā.

For copies see India Office Cat. No. 114; Hyderabad List, Fann Tafsir, No. 6; Rampur List, p. 31.

The verses of the Kur'an are marked partly with red and partly with black ink. Slightly worm-eaten.

Written in Naskh. Not dated, apparently 17th century.

Copyist عمر بن المرحوم المغفور علاء الدين ساكن تصبأ امن اباد.

No. 11.

* foll. 102; lines 16; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$.

الدر العظيم في فضائل القرآن العظيم

AD-DURR AN-NAẒĪM FĪ FAḌĀ'IL

AL-KUR'ĀN AL-'AZĪM.

A treatise on the excellence and the mystic virtues of the Kur'an by محمد بن احمد بن سهيل الجوزي المعروف بابن الخشاب Muḥammed bin Aḥmad bin Suhail al-Jawzi known as Ibn al-Khashshāb. He flourished in A.H. 650, A.D. 1252. See Brockelmann, Vol. I., p. 414. In Madinat al-'Ulūm, fol. 181a, this work is attributed to 'Afif ad-Dīn Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al-Yāfi'i ash-Shāfi'i, died, A.H. 767, A.D. 1365 or A.H. 768, A.D. 1366. See for his life No. 196. But Ellis in his Cat. of the Printed Books, Br. Mus., Vol. II., p. 140 says that it is wrongly ascribed to 'Abdallāh bin As'ad al-Yāfi'i.

Beginning on fol. 47b:—

الحمد لله الذي اطلع من آفاق كتابه العزيز الع *

For copies see Berlin Cat. No. 452; Leyden Cat. No. 2195; Paris Cat. No. 643; Derenbourg, No. 1329; and Bankipur Cat. p. 272. See also Ḥāji Khalifa, Vol. III., p. 197.

Printed, Cairo 1880; and lithographed, Lucknow, 1885.

The MS. is incomplete and ends abruptly with these words:—

نقيه او واعظ او متكلم قبل قوله و اثر في القلوب تأثيرا عظيما قوله تعالى *

Foll. 91-102 are a little defective on account of the pasting of some strips of paper over the writing. Foll. 1-45a contain a commentary in Persian by Burhān bin Shihāb ad-Dīn 'Abdallāh al-Jāmī on an-Nasafi's treatise called al-Aḡā'id. Foll. 45b-46a are blank but without causing any break in the MS. Foll. 46b-47a contain no text but the names of the owners.

Written in Nasta'liq. Not dated. C. 19th century.

No. 12.

fol. 454 ; lines 19 ; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3$.

الاتقان في علوم القرآن

AL-ITKĀN FĪ 'ULŪM AL-ḲUR'ĀN.

A work on the exegetic Sciences of the Ḳur'ān by أبو الفضل

Abū'l Faḍl Jalāl al-Dīn 'Abd al-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī. He belonged to a Persian family who had been residing for three hundred years at Suyūṭ in Upper Egypt ; but he himself was born at Cairo in A.H. 849, A.D. 1445. He studied under renowned teachers in every branch of Islamic learning. In A.H. 869, A.D. 1464 he went on the pilgrimage to Mecca. On his return, through the influence of his master, 'Alam ad-Dīn Bulḳinī, he was appointed the senior professor of jurisprudence at the Shaikhūniya Madrasa at Cairo. He lost his post in A.H. 906, A.D. 1501. On the death of Ibn Ballān, the successor to his professorial chair, the same appointment was again offered to him, but he refused it. He died in retirement on 18th Jumādā I, A.H. 911, 17th October, A.D. 1505.

as-Suyūṭī most probably wrote a larger number of books than any other Islamic writer. Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., pp. 143-158 contains the names of three hundred and sixteen works written by as-Suyūṭī. Flügel (*Hāji Khaliḥa* Vol. VI., p. 666) has drawn up a list mentioning five hundred and sixty one of his works.

An autobiography of the author will be found in Ḥusn al-Muḥādara, Vol. I., pp. 153, 203 and Vol. II., p. 65. Also consult al-Khiṭaṭ at-Tawfiḳiyya al-Jadida, Vol. XII., p. 105 ; at-Ta'liḳāt as-Saniyya 'Ala'l Fawā'id al-Bahīya, p. 11 ; Wüstenfeld, *Gesch.* No. 506 ; Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 143 ; and Goldziher, *Sitzungsberichte der Wiener Akademie*, LXIX (1871), p. 28.

Beginning :—

الحمد لله الذي انزل على عبده الكتاب •

This work was completed by the author in A.H. 879, A.D. 1473.

For copies see Berlin Cat. Nos. 423–24; Leyden Cat. No. 1096; Paris Cat. Nos. 656–8; Aya Sofia Cat. No. 63; Algiers Cat. No. 314; Cairo Cat., Vol. I., p. 120; Rampur List, p. 19; Bankipur Cat., p. 9; and Asiatic Society Cat., p. 1.

This work has been edited by Mawlavis Basheerood-Deen and Noorul Haqq, with an analysis by A. Springer in the Bibliotheca Indica, Asiatic Society of Bengal, 1852–54, and also in Cairo, A.H. 1278 (A.D. 1861) and in A.H. 1306 (A.D. 1888).

Foll. 1–9 are somewhat worm-eaten, foll. 2b, and 3b are completely pasted over with thin paper. Marginal corrections are occasional. It has been compared with the original from which it has been copied. Stained with damp.

Written in Naskh. Dated A.H. 1067.

Commentaries upon the *Kur'ān* according to the *Shi'a* School.

No. 13.

foll. 309; lines 21; size $10\frac{1}{4} \times 7$; $6\frac{3}{4} \times 4\frac{1}{4}$.

تفسير الامام جعفر الصادق

TAFSĪR AL-IMĀM J'FAR AṢ-ṢĀDIK.

A commentary on the *Kur'ān*, by محمد جعفر الصادق بن محمد الباقر بن علي بن الحسين بن علي al-Imām Ja'far aṣ-Ṣādiq bin Muḥammad al-Bākir bin 'Alī bin al-Ḥusain bin 'Alī. He was born at Madina in A.H. 80, A.D. 699 or A.H. 83, A.D. 702 and died, according to Ibn Kṭaiba, Kitāb al-Ma'ārif, p. 110, in the same city in the reign of Abū Ja'far al-Manṣūr (A.H. 136–158, A.D. 754–775) in A.H. 146, A.D. 763, or according to other biographers in A.H. 148, A.D. 765. He is reckoned as the *sixth Imām* and was very famous for his learning. See Kitāb al-Ma'ārif, p. 110; Mir'at al-Janān (library copy), Vol. I., fol. 102b; Ibn Khallikān (Teheran edition), Vol. I., p. 112; Khazinat al-Aṣfiyā', Vol. I., p. 37; Safinat al-Awliyā', p. 25; Tārikh Guzida (Gibb Memorial edition), p. 205; and Rawdāt al-A'imma, p. 140.

The commentary is preceded by an introduction, foll. 1 to 9a, treating in general the various useful subjects connected with the meaning of words and with the abrogated and abrogating verses of the *Kur'ān*.

The introduction begins:—

تفسير الكتاب المجيد المنزل من عند العزيز الحميد على محمد النبي
الرشيد الخ *

The commentary begins on fol. 9b as follows:—

فاتحة الكتاب مدنية وهي سبع آيات بسم الله الرحمن الرحيم قال حدثني
ابي عن محمد بن ابي عمير عن النضر بن سويد عن ابي بصير عن ابي
عبد الله الخ *

This commentary is narrated by Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī on the authority of his father and others from the said Imām. an-Nu'mānī was a pupil of Muḥammad bin Ya'qūb al-Kulainī who died in A.H. 328, A.D. 939 or A.H. 329, A.D. 940 (vide *Rawdāt al-Jannāt*, p. 550) and was a recognised authority on Hadīth. He died in Syria. For other particulars of his life see *Amī al-Āmil*, p. 58; *Muntaha'l Makāl*, p. 252; *Shu-Ḍhūr al-Ik'yān*, Vol. II., fol. 17; and *Rawdāt al-Jannāt*, p. 555.

Dr. Loth in his catalogue of the India Office, No. 50, states that Abū'l Hasan 'Alī bin Ibrāhīm (bin Hāshim al-Kummī), who flourished in the fourth century, is the author of a commentary founded chiefly on the alleged sayings of Imāms Abū Ja'far (Muḥammad Bākir) and Abū 'Abdallāh (Ja'far aṣ-Ṣādiq). The general description of the book, which is given in the said catalogue, shows that the MS. under notice is identical with that of the India Office, and I am of opinion that the narrator of the commentary is Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī and not 'Alī bin Ibrāhīm bin Hāshim al-Kummī as supposed by the learned doctor. No doubt al-Kummī is also an author of a commentary which begins as follows:—

الحمد لله الواحد الاحد الصمد المتفرد الذي لا من شى كان ولا من
شى خلق الخ *

But his commentary is not founded on the authority of Imām Ja'far. See *Kaṣḥf al-Hujub*, p. 131. The only commentary which is composed on the sayings of the said Imām is by an-Nu'mānī. See *Kaṣḥf al-Hujub wa'l Astār*, p. 130; and also *Bihār al-Anwār*, Vol. I., p. 7, in which the author, Muḥammad bin Muḥammad at-Takī al-Majlisī, has included this whole commentary in the 19th Vol. of the said book which deals with *Kitāb al-Ḳur'ān*.

For copies see India Office Cat. No. 50; and Asiatic Society Cat., p. 2.

This MS. is much worm-eaten and papers have been pasted on many foll. The text of the *Ḳur'ān* is marked with red line.

Written in ordinary Naskh. The Colophon runs thus:—

قد وقع الفراغ من تسويد هذا الكتاب المبارك ضحوة يوم السبت
الخامس عشر من جمادى الآخرة ختم الله بالخير والظفر سنة الف وتسعة
عشر من الهجرة على صاحبها السلام على يد الفقير الى رحمة رب الغني
الروف الرحيم محمد قاسم بن شيخ ابراهيم حامد الله على نعمائه و شاكرا
لآلته و صلى الله على رسوله محمد و آله الطيبين الطاهرين و سلم تسليما *

No. 14.

fol. 307; lines 17; size $9\frac{1}{2} \times 64$; $6\frac{3}{4} \times 4$.

تفهم الامام العسكري

TAFSĪR AL-IMĀM AL-'ASKARĪ.

A commentary on the *Qur'ān* by محمد بن علي بن محمد al-Imām al-Ḥasan bin 'Alī bin Muḥammad al-'Askarī. He was born at Madīna in A.H. 231, A.D. 845 or A.H. 232, A.D. 846 and died, A.H. 260, A.D. 874. He is considered by the Shī'a theologians as the *eleventh Imām*. See for his life Ibn Kḥallikān (Teheran edition), Vol. I., p. 147, Mir'at al-Janān (library copy), Vol. I., fol. 217; Tārīkh Guzida, p. 207; and Safinat al-Awliya', p. 29.

Shī'a scholars differ in opinion about the authorship of the present commentary. Some authorities consider it to be fraudulently attributed to the said Imām, while trustworthy authorities, like Abū Ja'far Muḥammad bin 'Alī bin Bābūya al-Kummī, known as *ash-Shaikh aṣ-Ṣadūk*, d. A.H. 381, A.D. 991 (see for his life No. 50) and others believe it to be the work of the said Imām. al-Majlisī in his famous work *Biḥār al-Anwār*, Vol. I., p. 9, has also supported the latter view and said that the commentary is one of the known and reliable books and that many learned scholars profusely quoted from it. See also *Muntaha'l Makāl*, p. 288; *Kaṣf al-Hujub Wa'l Astār*, p. 129. Shāh 'Abd al-'Aziz ad-Dehlavī, in *Tuḥfa Ithnā 'Ashariya*, p. 119, considers it to be a spurious work.

The MS. is defective at the beginning and begins abruptly as follows:—

يزدي على ظهر الارض و ان السعادة فيه تصدوه لفضله الخ *

The beginning of the commentary of *Sūrat al-Ḥamd* on fol. 10a runs thus:—

الحمد لله رب العالمين قال الامام عليه السلام جاء رجل الى الرضا عليه السلام
وقال يا ابن رسول الله اخبرني عن قوله تعالى الحمد لله رب العالمين ما
تفسيره الخ *

For copies see Hyderabad List, Fann Tafsir, No. 112.

It has been lithographed in Teheran under the editorship of
Yûsuf bin Ibrâhîm al-Kajûrî A.H. 1268 (A.D. 1851).

The 6 foll. of the MS. at the beginning are much defective.
Two foll. are annexed at the end of the MS., which contain a dis-
cussion about the authorship of the commentary.

Written in fine Naskh. The colophon runs thus :—

فرغ من كتابة التفسير العزيز اضعف عبادة الله المحتاج الى رحمة ربه
محمد بن شيخ احمد بن پير احمد المشهدي غفر ذنوبه وستر عيوبه في غرة
شهر محرم الحرام سنة احدى وخمسين وتسعمائة بدار الكزن قزوين *

No. 15.

foll. 454 ; lines 33 ; size $14 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

مجمع البيان لعلوم القرآن

MAJMA' AL-BAYÂN Li 'ULŪM AL-KUR'ÂN.

Vol. I.

The first volume of a commentary on the Kūr'an by
أبو علي الفضل بن الحسن بن الفضل الطبرسي Abū 'Alī al-Faḍl bin
al-Hasan bin al-Faḍl at-Tabarsī. He was an eminent and reliable
'Ulama of the Shī'a sect. He went from Mashhad to Sabzāwār
in A.H. 523, A.D. 1128 where he remained till his death in A.H.
548, A.D. 1153. See Muntaha'l Maḳāl, p. 241 ; Aml al-Āmil, p.
56 ; Shudhūr al-'Ikyān, Vol. I., fol. 534 ; Rawdāt al-Jannāt, p.
512 ; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 405.

Beginning :—

الحمد لله الذي ارتفعت عن مطارح الفكر جلالة الخ *

Hājī Khalifa, Vol V., p. 400, has wrongly assigned the author-
ship of this book to Abū Ja'far Muḥammad bin al-Hasan bin 'Alī
at-Ṭusi, who died in A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067
(see No. 52) and not in A.H. 561, A.D. 1165 as given by him.

For copies see India Office Cat. Nos. 61-3 ; British Mus.

Cat. p. 671; Bodl. Cat. Vol. I., p. 50; Rampur List, p. 40; Asiatic Society, Govt. Collection Nos. 889-890; Hyderabad List, Fann Tafsīr, Nos. 15-16; and Bankipur Cat., p. 767.

The first two pages of the MS. are decorated with a beautiful 'Unwān at the beginning. Throughout the MS., on the margins, there are gold lines placed between coloured lines. Foll. 2 and 3 are somewhat damaged in the middle. Qur'ān verses are written in red ink. This volume ends abruptly with the commentary of the last but a few verses of سورة يوسف. It bears the seal of Wājīd 'Alī Shāh.

Written in elegant Naskh. Not dated. C. 18th century.

No. 16.

fol. 453; lines 33; size $14 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{4}$.

THE SAME

Vol. II.

The second volume of the work noticed above. This volume is a commentary on the remaining part of the Qur'ān up to the end, by the same author.

Beginning:—

الرسول و الذين آمنوا معه متى نصر الله الا ان نصر الله قريب وهذا

يعيد الخ •

The lower part of fol. 1a is blank, as the commentary on Sūra Yūsuf ends here. There are similar blank spaces on foll. 75a, 173b and 262b. On fol. 1b begins the commentary on Sūra ar-Ra'd سورة الرعد with the following line:—

الحمد لله رب العالمين والصلوة والسلام على محمد وآله الطاهرين الاخير

سورة الرعد الخ •

Foll. 174a, 263a, 356b and 357^a are blank. At the end there is an index of all the Sūrah's. This volume also has the seal of Wājīd 'Alī Shāh, the last King of Oudh.

The two volumes constitute a complete and apparently correct copy of this work. Both the volumes have been lithographed at Teheran.

Written in the same hand and same year as the preceding volume.

No. 17.

fol. 537 ; lines 26 ; size $10\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

جواهر الجامع

JAWĀMI' AL-JĀMI'.

A commentary on the *Kur'ān* by ابرعلى الفضل بن الحسن
 Abū 'Alī al-Faḍl bin al-Ḥasan bin al-Faḍl
 al-Ṭabarsī, died, A.H. 548, A.D. 1153. For his life see No. 15.

Beginning :—

الحمد لله الذي اكرمنا بكتبه الكريم و من علينا بالسبع المثاني و القرآن

العظيم الخ •

The author says in the preface that, after writing *Majma' al-Bayān*, he read for the first time az-Zamakhsharī's *al-Kashshāf*, and took extracts from it, which he published as a separate book under the title *al-Kāfi ash-Shāfi*. Finally, at the request of his son Abū Naṣr al-Ḥusainī, when the author's age passed 70, he combined the contents of both his works in a more abridged form and named it *Jawāmi' al-Jāmi'*. Sometimes this work is also designated as *Jāmi' al-Jawāmi'*. Hājī Khalifa, Vol. V., p. 401, wrongly attributes the work to Abū Ja'far Maḥammad bin al-Ḥasan bin 'Alī at-Tūsī (died, A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067, see No. 52, and not in A.H. 561, A.D. 1165 as given by Hājī Khalifa).

The author, regarding the period of composition, says in the epilogue as follows :—

هذا آخر كتاب جواهر الجامع و لله الحمد و الشكر على تائيد و تشديد
 أولا و آخر متواليا و متواترا و كان ابتدائي بتأليفه سنة اثنين و اربعين
 و خمسمائة في يوم السبت الثامن عشر من شهر صفر فراغني منه بعون الله
 منه لست بيقين من المحرم الشهر الثاني عشر في مدة شهر العام *

For copies see India Office Cat. No. 64.

It has been lithographed at Teheran.

The verses of the *Kur'ān* from the beginning up to fol. 13a are written in red ink, and after that they have been written in black ink, but marked with a red line. The MS. contains many marginal notes.

Written in fair Naskh. Dated A.H. 1082.

No. 18.

fol. 398; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كُتِبَ الْعُرْفَانُ فِي فِئَةِ الْقُرْآنِ

KANZ AL-‘IRFĀN FĪ FIKH AL-KUR’ĀN.

A commentary on the Qur’ān by **أبو عبد الله محمد بن جلال** Abū ‘Abdallāh Miqdād bin Jalāl ad-Dīn ‘Abdallāh as-Suyūrī al-Asadī al-Hillī. He was a pupil of ash-Shahīd Muḥammad bin Makkī, died, A.H. 786, A.D. 1384. He is the author of many works. He composed his work *Sharḥ Nahj al-Mustarshidin* in A.H. 792, A.D. 1389. The date of his death is not known. See *Aml al-Āmil*, p. 71; *Shudhūr al-‘Iqyān*, Vol. II., fol. 428; *Rawdāt al-Jānnat*, p. 566; and Brockelmann *Gesch. d. Arab. Litter.*, Vol. II., p. 199.

Beginning :—

الحمد لله الذي أنزل على عبده الكتاب لكل شئ تبیاناً وجعله لتصدق
نبوته وتأييد رسالته معجزاً وبرهاناً عليه •

It is a commentary of those verses of the Qur’ān which deal with injunctions and prohibitions. See *Kashf al-Hujub wa’l Astār*, p. 475.

For copies see Hyderabad List, Fann Tafsīr, No. 93.

The verses of the Qur’ān are marked with red lines. The upper part of each fol. has been pasted over with a different kind of paper. The last fol. has been recently replaced.

Written in fair Nasta’līq. Not dated. C. 19th century.

No. 19.

fol. 368; lines 20; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

نور الثقلين

NŪR ATH-THAQAŁAIN.

Vol. I.

The first volume of the commentary on the Qur’ān by **عبد** ‘Abd ‘Alī bin Jum‘at al-‘Arūsī al-Ḥuwaizī. He was an inhabitant of Shīrāz and a pupil of Bahā’ ad-Dīn al-‘Āmilī (died, A.H. 1030, A.D. 1620). The date of his death is not known. See *Aml al-Āmil*, p. 48; *Shudhūr al-‘Iqyān*, Vol. II., fol. 353; *Najūm as-Samā’*, p. 98; *Rawdāt al-Jānnat*, p. 358; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 412.

Beginning :—

الحمد لله الذي نزل القرآن على عبده ليكون للعالمين نذيرا *

This work is based on different reliable sources, such as Tahdhīb al-Ahkām by Abū Ja'far Muḥammad bin al-Hasan bin 'Alī at-Tūsī, died, A.H. 458, A.D. 1065, or A.H. 460, A.D. 1067, see No. 52, Kitāb al-Ihtijāj by Aḥmad bin 'Alī at-Tabarsī, Majma' al-Bayān and so on. This commentary is in four volumes and our copy contains the commentary of the Qur'ān from the beginning up to the end of Sūrat al-An'ām.

For copies see India Office Cat. No. 106.

Foll. 11-14 are missing, and fol. 37 has been bound by mistake in a wrong way. There are seals of Amjad 'Alī Shāh and others. Marginal corrections are occasional.

Written in ordinary Naskh. The colophon runs thus :—

تم الجزء الاول من نور الثقلين من تاليف الشيخ الفاضل والمحقق
المدقق الكامل رحمه الله بحرمته النبى شيخ عبد على بن جمعة العروسي
الحوزي غفر الله له ولوالديه ولجميع المؤمنين والمؤمنات الاحياء منهم
واموات * * * فى سنة ست وستين بعد الالف من الهجرة النبوية
المصطفوية اللهم اغفر لكاتبه وماله *

No. 20.

fol. 395; lines 12; size $9 \times 6\frac{1}{8}$; $7 \times 4\frac{1}{2}$.

زين الفتى في تفسير هل آتى

ZAIN AL-FATĀ FĪ TAFSĪR HAL ATĀ.

A commentary on the Sura of the Qur'ān, سورة هل آتى, by
أبو محمد أحمد بن محمد بن علي العاصمي Abū Muḥammad Aḥmad
bin Muḥammad bin 'Alī al-Āṣimī.

It begins abruptly :—

وسماته اصدق السمات واعلم اركى الاصول الخ *

The author says in the preface that after finishing his commentary on the Sūra ar-Raḥmān, he composed the present book at the request of his friends. Foll. 2b-13a contain traditions regarding the excellence of 'Alī bin Abī Ṭālib. The work is divided into ten chapters as follows :—

الفصل الاول في ذكر الغزول و عدد آيات السورة و حروفها Fol. 13b
و كلماتها و ثواب قاريها

الفصل الثاني في ذكر اعراب هذه السورة و وقوفها Fol. 38a

الفصل الثالث في ذكر بعض فوائد هذه السورة على وجه Fol. 41b

الايجاز و الاختصار

الفصل الرابع في ذكر نظم هذه السورة و تلغيق آياتها و خصائصها Fol. 63a

الفصل الخامس في ذكر مشابه المرتضى سلام الله عليه Fol. 81a

الفصل السادس في ذكر اسامي المرتضى سلام الله عليه Fol. 354a

الفصل السابع في ذكر خصائص المرتضى سلام الله عليه

الفصل الثامن في ذكر خصائص السبطين

الفصل التاسع في فضائل اهل البيت و العترة

الفصل العاشر في فضائل الصحابة

The last four chapters do not exist in the present copy. Foll. 386b and 387a are left blank. The latter part of the MS. is worm-eaten.

Written in ordinary Naskh in different hands. Dated A.H. 1271.

Traditions.

No. 21.

fol. 290 ; lines 7 ; size $7\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

شمائل النبي

SHAMĀ'IL AN-NABĪ.

A collection of Traditions concerning the person, manners and character of the Prophet by ابر عيسى محمد بن عيسى الترمذي Abū Isā Muhammad bin 'Isā at-Tirmidhī. He was born at Būgh near Tirmidh, a small town on the bank of the Oxus in Central Asia. He studied Traditions under al-Bukhārī (died, A.H. 256, A.D. 869) and travelled all over the Islamic countries in search of Traditions. He died in his native land in A.H. 279, A.D. 892. About the pronunciation of the word Tirmidh, Dr. Slane in his translation of Ibn Kḥallikān, Vol. II., pp. 602 and 679 says : " The word *Tirmidh* is pronounced differently. Some say *Turmudh*, and some *Tirmidh* ; the inhabitants themselves pronounce it *Tarmidh* ; the pronunciation which was long familiar to us was *Tirmidh* ; but persons, who pretend to exactness and possess information on the subject, pronounce it *Turmudh*. Each of these pronunciations has its partisans,

who give reasons in support of their respective opinions." See also Sam'ānī, *Kitāb al-Ansāb* (Gibb Memorial Series), p. 1056 and Yāqūt, *Mu'jam al-Buldān*, Vol. I., p. 843.

For a further account of his life see Ibn Khallikān (Teherān edition), Vol. II., p. 59; *adh-Dhahabī*, *Tadhkirat al-Huffāz*, Vol. II., p. 207; *Itahāf an-Nubalā'*, p. 380; *Bustān al-Muḥadithīn*, p. 108; *al-Ḥiṭṭa fi Dhikr as-Ṣiḥāh as-Sitta*, p. 103; *Wüstenfeld Gesh. No. 75*; and *Brockelmann Gesch. d. Arab. Litter.*, Vol. I., p. 161.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى قال الشيخ ابو عيسى محمد
ابن عيسى ابن سورة الترمذي رحمه الله الخ *

It is a most reliable work of its kind, and is divided into 55 chapters.

For copies see India Office Cat. No. 133; Berlin Cat. No. 9634; Rampur List, p. 94; Hyderabad List, Fann, *Ḥadīth*, No. 124; and Asiatic Society Cat. p. 9.

For commentaries see Ḥājī Khalifa, Vol. IV., p. 70; and Berlin Cat. Nos. 9635-9640.

It has been printed in Cairo, A.H. 1273, 1306 and with an Urdu translation in Calcutta, A.H. 1252. For other editions see Ellis, Cat. of Arabic books, Vol. II., p. 197 and *Iktifā' al-Kunū'*, p. 133.

The first two pages are beautifully decorated with a fine 'Unwān at the beginning. Gold and coloured lines are in the margin. Here and there are some glosses. Vocalised throughout. Headings of chapters are in red ink. A list of contents has been recently added at the beginning.

Written in beautiful Naskh. Not dated. C. 18th century.

No. 22.

foll. 9; lines 4; size $11\frac{1}{4} \times 6\frac{1}{8}$; $8 \times 3\frac{1}{8}$.

العلمية المباركة

AL-ḤULYAT AL-MUBĀRAKA.

A description of the personal features of the Prophet. It is an extract from the chapter called *الله خلق رسول الله صلى الله عليه وسلم* by the famous work called *Shamā'il an-Nabī*, by Abū 'Īsā Muḥammad bin 'Īsā at-Tirmidhī, died, A.H. 279, A.D. 892. See No. 21, for both the author and the entire work.

Beginning on fol. 2a:—

حدثنا سفيان بن وكيع حدثنا جميع بن عمير قال سألت خالي هند أبي هالة وكان رجلاً عن حلية النبي صلى الله عليه وسلم الخ *

From fol. 4a the description of the personal features of the Prophet begins. It has an interlinear Persian translation.

On fol. 1a the utility of writing out and reciting an account of the personal features of the Prophet, is expounded in Persian. It contains only one Tradition. The title page has several seals, among which we notice the seal of Muḥammad Shāh, dated A.H. 1133. The first two foll. are beautifully decorated with two fine 'Unwāns at the beginning. Gold rules, and coloured lines are found all through.

Written in fine large Naskh. Not dated. C. 17th century. Scribe أبو العلاء.

No. 23.

foll. 723; lines 21; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح السنة

SHARḤ AS-SUNNA.

A large collection of authentic Traditions by أبو محمد الحسين Abū Muḥammad al-Ḥusain bin Mas'ūd al-Farrā' al-Baghavī. He was born at Baghshūr, between Hirāt and Merv, and was a pupil of al-Ḳāḍī Ḥusain bin Muḥammad. He died in Merv, according to some in A.H. 510, A.D. 1116, and according to others in A.H. 516, A.D. 1122. For details of his life see Ibn Khallikān (Bulāk edition, 1299), Vol. I., p. 182; adh-Dhahabī, Tadhkirat al-Huffāz, Vol. IV., p. 54; Subkī, Tabakāt al-Kubrā, Vol. V., p. 214; Suyūṭī, Tabakāt al-Mufasssīrīn (Meursing edition), p. 12; Bustān al-Muhaddithīn, p. 52; Ithāf an-Nubalā', p. 244; and Brockelmann. Gesch. d. Arab. Litter., Vol. I., p. 363.

Beginning:—

الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك في الملك الخ *

This work is divided into three parts, bound together in one volume. The first part commences on fol. 2b as follows:—

كتاب الإيمان قال الله سبحانه وتعالى هدى للمتقين الذين الآتية *

The second part commences on fol. 241b as follows:—

باب الوتر بثلاث و بخمس و بسبع و أكثر الخ *

The third part begins on fol. 445b as follows:—

باب الخلق و التقصير الخ *

For copies see Berlin Cat. No. 1295; Cairo Cat. Vol. I., p. 357; Yeni Cat. No. 235; Rampur List, p. 90; Asiatic Society Cat. (Govt. Collection) No. 558. See also Hājī Khalifa, Vol. IV., p. 37.

The headings of all the chapters are written in large red or black letters. The beginnings of the separate Traditions are also written in red ink. Fol. 241a and the greater part of fol. 444b and of fol. 445a are blank but without causing an interruption in the book. It is slightly worm-eaten and pasted over in many places.

Written in ordinary Naskh. Dated A.H. 1090 (A.D. 1679).

No. 24.

fol. 207; lines 25; size $7\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الشفاء فى حقوق المصطفى

ASH-SHIFĀ' FĪ ḤUQŪK AL-MUSTAFA'.

A book on Traditions relating the character, the habits and the prerogative of the Prophet by ابو الفضل عياض بن موسى اليحصبى Abū'l Faḍl 'Iyād bin Mūsā al-Yaḥṣubī as-Sibtī al-Mālikī. He was born at Sibta (Ceuta) on the 15th Sha'bān in A.H. 476, December 1083. He came to Spain in pursuit of learning and studied at Cordova. He was appointed Kāḍī of his native town. In A.H. 532, A.D. 1137 he was transferred to Grenada in the same capacity, but he did not remain there for long. He died at Morocco on Friday, the 7th Jumādā II (but according to some biographers in Ramaḍān), A.H. 544, 13th October, A.D. 1149. The word Yaḥṣubī, pronounced also Yaḥṣabī and Yaḥṣibī, means descended from Yaḥṣub (or Yaḥṣab or Yaḥṣib) bin Mālik, the progenitor of a Himyarite tribe. For further particulars of his life see Ibn Kḥallikān (Teheran edition), Vol. I., p. 428; adh-Dhahabī; Taḍkīrat al-Huffāz, Vol. IV., p. 99; Bustān al-Muḥadithīn, p. 129; Itāḥāf an-Nubalā', p. 329; Wüstenfeld Gesch. No. 246; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 369.

Beginning:—

* الحمد لله المتفرد باسمه الاسمى المختص بالملك الاعز الاحمى الخ

The book contains four parts, each of which is called Kism, and is subdivided into several chapters. A list of the Kisms and chapters is given in Berlin Cat. No. 2559. It is the most authen-

tic and reliable work of its kind. *Hājī Khalifa*, Vol. IV., p. 58 says that "no similar work is composed in Islamic literature."

For copies see Berlin Cat. Nos. 2559-63; Paris Cat. Nos. 1953-6; Br. Mus. Suppl. Cat. No. 159; Munich Cat. No. 447; Cairo Cat. Vol. I., pp. 245, 288; Gotha Cat. No. 719; India Office Cat. No. 163; Leyden Cat. No. 2000; Bankipur Cat. p. 598; Asiatic Society Cat., p. 27; and Hyderabad List, Fann *Ḥadith*, No. 106.

For commentaries and abridgement, see *Hājī Khalifa*, Vol. IV., pp. 56-62; and Berlin Cat. Nos. 2564-2566.

It has been printed in Constantinople in A.H. 1264 (A.D. 1847); 1290 (A.D. 1873), 1293 (A.D. 1876), in Cairo A.H. 1276 (A.D. 1859), and lithographed in India, A.H. 1287 (A.D. 1870).

The MS. is vocalised from beginning up to middle of fol. 169b. The headings are generally written in red ink. Coloured marginal lines are to be found here and there. It is stained by damp. Foll. 201-207 are bordered with thick paper. Marginal corrections are occasional.

Written in ordinary *Naskh*. Dated A.H. 1178. Scribe أحمد ساكن رباط قرة باش مدينه منوره شرفها الله تعالى

No. 25.

fol. 436; lines 23; size $12\frac{1}{2} \times 6$; $9\frac{1}{4} \times 4\frac{1}{2}$.

شرح الشفا

SHARH ASH-SHIFĀ'.

A portion of an extensive commentary on 'Iyāḍ bin Mūsā's work called *ash-Shifā'* (see No. 24), by *Shihāb ad-Dīn Ahmad bin Muḥammad bin Umar al-Khafājī al-Misrī*, died in A.H. 1069, A.D. 1658 (see for his life No. 7). The text of *ash-Shifā'* shows that this copy commences with the commentary of the latter half of the 5th chapter called الباب الثانی فصل وما تدعو ضرورة الحياة له of the 2nd section of the first part. فنى تكميل الله تعالى له المحاسن خلقا خلقا

It begins abruptly :—

والتغاته اما هو اهم منه ولا يتشاه مضارع تشبهى تفعل من الشهوة الخ *

Compare Vol. I., p. 549, line 19th of the printed copy of the same, Constantinople, A.H. 1317. It ends with the commentary of the chapter فنى الائمة ومقلدى الائمة فنى الباب الرابع فيما اظهر الله على اعجازة of the fourth section رجوها كذبة

يديه من المعجزات of the first part. Compare Vol. II., p. 594 of the same edition. This commentary is called *Nasīm ar-Riyād*, and was composed in A.H. 1058, A.D. 1648.

For copies see Algiers Cat. Nos. 1673-6; Yeni Cat. Nos. 238-40; Cairo Cat. Vol. I., p. 443; and Bankipur. Cat. p. 828.

It was printed in four Vols. in Constantinople in A.H. 1267, and again in A.H. 1317.

From the beginning up to fol. 17, the borders are partly pasted with thick paper. The text of *ash-Shifā'* is overlined with red ink up to fol. 379b.

It is slightly worm-eaten.

Written in ordinary Naskh. Not dated. C. 18th century.

Scribe محب الله

No. 26.

' foll. 353; lines 33; size $14\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{2}$.

جامع الاصول لاحاديث الرسول

JĀMI' AL-UṢŪL LI AHĀDĪTH AR-RASŪL.

Vol. I.

The first volume of an extensive collection of Traditions by مجدد الدين ابو السعادات مبارك بن ابي الكرم محمد بن محمد الشيباني Maj dad-Dīn Abū's Sa'ādāt Mubārak bin Abī'l Karam Muḥammad bin Muḥammad *ash-Shaibānī*, known as Ibn al-Athīr al-Jazari. He was born in A.H. 544, A.D. 1149 in the city called Jazīra bin 'Umar, situated on the Tigris, and hence he is surnamed al-Jazari. After passing his early youth in that place he went to Mosul and entered into the service of Mujāhid ad-Dīn Kā'imāz (for his life, see De Slane, Vol. II, p. 510), the Lieutenant-Governor of that place, and was employed by him to write his correspondence. After the imprisonment of Kā'imāz he served 'Izz ad-Dīn Mas'ūd bin Mawdūd, the Lord of Mosul. After that prince's death, his son Nūr ad-Dīn Arsalān Shāh (see De Slane, Vol. I., p. 174) treated Ibn al-Athīr with much consideration and showered his favours upon him. Ibn al-Athīr served him for some time in the capacity of Secretary of State, till a disease prevented him from further fulfilling the duties of his office. He gave up that appointment and confined himself to his house where he wrote many useful books. He died at Mosul on Thursday, the 29th Dhū'l Hijja, A.H. 606, June, A.D. 1209.

There were three persons known by the surname of Ibn al-

Athīr. These three persons were brothers and well-known authors. One of these was our author who was the eldest brother. The second brother was the well-known historian, the author of al-Kāmil; his full name was Abū'l Ḥasan 'Alī bin Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazārī; he died in Sha'bān A.H. 630, May-June, A.D. 1233 (for his life, see De Slane, Ibn Khallikān, Vol. II., p. 288). The third brother was Ḍiyā' ad-Dīn Abū'l Fath Nasrallāh bin Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazārī, the author of al-Mathal as-Sā'ir fī Adab al-Katīb wa'sh Shā'ir, and died on Monday, the 29th of Rabi' II, A.H. 637, 28th November, A.D. 1239 (for his life, see De Slane, Ibn Khallikān (Teheran edition), Vol. II., p. 12; Subki, Tabakāt al-Kubrā, Vol. V., p. 153; Nāma-i-Dānishwarān, p. 634; al-Fawā'id al-Bahiya, p. 19; Itahāf an-Nubalā', p. 343; De Slane, Translation of Ibn Khallikān, Vol. II., p. 651; Huart, History of Arabic Literature, p. 229; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 357).

Beginning:—

الحمد لله الذي ارفع لعالم الاسلام سديلا وجعل السنة على الاحكام دليلا
• الم

The whole work is divided into three parts, called al-Rukn al-rukn. The first part or الركن الاول, fol. 1b, deals with miscellaneous subjects concerning the science of Tradition. The second part or الركن الثاني, fol. 16a, contains Traditions arranged in alphabetical order. In this part the author inserts the contents of the six authentic collections of Traditions by al-Bukhārī, at-Tirmidhī, Abū Dā'ūd, an-Nisā'i, and Ibn Māja. The third part is devoted to biographical notices of Companions of the Prophet and the Traditionists in alphabetical order.

For copies see Berlin Cat. Nos. 1311-14; Paris Cat. Nos. 728-9; Br. Mus. Suppl. Cat. No. 143; Yeni Cat. Nos. 181-93; Cairo Cat. Vol. I., p. 294; Bankipur Cat., p. 143; Asiatic Society Cat., p. 7; and Rampur List, p. 72. See also Ḥājī Khalīfa, Vol. II., p. 501, and Iktifā' al-Kunū', p. 131.

The volume under notice contains the first part and Traditions of the second part up to the letter ز حرف الظاء. Fol. 300b is blank but without causing any break in the MS. Headings of all chapters are in red ink. There are coloured rules in the margin throughout. Foll. 7 to 17 of the MS. are a little damaged in the middle by insects.

Written in ordinary Nasta'lik. Dated A.H. 1115. Scribe اصغر علي بن حسين علي

No. 27.

fol. 230 ; lines 27 ; size $12\frac{3}{4} \times 8\frac{1}{4}$; $10\frac{1}{4} \times 6\frac{1}{4}$.

THE SAME.

Vol II.

This volume contains a portion of the third part and also a portion of the second part of the work, of which the previous book (No. 26) is only the 1st volume. By mistake, the portion which belongs to part III, has been placed at the beginning of this volume and it terminates abruptly on fol. 110b.

Beginning :—

الفن الثاني من الركن الثالث في الاسماء والكفي والابداء والاقاب والانساب
يشتمل على اربعة ابواب الخ *

From fol. 111a, part II; الركن الثاني, commences abruptly as follows:—

ذكرة في قوله لا يبيع على بيع بعض فلا حاجة الى اعادته الخ *

This fol. is very much damaged. It seems to me that many fol. are missing from this volume.

The first volume (No. 26) terminated with letter Z (حرف الظاء), and in the present volume the letter 'ain (حرف العين) commences from fol. 166b. Fol. 43 should come just after fol. 40, fol. 49 after fol. 47, fol. 54 after fol. 52, fol. 53 after fol. 54, and fol. 181 after fol. 174. Worm-eaten.

Written in bad Nasta'lik. Not dated. C. 18th century.

No. 28.

fol. 210 ; lines 25 ; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

تجريد الامول في احاديث الرسول

TAJRĪD AL-UṢŪL FĪ AHĀDĪTH AR-RASŪL.

Vol. I.

An abridgement of Ibn al-Athīr's Jāmi' al Uṣūl (see No. 26),
شرف الدين هبة الله بن عبد الرحيم بن ابراهيم الجهنى الحموي الشهير by
Sharf ad-Din Hibatallāh bin 'Abd ar-Rahīm bin Ibrāhīm
al-Juhani al-Hamawī, known as Ibn al-Bārīzī. He was born in
A.H. 645, A.D. 1247. He remained for a long time the Kādi of
Hamāh, and died there in A.H. 738, A.D. 1337. For details of
his life see Subki, Tabakāt al-Kubrā, Vol. VI, p. 248 ; Brockel-
mann, Gesch. d. Arab. Litter., Vol. II., p. 116.

Beginning :—

الحمد لله رب العالمين حمد الشاكرون والصلوة والسلام على سيد المرسلين النج *

The author has (following the plan of the original book of which his is an abridgement) arranged all chapters in this book in alphabetical order. He has not quoted the full names of his authorities, but uses abbreviations which are written throughout the book in red ink. These abbreviations are explained on fol. 2a. Foll. 2a to 4a contain lives of al-Bukhārī, Muslim, at-Tirmidhī, Abū Dā'ūd, and an-Nisā'ī, the best known and most reliable authorities of Traditions.

For other copies see Munich Cat. No. 129; Cairo Cat. Vol. I., p. 278; Berlin Cat. No. 1317; Koprülüzādah Cat. No. 257; Yeni Cat. No. 173; Nūri Osmāniya Cat. No. 714.

A few foll. at the beginning are much injured by insects. The headings of all chapters are written in bold character. This volume ends with those Traditions which come under the heading حرف الصاد.

This copy seems to be a correct one, as it has been twice collated, once in A.H. 947 (A.D. 1540) with its original (which has been compared with the copy of the jurist Nūr ad-Dīn al-Ḥusain bin'Abī Bakr ar-Ramlī) and again with the said jurist's copy itself, as the Colophon says:—

قول وضح على امله المنسوخ منه و قول الاصل على نسخة شيخنا
الغقيه نورالدين الحسين بن ابي بكر الرملي متع الله بحياته و فرغت المقابلة
نهار الخميس السادس عشر من ربيع الاخر سنة سبع و اربعين بعد تسعمائة
فالحمد لله على ذلك و قول مرة اخرى على نسخة الغقيه العلامة سيدنا الحسين
ابن ابي بكر الرملي رحمه الله *

Written in fine Naskh. Dated A.H. 940. Scribe

احمد بن محمد بن عبد الله بن محمد بن علي بن سليمان بن
عبد الرحمن بن احمد بن اسعد المغربي نسبا و الشافعي مذهبا *

No. 29.

fol. 169; lines 25; size $11\frac{1}{2} \times 8$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above commencing with Traditions coming under the letter ض

Beginning :—

حرف الضاد و فيه كتابان كتاب الضيافة الى •

About one fol. at the end has not been copied, as the following remark of the scribe indicates :—

سقط من الام المنسوخ قدر ورقة فاذا وجد اصل يتم به •

The MS. proper begins from fol. 96. The preceding foll. have been added through a mistake. They (foll. 1 to 8) are pages from the well-known book on Traditions called *aṣ-Ṣaḥīḥ* by Abū'l Hasan Muslim bin al-Hajjāj al-Kushairī an-Naisābūrī, died on the 25th Rajab, A.H. 261, 6th May, A.D. 875. These foll. contain a few chapters of the section of Kitāb al-Imān of the said work. Fol. 1b contains traditions quoted from the middle of a section called الجنة دخل التوحيد على ان مات على التوحيد دخل الجنة and these begin with the following :—

ثم قال ثا معاذ بن جبل قلت لبيك يا رسول الله و سعديك قال هل تدري

ما حق الله على العباد الحديث •

Compare *Ṣaḥīḥ al-Muslim* (lithographed with the commentary of an-Nawawī, Delhi, A.H. 1280), p. 44. Fol. 8 ends abruptly with traditions of the chapter called الإيمان في الوسوسة من الإيمان from the said work, with the following words :—

ليسالنكم الناس عن كل شى حتى يقولوا الله خلق كل شى فمن خلقه •

Compare *Ṣaḥīḥ al-Muslim*, same edition, p. 79.

Written in ordinary Naskh. Not dated, apparently 16th century.

No. 30.

foll. 109 ; lines 17 ; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

عاشق الانوار النبوية من صحاح الاخبار المصطفوية

MASHĀRIḤ AL-ANWĀR AN-NABAVĪYA MIN ṢIḤĀḤ
AL-AKḤBĀR AL-MUṢṬAFAVĪYA.

An authentic collection of Traditions alphabetically arranged by رضى الدين الكسى بن محمد بن الكسى الصغاني الهندي Rāḍī ad-Dīn al-Hasan bin Muḥammad bin al-Hasan aṣ-Ṣaghānī al-Hindī. He was born at Lāhūr, A.H. 577, A.D. 1181. His pedigree can be traced up to the Caliph 'Umar (A.H. 13-23, A.D. 634-644). He is called aṣ-Ṣaghānī as one of his forefathers emigrated from

Saghān, in Māwarā 'an-Nahr (Transoxiana) and settled at Lāhūr. From the early part of his life he devoted himself assiduously to the acquisition of learning under his father, and after having completed his studies went to Baghdād in A.H. 615, A.D. 1218. He twice visited India on affairs of state from the Baghdād Court. The first time he visited India was in A.H. 617, A.D. 1220, and after remaining there for seven years returned to Baghdād in A.H. 624, A.D. 1227. The date of his second visit is not known, but he came on the same errand and went back to Baghdād in A.H. 637, A.D. 1239 where he died, A.H. 650, A.D. 1252. His corpse, according to his instruction, was carried to Mecca, and was interred there. See *Tāj at-Tarājim*, p. 17; *I'lām al-Akhyār*, (library copy), fol. 275; *al-Fawā'id al-Bahiya*, p. 29; *Subḥat al-Marjān*, p. 28; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. I., p. 360.

Beginning:—

الحمد لله محيي الرم و مجرى القلم و ذابى الامم الخ *

This work contains 12 chapters الابواب, and, according to *Hāji Khalifa*, Vol. V., p. 547, it contains 2246 Traditions. The author instead of giving the full names of al-Bukhārī and Muslim uses the abbreviations *Kh* خ, and *mim* ميم, for them respectively. The letter *Q* ق, after a Tradition indicates that both of them agree about its authenticity.

For copies see Berlin Cat. No. 1322; Paris Cat. No. 737; Br. Mus. Cat., p. 713a; Br. Mus. Suppl. Cat. No. 145; Algiers Cat. No. 476; Yeni Cat. Nos. 280-4; Cairo Cat. Vol. I., p. 308; Upsal. Cat. No. 394; and Rampur List, p. 113.

For commentaries and glosses see *Hāji Khalifa*, Vol. V., p. 547; and Berlin Cat. No. 1327.

It has been lithographed with an Urdu translation, called *Tuḥfat al-Akhyār*, Lucknow, A.H. 1319.

Foll. 1 to 13 contain marginal notes, written in a minute character, mostly taken from books not specified. It is vocalized throughout. Worm-caten. Foll. 95-104 are much damaged; the ink has eaten away the paper in many places. Headings of chapters and abbreviations are in red ink. Coloured lines are in the margin. On the title page it bears the seal of *Kāḍī al-Ḥudāt Ḥamidallāh* which has the date A.H. 1208 (A.D. 1793).

Written in ordinary Nasta'lik. Not dated. C. 17th century.

محبوب علي بن عنايت الله سcribe

No. 31.

fol. 217; lines 32; size $14\frac{1}{2} \times 9\frac{3}{4}$; $10\frac{3}{4} \times 7$.

كتاب الترهيب والترهيب

KITĀB AT-TARGHĪB WA'T TARHĪB.

A collection of Traditions from reliable sources by أبو محمد 'Abd al-'Azīm bin 'Abd al-Kaṣī al-Mundhirī. He was born in Sha'bān, A.H. 581, November, A.D. 1185 in Egypt. He studied at Mecca, Damascus, Harrān, Edessa and Alexandria. For about twenty years, he remained a professor of Traditions in a college called Kāmīliya in Cairo, and he died in that city on the 4th of Dhū'l Ka'da, A.H. 656, 3rd November, A.D. 1258. For further particulars of his life see *Fawāt al-Wafayāt* (Bulāḡ edition, A.H. 1299), Vol. I., p. 296; *adh-Dhahabi*, *Tadhkirat al-Huffāz*, (Hyderabad edition), Vol. IV., p. 228; Subki, *Tabaḡat al-Kubrā*, Vol. V., p. 108; Suyūṭi, *Ḥusan al-Muḥādara*, Vol. I., p. 163; Wüstenfeld, *Gesch. No. 342*; and Brokelmann, *Gesch. d. Arab. Litter.*, Vol. I, p. 367.

Beginning :—

الحمد لله المبدى المعيد الغنى الحميد ذى العفو الواسع والعقاب

• الشدید النج

In this book Traditions prompting to good actions are placed separately, but side by side with those advising the avoidance of evil. The author wrote this work at the request of some of his friends, after he had written other books on Traditions. This MS. is divided into two parts, bound together. The second part begins on fol. 105b as follows:—

بسم الله الرحمن الرحيم و به نستعين كتاب الفلاح و ما يتعلق به النخ *

For copies see Berlin Cat. Nos. 1328-31; Paris Cat. Nos. 740-1; Yeni Cat. Nos. 175-6; Cairo Cat. Vol. I., p. 284; Rampur List, p. 70; and Bankipur Cat., p. 97.

Printed in the margin of *Mishkāt al-Maṣābīḥ* at Dehli, A.H. 1327.

Headings of chapters and the word 'An ^{عن}, with which the Traditions begin, are in red ink. The margins of fol. 178a contain in a different hand some Traditions which the copyist has omitted. Throughout the MS. coloured lines are in the margin. From fol. 214a up to the end of the MS., there are short lives of Tradition-

ists in alphabetical order. The first eight foll. are somewhat damaged at the bottom. The MS. is slightly worm-eaten. The second part is in bolder characters than the first one, but is in the same hand.

Written in ordinary Naskh. No dated. C. 18th century.
 Scribe عبد الغني ساكني قصبه انباله.

No. 32.

foll. 799; lines 15; size $9\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

مشكوة الصايع

MISHKĀT AL-MAṢĀBĪḤ.

A very popular collection of Traditions, by ولي الدين محمد بن عبد الله الخطيب التبريزي Walī ad-Dīn Muḥammad bin ‘Abdallāh al-Khatīb at-Tabrizī. He was an eminent Traditionist and flourished in the first half of the 8th century, Hijra. See Itahāf an-Nubalā’, p. 149; Hājī Khalifa, Vol. V., p. 567; Huart, History of Arabic Literature, p. 228; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 195.

Beginning:—

الحمد لله نعمده و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا الخ *

The work is an enlarged recension of an older book by al-Husain bin Mas‘ūd al-Farrā’ al-Baghavī, died, A.H. 516, A.D. 1122 (see No. 23), entitled Maṣābiḥ as-Sunna. At-Tabrizī completed this work on the last day of Ramaḍān, A.H. 737, A.D. 1336. See Hājī Khalifa, Vol. V., p. 567.

For copies see Berlin Cat. No. 1292; Gotha Cat. No. 597; Cairo Cat., Vol. I., p. 420; India Office Cat. No. 152; Rampur List, p. 113; Hyderabad List, Fann Hadīth, No. 77; Bankipur Cat., p. 711; Asiatic Society Cat., p. 11; and Calcutta Madrasa Cat., p. 7.

For commentaries see Hājī Khalifa, Vol. V., pp. 567–572.

It has been repeatedly printed and lithographed in Egypt and India, see Ellis, Catalogue of Arabic Books, British Museum, Vol. II., pp. 124–5. It has been translated into English by Captain A. N. Matthews and printed, Calcutta, A.D. 1810.

A table of contents has been added by a modern hand at the beginning of the volume. The headings of all chapters and the word عن with which a tradition commences, are written in red ink. Coloured and gold lines are throughout in the margin. The first two foll. are decorated with a beautiful ‘Unwān at the beginning

The MS. is slightly worm-eaten. The borders of foll. 796-799 have been altogether supplied with a different kind of paper.

Written in a very fine Naskh. Not dated. C. 17th century.

No. 33.

foll. 353; lines 25; size $10\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{3}{4}$.

THE SAME.

Another copy of the above work. It begins in the same manner as the former one. It has a beautiful 'Unwān at the beginning. Headings of chapters and beginnings of all Traditions are in red ink.

Written in ordinary Naskh. Not dated. C. 18th century,

No. 34.

foll. 440; lines 30; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح مشکوة المصابيح

SHARH MISHKĀT AL-MAṢĀBĪH.

A portion of a commentary on Mishkāt al-Maṣābīh (see No. 32) by محمد الطيبي Ḥasain bin 'Abdallāh bin Muḥammad at-Taiyibī. He was a contemporary of Walī ad-Dīn Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrizī, the author of Mishkāt al-Maṣābīh, and it was at at-Taiyibī's suggestion that at-Tabrizī composed his work Mishkāt al-Maṣābīh. He died in A.H. 743, A.D. 1342. See Hājī Khalifa, Vol. V., p. 567; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 364, Vol. II., p. 64.

This portion begins with the commentary on the chapter on marriage كتاب النكاح as follows:—

كتاب النكاح هو نى اللغة الضم و يطلق على العقد النى •

The commentator has adopted several abbreviations for the authorities which he consulted in writing this commentary. The letters خط stand for معالم السنة for حق; شرح المسلم for مع, فاشرح مسلم for مع, شرح السنة for حق; معالم السنة for خط, for تو, نهاية الجزى for نه, مفردات الراغب for غب, الفائق for شف and المظهر for مظ, القامى البيضاى for قض, الشيخ توريشتى الاشرف

This commentary is called al-Kāshif 'an Ḥaḳā'ik as-Sunan. For copies see Berlin Cat. No. 1293; Paris Cat. Nos. 751-2;

India Office Cat. No. 157; Rāghib Cat. No. 321; Yeni Cat. Nos. 245, 259; Rampur List, p. 103; Hyderabad List, Fann Ḥadīth, No. 82; and Asiatic Society Cat. p. 10.

Lithographed at Dehli.

The text of the *Mishkāt* is introduced with the word *قوله*

The headings of chapters and the abbreviations which the commentator has used for his different authorities are in red ink. The MS. is slightly worm-eaten. The first two foll. are partially pasted with thick paper. The last fol. is a little damaged and also pasted with paper. From the beginning up to fol. 119 the transcript seems to be of the 8th century Hijra. From fol. 120 up to the end the MS. is in a different hand.

Written in *Naskh*. The date is not very legible. Only the words *حميد بن محمد* and *ثمانية* and *اثنى* can be deciphered. *ابن سعيد الله*

No. 35.

foll. 248; lines 27; size $14\frac{1}{2} \times 8\frac{1}{4}$; $10\frac{1}{2} \times 5\frac{1}{2}$.

شرح مشكاة المصابيح

SHARH MISHKĀT AL-MAṢĀBĪH.

A concise commentary of the *Mishkāt al-Maṣābih* (see No. 32) based chiefly on aṭ-Ṭaiyibī's commentary (see No. 34), by *علي بن محمد* bin 'Alī bin Muḥammad 'Alī, known as as-Saiyid aṣh-Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413. See for his life No. 289. 'Alī al-Kāri in his commentary of *Mishkāt al-Maṣābih*, Vol. III., p. 17, had denied the authorship of this commentary by as-Saiyid aṣh-Sharīf al-Jurjānī and gave two reasons in support of his statement. The first reason is that this commentary is not mentioned in the list of the works by al-Jurjānī, and the second is that it is inconceivable that an author of such erudition and distinction could have been satisfied by merely abridging the work of aṭ-Ṭaiyibī without adding any comments of his own. These are the words of 'Alī al-Kāri:—

وهو يشعر بان خلاصة الطبى حاشية من السيد الشريف على المشكاة
كما هو مشهور بين الناس وهو بعيد جدا إما أولا فلانه غير مذكور فى اسامى
مولفاته و ثانيا انه مع جلالته كيف يختصر كلام الطبى اختصارا مجردا لا يكون
له تصرف فيه ابدا *

I am personally inclined to ascribe the authorship of this commentary to al-Jurjānī, notwithstanding the two above arguments which 'Alī al-Kāfī puts forward against such an assumption, for the following reasons:—

as-Sakhāwī in his work *ad-Daw al-Lāmi'* mentions, on the authority of a great-grandson of al-Jurjānī this book among his other works: Then, again, it is not correct to say that the book is a mere abridgement of at-Ta'yībī's work. al-Jurjānī has added remarks and comments of his own, though, indeed, their number is small. Further Hājī Khalifa, Vol. V., p. 568, remarks that as-Saiyid ash-Sharīf wrote a commentary on al-Mishkāṭ.

Though the book begins abruptly, its identity has been established by the fact that a passage which the *Mirkāt al-Mafātīḥ* quotes from al-Jurjānī's commentary, Vol. III., p. 16, is also found in this book, on fol. 155b.

The commentary without any preface begins on fol. 4b as follows:—

قوله الحمد لله مطلق يتناول حمد الله تعالى نفسه و ارفع حمد ما كان

من ارفع حامد النعم •

Foll. 1-4a contain a treatise by al-Jurjānī on the science of Tradition and the technical terms used in it. This treatise begins:—

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمة ومقام

وخاتمة النعم •

In *ad-Daw al-Lāmi'* where the works of al-Jurjānī are enumerated, it has been named as *اصول الحديث* for the خلاصة للطيبى فى

For copies see Cairo Cat. Vol. I., p. 332.

All the quotations from the *Mishkāṭ al-Maṣābiḥ* follow after the word *قوله* which is written in red ink. The MS. is somewhat soiled by damp. Foll. 1-9 and 240-248 have been partially bordered with modern paper. The commentary on the last chapter of the *Mishkāṭ* باب ثواب هذه الامة commences on fol. 248b but it ends with the following words:—

اى قال سبع مرات و قيل من كلام النبى صلى الله عليه وسلم والمراد به

التكثير •

It is noted on the title page that Saiyid Jamāl ad-Dīn is the author of the work.

Written in ordinary *Naskh*. Not dated. C. 18th century.

No. 36.

fol. 518; lines 27; size $12\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

شرح مشکوة المصابيح

SHARḤ MISHKĀT AL-MAṢĀBĪḤ.

A portion of a commentary on *Mishkāt al-Maṣābīḥ* (see No. 32) by علي بن سلطان محمد القاري الهروي 'Alī bin Sulṭān Muḥammad al-Kārī al-Harawī. He was born at Hirāt, but the greater part of his life was spent at Mecca where he studied Traditions and other branches of learning under eminent 'Ulamā', like Aḥmad bin Ḥajar al-Makki (see No. 44), etc. He is the author of many useful books. He died in Mecca in A.H. 1014, A.D. 1605, and neither in A.H. 1016, A.D. 1607 as given by Ḥājī Khalifa, Vol. II., p. 548 nor in A.H. 1044, A.D. 1634 as in Ḥājī Khalifa, Vol. I., p. 242. For further particulars of his life see *Khulāṣat al-Aṭhar*, Vol. III., p. 185; *at-Ta'likāt as-Saniya*, p. 10; *Hadā'ik al-Hanafiya*, p. 399; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 394.

This portion commences with the commentary of the chapter called باب قيام شهر رمضان and begins abruptly as follows:—

في مثل العشر الاخير نذلك مما ينبغي نذلك مما ينبغي ان لا يطره
خلاف الحق *

See printed copy of this commentary Vol. II, p. 168. It also ends abruptly with the commentaries on Traditions, imploring the mercy of God and asking forgiveness for sin, as follows:—

هل لفظه وان هم بها فعملها كتبها الله له سيئة واحدة قال ابن ملك وانما *

This commentary is called *Mirkāt al-Mafātīḥ* and is said to have been completed in A.H. 1008, A.D. 1599. See Ḥājī Khalifa, Vol. V., p. 588.

For copies see India Office Cat. Nos. 158-60; Br. Mus. Suppl. Cat. Nos. 140; Algiers Cat. No. 510; Rāghib Cat. Nos. 319-20; Yeni Cat. Nos. 246-54; Cairo Cat. Vol. I., p. 416; Rampur List, p. 110; Hyderabad List, Fann Hadīth No. 78; and Bankipur Cat. p. 725.

It was printed in Egypt in five volumes, A.H. 1309.

Foll. 31-40 should go just after fol. 489 and some foll. are missing after fol. 466, 506 and 517. This commentary includes the text of the *Mishkāt*, overlined with red ink. From fol. 499 up to the end of the volume the inner edges are pasted with thick paper, and consequently many words cannot be read. The

MS. is slightly worm-eaten and gold and coloured lines are round each page. Erroneously inscribed on the first fol. عربى شرح مشكوة عبد الحق.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 37.

fol. 233; lines 24; size $9\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

عمدة القاري شرح صحيح البخاري

‘UMDAT AL-KĀRĪ SHARH ṢAḤĪḤ AL-BUKHĀRĪ.

An incomplete volume of an extensive commentary upon Abū Abdallāh Muḥammad bin Ismā'il al-Bukhārī's (died, A.H. 256, A.D. 869) famous work on Traditions called al-Jāmi' aṣ-Ṣaḥīḥ by Badr ad-Dīn Abū Muḥammad Maḥmūd bin Aḥmad bin Mūsā al-A'īnī. He was born on the 17th Ramaḍān, A.H. 762, 22nd July, A.D. 1360 at 'Aintāb, on the north of Aleppo, and hence he was surnamed al-'Aīnī. He studied law under his father who was a Kāḍī of 'Aintāb. After the death of his father he visited various Syrian towns, undertook a pilgrimage to Mecca, and returned from there in A.H. 788, A.D. 1386. He settled finally at Cairo and served the Government there in various capacities. In A.H. 829, A.D. 1425 he became the supreme Kāḍī of the Hanafites, and held this appointment for twelve consecutive years. He died on the 4th Dhū'l Hijja, A.H. 855, 29th December, A.D. 1451. For further particulars of his life see Ḥusan al-Muḥāḍara, Vol. I., p. 218; al-Khiṭaṭ al-Jadīda, Vol. VI., p. 10; al-Fawā'id al-Baḥiya, p. 86; Wüstenfeld, Gesch. No. 489; Encyclopaedia of Islam, p. 213; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 52.

This commentary was published in Constantinople in A.H. 1308 (A.D. 1890) in eleven volumes. The MS. under notice comprises portions of the 2nd and 3rd volumes. It begins abruptly with the commentary on the chapter called الصلاة, the first line of the MS. being:—

كتاب فى بيان احكام مواقيت الصلوة و لما فرغ عن بيان الطهارة بانواعها الخ •

In the printed copy this chapter occurs on p. 504 of the 2nd volume. Our MS. also ends abruptly at fol. 232 with the following words:—

لو كانت فرضا لامرهم بالاعادة و حديث •

See Vol. III., p. 17, line 22 of the printed copy.

The commentator commenced his work in A.H. 821, A.D. 1418, and completed it in A.H. 847, A.D. 1443.

For other copies see Berlin Cat. Nos. 1206-9; Paris Cat. Nos. 698-700; Algiers Cat. Nos. 448-458; Rāghib Cat. Nos. 300-5; Yeni Cat. Nos. 213-16; Nūri Osmaniya Cat. Nos. 854-61; Aya Sofia Cat. Nos. 671-8; Rampur List, pp. 97-8; and Hyderabad List, Fann Ḥadīth, No. 32.

For other commentaries on al-Bukhārī see Hājī Khalīfā, Vol. II., pp. 512-541; and Berlin Cat. No. 1225.

The last fol. of the MS. has been bound in by mistake. It is a page of some work dealing with the law of inheritance. The text of al-Bukhārī is overlined with red ink. The borders of many foll. have been supplied with thick paper. A line or two at the top of foll. 2b, 4b, 5a, 6a and 7a are unreadable on account of some paper being pasted. The ink is faded on foll. 3a and 232b. The MS. is slightly worm-eaten. By mistake this MS. has been named on the title page Kitāb Farjārī Sharḥ Ṣaḥīḥ Bukhārī شرح صحيح بخاري. It bears a seal of Aurangzib.

Written in ordinary Naskḥ. Not dated. C. 17th century.

No. 38.

fol. 342; lines 19; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

مختصر البخاري

MUKHTAṢAR AL-BUKHĀRĪ.

An abridgement of the famous collection of Traditions, commonly known Ṣaḥīḥ al-Bukhārī.

The name of the author could not be traced.

Beginning:—

الحمد لله الذي نزل احسن الحديث كتابا متشابها مثانى على النبی

المکين الامين الخ *

The author says in the preface that after omitting *isnāds*, he entirely rearranged Ṣaḥīḥ al-Bukhārī on the method of Mishkāṭ al Maṣābiḥ (see No. 32).

All the margins have been bordered with a different kind of paper. The headings of chapters and the beginnings of Traditions are written in red ink. The MS. is slightly worm-eaten.

Written in elegant Naskḥ. Not dated. C. 16th century.

No. 39.

fol. 495 ; lines 21 ; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الجامع الصغير

AL-JĀMI' AṢ-ṢAGHĪR.

A collection of Traditions from authentic sources arranged alphabetically by ابو الفضل جلال الدين عبد الرحمن بن ابي بكر بن محمد السيرطي Abū'l Faḍl Jālāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning :—

الحمد لله الذي بعث على راس كل مائة سنة من يجدد لهذه الامة امر دينها صلى الله عليه وسلم

The preface shows that this book is an abridgement of Jāmi' al-Jawāmi' by the same author.

For copies see Berlin Cat. Nos. 1353-60; Paris Cat. No. 766; Yeni Cat. Nos. 194-7; Cairo Cat., Vol. I., p. 321; Br. Mus. Suppl. Cat. Nos. 147-50; Rampur List, p. 76; Bankipur Cat., p. 145; Asiatic Society Cat. p. 7; and Hyderabad List, Fann Hadīth, Nos. 85-88.

For commentaries on this work see Hājī Kḥalīfa, Vol. II., p. 550 and Berlin Cat. No. 1368.

It was printed in Būlāk, A.H. 1286.

The first 200 foll. have been supplied in a modern hand. The headings and the first word of each Tradition are in red ink.

Written in ordinary Naskḥ. The colophon runs thus :—

تم بحمد الله وعونه وحسن توفيقه على يد العبد الفقير محمد عبد الرحمن الشهير بالسباعي وذلك في شهر ربيع الاول لخمسائة عشر خلت منه سنة ١٢٤٩ غفر الله له ولوالديه *

No. 40.

fol. 270 ; lines 27 ; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

الخصائص الكبرى

AL-KḤAṢĀ'IS AL-KUBRĀ.

A work on the special attributes of the Prophet that distinguished him from all other human beings, by ابو الفضل جلال الدين عبد الرحمن بن ابي بكر بن محمد السيرطي Abū'l Faḍl Jālāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died on the

18th Jumādā 1, A.H. 911; 17th October, A.D. 1505. For his life see No. 12.

A few pages are missing at the beginning; and the identity of the book is established by a comparison with passages from the printed copy of the same work under the title of *Kifāyat aṭ-Ṭālib al-Labib fī Kḥaṣā'is al-Ḥabīb*.

It begins abruptly:—

والتحميد والترديد في مساجدهم و مجالسهم و مضاجعهم الخ *

For copies see Berlin Cat. No. 2567; Paris Cat. No. 1978; Algiers Cat. No. 1687; Cairo Cat. Vol. I., p. 338; Kopruluzādah Cat. No. 283; and Hyderabad List, Fann Ḥadīth, Nos. 268-9.

Printed at Hyderabad, Deccan.

Foll. 75b and 106b are blank with the remark بياض صحيح

Foll. 109, 127 and 128 are missing. Fol. 110 is placed after fol. 111. Fol. 124 should come just after fol. 121. Fol. 169 is placed after fol. 170 of which again the second page wrongly comes before the first. In foll. 33b and 34 rubrics are omitted. Foll. 35-36 are a little damaged by the pasting of papers. The headings of each chapter and the beginnings of the Traditions are in red ink. Marginal glosses are here and there. A list of the chapters of the book is affixed in a modern hand.

Written in Naskh, but in different hands. Not dated. C. 17th century.

No. 41.

foll. 81; lines 19; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفوز العظيم في لقاء الكريم

AL-FAUZ AL-'AẒĪM FĪ LIQĀ' AL-KARĪM.

A treatise describing the condition of a man after his death, by Abū 'Abī al-faḍl Jāl al-dīn 'Abd al-raḥmān bin 'Abī Bakr bin Muḥammad Faḍl Jalāl ad-Dīn 'Abd al-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:—

الحمد لله الذي جعل الموت وسيلة الى لقاءه والصلاة والسلام على سيدنا محمد خاتم انبيائه الخ *

The preface says that the author has abridged the present book from his more detailed work on the same subject called *Sharḥ as-Ṣudūr fī Sharḥ Hāl al-Mawtā wa'l Kubūr*.

From colophon, we know that the composition of this work was concluded in A.H. 882, A.D. 1477.

For copy see Cairo Cat. Vol. I., p. 168.

The headings of chapters are written in red ink. The whole MS. has been bordered with modern paper. It is much injured by insects.

Written in bad Naskh. Not dated. C. 18th century.

No. 42.

fol. 228; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

البدور السائرة في امور الآخرة

AL-BUDŪR AS-SAFIRA FĪ UMŪR AL-ĀKHIRA.

A work describing in detail the nature of a man's existence after he will emerge from his grave, by ابوالفضل جلال الدين عبدالرحمن بن ابى بكر بن محمد السيوطى Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Rahmān bin 'Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:—

- الحمد لله الذي خلق السموات والأرض وجعل الظلمات والنور الخ

The author states in the preface that he wrote the present book in fulfilment of the promise which he made in the preface of Kitāb al-Barzakḥ of writing a book about man's resurrection, his state in the next life, etc. The book is founded solely upon the Qur'ān and Traditions.

For copies see India Office Cat. No. 176; Aya Sofia Cat. No. 1676; Algiers Cat. No. 853; Cairo Cat. Vol. II., p. 146; Hyderabad List, (Library of Failsūf Jang) No. 514. Also see Ḥājī Khālifa, Vol. II., p. 30.

It was lithographed, India, A.H. 1311.

It is divided into 169 chapters and an epilogue. A list of them is annexed at the beginning of the volume. The headings and the beginning of each Tradition are in red ink.

Written in ordinary Nasta'liq. Dated 16th Rabī'1, A.H. 1312. Scribe حسيب الدين احمد البوهاري البدراني.

No. 43.

fol. 142; lines 8; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح البرزخ

SHARH AL-BARZAKH.

A book describing the condition of a man in the grave, by an unknown author.

Beginning :—

الحمد لله الذي خلق الموت والحياة للشريعة الخ *

The author of this book, after following the general custom of Divine praise and asking His blessings for the Prophet, says :—

وبعد فهذا مختصر من كتب الاحاديث الصحاح و اقوال اهل الفلاح عبدة
للصالحين و تذكرة لاولى الالباب *

I think that it is most probably an abridgement of as-Suyūṭī's work called *Sharh aṣ-Ṣudūr fī Sharh Ahwāl al-Mawtā wa'l Kūbūr*, as the arrangements and wordings of the chapters generally tally. Hājī Khalifa Vol. II., p. 266 also mentions an abridgement of as-Suyūṭī's at *Tadhkira bi Ahwāl al-Mawtā wa'l Ākhira* by an unknown author. Wrongly designated on the first fol. تفسير آيات شرح برزخ ابى سفيان احكام. In the colophon it is named as

Written in Nast'liq. Not dated. C. 19th century. Scribe بركات الله.

No. 44.

fol. 344 ; lines 28 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الزاجر عن اقتراف الكبائر

AR-ZAWĀJIR 'AN IKTIRĀF AL-KABĀ'IR.

A work describing the grievous sins and founded upon Traditions, by Ahmad bin Muhammad bin 'Alī bin Ḥajar al-Haitamī al-Makkī. He was bin Muhammad bin 'Alī bin Ḥajar al-Haitamī al-Makkī. He was born in Egypt in A.H. 909, A.D. 1503 according to an-Nūr as-Sāfir (the library copy, fol. 127a). But Rieu in his Arabic Suppl. Cat No. 192, has given two dates, viz. A.H. 907, A.D. 1501, and A.H. 911, A.D. 1505, as the date of his birth. The latter date is given also by Brockelmann in his work *Gesch. d. Arab. Litter.*, Vol. II., p. 388. He studied in Cairo and, after making several pilgrimages to Mecca, he at last settled there in A.H. 940, A.D. 1533. He is called *muftī* of *Ḥijāz*. He died, according to an-Nūr as-Sāfir (the library copy fol. 126b) in A.H. 974, A.D. 1566. But both Rieu (in his Arabic Suppl. Cat. p. 117, on the authority of Kawāḍib as-Sā'ira) and Brockelmann (Vol. II., p. 388) fix the year of his death at A.H. 973, A.D. 1565; and *Kbulāḡat al-Aṭhar*, Vol II., p. 427, gives the date of his death as A.H. 994, A.D. 1585. He was given the surname of al-Haitamī from his early dwelling place, Mahallat Abi'l Haitam, in the Ḡharbiya province of Egypt. For other particulars of his life see an-Nūr as-Sāfir

(the library copy) foll. 126b-135a; at-Ta'likāt Ala'l Fawā'id al-Bahīya, p. 101; Itahāf an-Nubalā', p. 221; Wüstenfeld, Gesch. No. 529; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 387. See also the preface of the 1st Vol. of Tuhfat al-Muhtāj, printed at Cairo in A.H. 1282, where a detailed life of al-Haitamī is given.

Beginning:—

الحمد لله الذى حمى من اجل رافقه بعباده الخ •

The author says in the preface that he made use of the work of Abū 'Abdallāh adh-Dhahabī (died, A.H. 748, A.D. 1348), called Kitāb al-Kabā'ir wa Bayān al-Mahārim on grievous sins and began to write this work in A.H. 953 (A.D. 1546) in Ummal-Kurā (Mecca). The book consists of an introduction, two parts, and an epilogue. The introduction or المقدمة, beginning on fol. 2a, gives the definition of grievous sins. The first part or الباب الاول, beginning on fol. 16b, treats of the "mental sins" الكبائر الباطنية. The second part or الباب الثانى, beginning on fol. 77b, deals with the "external sins" الكبائر الظاهرة. The 2nd part is subdivided into separate chapters in the order usually adopted by Shāfi'ī jurists in their law book. The epilogue or الخاتمة deals with four subjects as below:—

- I. Repentance, beginning on fol. 324b.
- II. The day of judgment, beginning on fol. 328a.
- III. Hell, beginning on fol. 335a.
- IV. Paradise, beginning on fol. 338a.

For copies see Cairo Cat. Vol. II., p. 160; India Office Cat. No. 185; and Bankipur Cat., p. 342.

This work was printed at Būlāq, A.H. 1284, and at Cairo, A.H. 1310. The first fol. has a 'Unwān and the space between the lines on the first two pages is gilded. It has gold and coloured lines in the margin. Headings of chapters are in bold letters and marked with red ink. At the end of the MS. some prayers for protection from cholera have been inserted.

Written in minute mixed Nasta'liq and Naskh. Not dated. C. 17th century.

No. 45.

foll. 6; lines 11; size $12 \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

كتاب الاربعين

KITĀB AL-ARBA'ĪN.

A collection of forty Traditions without the Collector's name.
Beginning:—

الحمد لله رب العالمين و العائبة للمتقين و الصلوة و السلام على رسوله
 محمد و آله لجمعين قال رسول الله صلى الله عليه وسلم الخ *

These Traditions deal with different religious subjects, such as prayer, reciting the Kur'ān, giving alms, etc.

For a copy, see Berlin Cat. No. 1542.

The MS. has been bordered with modern paper. It is damaged on account of ink which has caused foll. to stick to each other. Gold and coloured lines are round each page. Vocalised throughout.

Written in large letter in fine Naskh. Not dated. C. 17th century.

No. 46.

foll. 287; lines 17; size 8×5 ; $6\frac{1}{2} \times 3\frac{3}{4}$.

الفتح المبين في شرح الاربعين

AL-FATH AL-MUBĪN FĪ SHARḤ AL-ARBA'ĪN.

An elaborate commentary upon the forty select Traditions of Yahyā bin Sharaf an-Nawawī (died, A.H. 676, A.D. 1278) by Ahmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī al-Makkī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:—

الحمد لله الذى وفق طائفة من علماء كل عصر للقيام الخ *

The author says in the preface that the forty Traditions which an-Nawawī (died, A.H. 676, A.D. 1277) collected were most authentic and contained much matter about Islām and that he consequently ventured to write a short commentary upon them to elucidate their meanings and to explain in a concise manner the injunctions and prohibitions which they contained.

The first Tradition begins on fol. 24b as follows:—

الحديث الاول ابتدأ به. اقتداء بالسلف عن سعيد بن يحيى

ابن سعيد الانصارى عن امير المؤمنين و هو اول من سمى به من الخلفاء

..... عمر بن الخطاب بن نفيل بن عبد العزى الحديث *

This MS. contains 42 Traditions instead of 40.

For copies see Berlin Cat. Nos. 1493-6; Paris Cat. No. 748; India Office Cat. Nos. 169, 170; Cairo Cat., Vol. I., p. 379; Ram-

pur List, p. 102; Bankipur Cat. p. 375; Hyderabad List, Fann Hadīth No. 258; and Asiatic Society Cat. p. 9.

For other commentaries and glosses see Hājī Khalifa, Vol. I., p. 238, Vol. IV., p. 33; and Berlin Cat. Nos. 1488-1504.

The book has been printed in Cairo A.H. 1307 (A.D. 1899) with the glossary of al-Mudābiḡhī.

Some foll. are missing after fol. 286. The MS. is pasted here and there with thick paper. The text is written in red ink up to fol. 278b, and afterwards marked with red lines.

Written in different kinds of bad Naskh. Not dated. C. 18th century.

No. 47.

foll. 100; lines 23; size 11×7 ; $7\frac{1}{8} \times 3\frac{3}{8}$.

تذكرة الموضوعات

TADHKIRAT AL-MAWDŪ'ĀT.

A treatise on Traditions falsely attributed to the Prophet, by محمد بن طاهر بن علي الغنوي Muḥammad bin Ṭāhir bin 'Alī al-Fatānī. He was born at Patan in Gujarāt, A.H. 914, A.D. 1508. After completing the course of education in his native land, he proceeded to Mecca for higher studies. He studied Traditions there with eminent scholars, such as Ibn Hajar al-Haitamī, who died, A.H. 973, A.D. 1565 (see No. 44) and others. He acquired much learning from 'Alī bin Ḥusām ad-Dīn al-Muttaḡī, who died, A.H. 975, A.D. 1567, and also became one of his devoted disciples in the Kādirī and Shādhilī orders. After his return to his native land, he tried his utmost to spread learning and to uproot the doctrines of Muḥammad al-Jawnpūri who had claimed to be the Mihdī of his time. These doctrines much prevailed amongst the Buhras, a tribe of Gujrat to which Muḥammad bin Ṭāhir belonged.

In A.H. 980, A.D. 1572, Akbar (A.H. 963-1014, A.D. 1556-1605) set out to conquer Gujarāt. After its conquest he conferred honour on Muḥammad Ṭāhir by tying with his own hand the turban on his head, as, he thought, it was incumbent on him (Akbar) to spread the true principles of Islam. When Khān A'zam 'Aziz Muḥammad Kūkaltāsh was appointed governor of Gujarāt he helped Muḥammad Ṭāhir in uprooting the new doctrines of the said Mihdī. But when 'Abd ar-Raḥīm Khān Khānān came as governor after the said Khān A'zam, Muḥammad Ṭāhir suffered much trouble at the hands of the followers of the Mihdī, and proceeded to the Court of Akbar in Akbarābād for redress. On his way he was murdered at Ujjain by some followers of the Mihdī in A.H.

986, A.D. 1578. He is the author of many books. The word *Fatan* is an arabicized form of *Patan*, otherwise called *Naharwāla*. For other particulars of his life see *Akhbar al-Akhyār*, p. 272; *Subḥat al-Marjān*, p. 43; *at-T'aliqat as-Saniya*, p. 67; *Abjad al-'Ulūm*, p. 895; *Itahāf an-Nubalā'*, p. 397; and *Brockelmann*, *Gesch. d. Arab. Litter.*, Vol. II., p. 416.

Beginning:—

الحمد لله الذى ميز الخبيث من الطيب و احرز الحديث بالعلماء
المقادير * النع

The author says in the preface that 'Abd ar-Rahmān bin 'Alī called Ibn al-Jauzī, died, A.H. 597, A.D. 1200, had written a book on this subject; but as the latter had included many authentic Traditions in the category of forged ones, he compiled the present book from reliable sources, in order that it might be of some use to the students of Traditions. The book is divided into a prologue and several chapters, a list of which is prefixed at the beginning.

For copies see *Rampūr List*, p. 69; *Asiatic Society's Cat.*, p. 6; *Hyderabad List*, *Fann Hadith*, No. 133.

It has been lithographed in India.

Foll. 2 and 3 of the list should go after fol. 5. The MS. is defective at the end and is worm-eaten. The borders have been supplied with thick modern paper. A few foll. are missing after fol. 1.

Written in bad Naskh. Not dated, apparently 18th century.

No. 48.

foll. 105; lines 23; size $10\frac{3}{4} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

تذكرة الموفيات

TADHKIRAT AL-MAWḌŪ'ĀT.

A work on spurious Traditions by محمد القارى 'Alī bin Sulṭān Muḥammad al-Kārī al-Harawī, died, A.H. 1014, A.D. 1605 (see for his life No. 36).

Beginning:—

الحمد لله الذى انزل القرآن العظيم القديم النع *

The author in the first 13 foll. describes the punishment of those who compose spurious Traditions and at the end of the said foll. says that his intention in writing this work is to collect all those sayings which have been wrongly attributed to the Prophet. This work is divided into several chapters called باب, and these

chapters are arranged in alphabetical order. The full title of the work is *الهابات السنيات فى تبئين الاحاديث الموضوعات*. See Hājī Khalifa, Vol. VI., p. 472.

For copies see Berlin Cat. No. 1636; Cairo Cat. Vol. I., p. 404; Vol. VII., pp. 122, 401, 514; Aya Sofia Cat. Nos. 938-9; Algiers Cat. No. 552; Bankipur Cat., p. 709; and Hyderabad List, Fann Hadith, No. 177.

It was printed in Egypt, A.H. 1289, A.D. 1872 and lithographed at Lahore, A.H. 1302, A.D. 1884.

The headings of chapters are in red ink. Coloured lines are in the margin.

Written in ordinary Naskh. The colophon runs thus:—

تمت الكتاب بعون الملك الوهاب فى سنة الف و مائتين و احدى
و سبعين هجرة النبى آخر الزمان و كل من عليها فان فى بلدة اورنگ آباد *

Shi'a Traditions.

No. 49.

fol. 164; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

قرب الاسناد

KURB AL-ISNĀD.

A collection of Shi'a Traditions. Biographers differ about its authorship. Some attribute it to *ابوالعباس عبد الله بن جعفر بن ابى العباس عبد الله بن جعفر بن مالك بن جامع الحميرى القمى* Abū 'l 'Abbās 'Abdallāh bin Ja'far bin al-Ḥusain bin Mālik bin Jāmi' al-Ḥimyarī al-Kummī, and others to his son *ابرجعفر محمد بن عبد الله بن جعفر الحميرى القمى* Abū Ja'far Muḥammad bin 'Abdallāh bin Ja'far al-Ḥimyarī al-Kummī. See Bihār al-Anwār, Vol. I., p. 5. The former was the author of several works. He came to Kūfa about A.H. 290, A.D. 902 and many people heard Traditions from him. He is regarded as a trustworthy authority by Shi'a Traditionists. The date of his death is not known. For further details of his life, see Sprenger, Fihrast Tūsī, p. 189; Rijāl an-Najjāshī, p. 152; Shudhūr al-'Ikṡān, Vol. I., fol. 360; Muntaha'l Maḳāl, p. 183; and Kashf al-Hujub, p. 411.

The latter, viz. Abū Ja'fer Muḥammad bin 'Abdallāh was also a reliable authority on Traditions. The date of his death, also, is not known. See Rijāl an-Najjāshī, p. 251; and Muntaha'l Maḳāl, p. 279. This work is divided into three parts.

The *first part* beginning on fol. I :—

محمّد بن عبد الله بن جعفر الحميري عن ابيه عن هرون بن مسلم بن مسعدة
ابن صدقة قال وحدثني جعفر عن ابيه قال كان على يقول في دعائه النج *

It narrates those Traditions which the author has attributed to al-Imām Ja'far as-Šādiq (died, A.H. 148, A.D. 765), who was the eldest son of al-Imām Muhammad al-Bākir (born, A.H. 57, A.D. 676 and died in A.H. 113, A.D. 731, or A.H. 114, A.D. 732 or A.H. 117 A.D. 735 or A.H. 118, A.D. 736; vide Ibn K̄hallikān, Teheran edition, Vol. II., p. 23). For the life of al-Imām Ja'far as-Šādiq see No. 13. This part commences with various kinds of prayers which the Imām Ja'far has narrated on the authority of his father. Towards the end it deals with miscellaneous religious subjects.

The *second part* commences with Traditions which al-Imām Mūsā Kāzīm has narrated. He was the son of al-Imām Ja'far as-Šādiq and is considered the *seventh Imām*. He was born in Madina, A.H. 128, A.D. 745 or A.H. 129, A.D. 746; and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. For details of his life see Ibn K̄hallikān (Teheran edition), Vol. II., p. 256.

The second part beginning on fol. 74b :—

باب قرب الاسناد الى ابي ابراهيم موسى بن جعفر عليهما السلام حدثنا
عبد الله بن الحسن العلوي عن جده علي بن جعفر قالت سألت اخي موسى
ابن جعفر عليه السلام عن الرجل عليه الخاتم الضيق لا يدري يجزي الماء
تحتة النج *

This part begins with matters connected with ablution and prayer without any heading up to fol. 88.

The other chapters are as below :—

fol. 89a.	باب صلوة المريض
89a.	باب صلوة الجمعة والعيدين
90a.	باب صلوة المسافرين
90b.	باب صلوة الجنائز
90b.	باب صلوة الكسوف
91a.	باب صلوة الخوف
91b.	باب التكبير ايام التشريق
92a.	باب ما يجب على النساء من الصلوة
93b.	باب الركوة

fol. 94a.	باب الصرم
„ 95a.	باب الحج والعمرة
„ 99b.	باب الهدى
„ 100a.	باب ما يجوز من النكاح
„ 101b.	باب الطلاق المبرأة
„ 103a.	باب العذر
„ 104a.	باب ما يحل من البيوع
„ 106b.	باب اللقطة وما يحل منها
„ 107b.	باب ما يحل مما يؤكل ويشرب وينتفع به
„ 109a.	باب الصيد
„ 110a.	باب ما يحل لبسه من الثياب مما تصيبه الجذابة وغيرها
„ 110b.	باب الرصية
„ 111a.	باب ما جاء فى الابوين
„ 111b.	باب المكاتب
„ 112a.	باب ما يجوز فى المساجد
„ 112b.	باب ما جاء فى الايمان
„ 112b.	باب الخواتيم من الفضة وغيرها
„ 113a.	باب ما يجوز من الاشياء
„ 113b.	باب ما جاء فى العقيقة
„ 113b.	باب ما جاء فى الشهادات

The *third part* narrates the Traditions which the author attributes to al-Imām ‘Alī ar-Riḍā bin Mūsā al-Kāzim. He was born in Madina, some say in A.H. 151, A.D. 768; and others in A.H. 153, A.D. 770 and died at Tūs, A.H. 202, A.D. 817 or A.H. 203, A.D. 818. He is considered the *eighth Imām*. For details of his life, see Ibn Khallikān, Teheran edition, Vol. I., p. 348.

This part beginning on fol. 138a:—

باب قرب الاسناد الى الرضا عليه السلام ورحمة الله وبركاته حدثني الربيع
ابن ابي الصلت قال سمعت الرضا عليه السلام يقول كان رسول الله صلى الله عليه وسلم

This part deals with different religious subjects without any headings. Foll. 115a, 160, 161b, 162, 163b and 164a contain lacunae.

For copies see Asiatic Society (Govt. Collection) No. 746.

I have seen another copy of this book in the private collection of Shams al-'Ulamā' Nāṣir Husain, Lucknow.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 50.

fol. 535; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

من لا يحضره الفقيه

MAN LĀ YAḤḌURUHU'L FAKĪH.

One of the four celebrated collections of Shī'a Traditions by

أبو جعفر محمد بن علي بن الحسين بن بابويه القمي الصدوق Abū Ja'far Muḥammad bin 'Alī bin al-Ḥusain bin Bābūya al-Kummi aṣ-Ṣadūq. In his prime of life, A.H. 355, A.D. 966, he went from Kḥurāsān to Baghdād, and many learned men of the place became his pupils. Malik Rukn ad-Dīn Daīlamī (A.H. 320-366, A.D. 932-976) had a great regard for our author and used to treat him with great respect. It is said that he was the author of three hundred books. An-Najjāshī, in his Kitāb ar-Rijāl, p. 276, enumerated 193 works of this learned author. He died in Rai, A.H. 381, A.D. 991. For further particulars of his life, see Tūsi's al-Fihrist, p. 304; Muntaha'l Makāl, p. 282; Aml al-Āmil, p. 65; Najjāshī, Kitāb ar-Rijāl, p. 276; Rawḍāt al-Jannāt, p. 557; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 187.

Beginning:—

الهم اني احمدك واشكرک و اومن بك و اتوكل عليك
قال الشيخ السعيد الفقيه ابو جعفر محمد بن علي بن الحسين بن موسى بن
بابويه القمي مصنف هذا الكتاب قدس الله روحه اما بعد فانه لما ساقني
القضاء الخ *

This work is one of the four Canonical Books (al-Kutub al-Arba'a) which are held in the highest veneration by the Shī'a sect. The other three books are (1) al-Kāfī fi 'Ilm ad-Dīn by Abū Ja'far Muḥammad bin Ya'kūb al-Kulainī, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940; (2) al-Istibṣār; and (3) Tahdhīb al-Aḥkam, both by abū Ja'far Muḥammad bin al-Hasan bin 'Alī aṭ-Tūsi, died, A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067. See for his life No. 52.

It is divided into four parts which are bound together. The first part begins on fol. 2a and deals with ablution and prayer. The second part begins on fol. 211b and treats of legal alms, fasting and pilgrimage. The third and fourth parts treat of civil and

criminal laws. The third part begins on fol. 325b and the fourth part begins on fol. 429b. The number of Traditions which this work contains is 5963. See *Kashf al-Hujub*, p. 563.

For copies see Berlin Cat. Nos. 4782-3; Petersburg Cat. No. 250; Paris Cat. No. 1108; Br. Mus. Cat., p. 415; India Office Cat. No. 289; Bodl. Cat. Vol. II., p. 91; and Bankipur Cat. p. 766.

Lithographed, Lucknow, A.H. 1306-7.

It is a splendid copy. The first fol. of each part has a beautiful 'Unwān, and the fourth part, beginning fol. 429b, besides having the usual 'Unwān on the first fol., has also another 'Unwān on fol. 444a. The tops of several chapters of second, third and fourth parts are thickly gilded. Marks of pause are in gold and the names of the Imāms are either in gold or red letters. Vocalized throughout. On the margins, there are some occasional notes and gold and coloured lines are throughout the MS. It bears the seals of Sulaimān Jāh and Amjad 'Alī, etc. The work ends on fol. 516a and foll. 517b-535 contain a treatise by the same author on the اسانيد of this work. It begins as follows:—

بسم الله الرحمن و به ثقني يقول محمد بن علي بن الحسين بن موسى بن بابويه القمي مصنف هذا الكتاب رحمه الله كلما كان في هذا الكتاب عن عمار بن موسى الساباطي فقد روته النخ *

This treatise has also a 'Unwān at the beginning.

Written in a very elegant Naskh. Each part has a separate colophon;—the colophon of the 4th part, fol. 515b, runs thus:—

اما بعد فقد وقع الفراغ من اتمام هذا الكتاب المستطاب الموسوم بمن لا يحضره الفقيه من تصانيف الشيخ السعيد محمد بن علي بن الحسين بن موسى بن بابويه القمي تغمده الله بغفرانه و اسكنه بحبوبة جفانه حسب الامر صاحب الاكرم و الوزير المكرم خدام عباد الله و ناصر اوليائه الله حافظ ارباب الاستغاث و الاستطاعة معين المأمورين بالعبادة و الطاعة زائر مشاهد اصحاب الارضا و ساكن عتبة علي بن موسى الرضا الداخل في زمرة حجاج بيت الله الحرام و الثابت من جملة زوار سيد الانام عليهم صلوات الله الملك العلامة الآصف القوي حاجي محمد حسين بيك وزير بيكر بيكي المشهد الرضوي ابد الله دولته و اجلاله و احسن في الدارين حاله و مآله على يد احقر عباد الله الملك الصمد محمد صادق بن حاجي محمد الحافظ لحرم المحترم الرضوي سلام الله على من حل بها عفى عنهما و صار آخر آوان اختتام

Beginning:—

الحمد لله الواحد القديم الملك الحكيم الرحمن الرحيم إما
بعد فإن الذى دعانى الى جمع هذه الاخبار عن الصحابة و العترة الاخبار
فى النصوص على الائمة الابرار الخ •

The author in the preface says that he had found a class of people of ordinary learning who thought that there were no reliable Traditions about the eminence and superiority of the *Imāms*, and consequently he composed the present work from trustworthy sources in order to prove their eminence. The beginning of our copy differs from that of Berlin Cat. in the first few words but after the word *أما بعد* the two copies are identical.

For copies see Berlin Cat. No. 9675; and Asiatic Society, Government Collection, No. 825.

There are lacunae of about a line in foll. 16a, 19b, 22a, 25a, 26b, 42b, 48a, 50a, 53a, 55b, 56b, 59a, 63a, 66b, 68b, 70b, 72a, 73b, 84b, 90a, 95b, 99a, 102b, 114b, 119a, 122b, 123a, 125b, 130b, 137b, 145b, 148b, 151b, 152a, 154b, 158b, 165b and 170.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 52.

foll. 407; lines 25; size 12×7 ; $8\frac{1}{2} \times 4$.

الاستبصار فيما اختلف فيه من الاخبار

AL-ISTIBṢĀR FĪMA UKHTULIFA FĪHI

MIN AL-AKHBĀR.

One of the four famous collections of the Shī'a Traditions. This collection was made by ابو جعفر محمد بن الحسن بن علي الطوسي Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī at-Tūsī. He was born in A.H. 385, A.D. 995, lived chiefly at Baghḍād and died in Najaf in A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067. Ḥājī Khalifa, Vol. V., p. 401. wrongly assigns A.H. 561 as the date of his death. He was the greatest doctor of the Shī'a sect in his time and was designated by the title of *Shāikh at-Tā'i'a*. He has given his autobiography in Kitāb al-Fihrist, p. 285. Also consult Rijāl Nijjāshī. p. 287; Muntaha'l Maḳāl, p. 269; Rawḍat al-Jannāt, p. 580; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 405.

Beginning:—

الحمد لله ولي الحمد ومستحقه و الصلوة على خديته من خلقه محمد
و آله الطاهرين الخ •

This work is one of the Four Canonical Books (al-Kutub al-Arba'a) of the Shi'a Sect. It is divided into three parts. The first and second parts treat of *عقوبات* and the third part, which begins on fol. 219b, deals with *معاملات*. The first is subdivided into three hundred chapters or *ابواب*. The second part contains two hundred and seventeen chapters. The third part has three hundred and ninety-eight chapters. All these chapters are arranged according to the system prevalent in books of jurisprudence. The number of Traditions, which the work contains, is five thousand five hundred and eleven. See *Kashf al-Hujub wa'l Astār*, p. 42.

For copies see Berlin Cat. Nos. 1272-6; and Bankipur Cat. p. 30.

It has been lithographed, Lucknow, A.H. 1307.

Foll. 1b and 404b are beautifully decorated. Foll. 404b-407 is an appendix in which the author gives his *Isnāds* for Traditions, omitted in the book. The inner margins of foll. 1-9 and 397-407 are pasted over with thick paper. Marginal notes are on the earlier portion of the MS. Gold and coloured lines are in the margins throughout.

Written in good Naskh. The 1st and 2nd parts were copied in A.H. 1046 and the third part in A.H. 1048. Scribe *محمد بن مير مهدي بن مير محمد طاهر المشهدي*

No. 53.

foll. 252; lines 25; size 13×6 ; $10\frac{1}{2} \times 4\frac{1}{2}$.

کتاب الحديث

KITĀB AL-ḤADĪTH.

A portion of a work on Imāmite Traditions, defective both at the beginning and end. It is most probably a commentary on the famous work of Muhammad bin Ya'kūb bin Ishāk al-Kulainī, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940, which is known al-Kāfi fi 'Ilm ad-Dīn. It begins abruptly as follows:—

والارض يه جرير عن ابى عبد الله عليه السلام قال رجد فى حجر ابنى
انا الله الخ *

After seven lines a new chapter begins thus:—

باب فضل الكعبة والمسجد الحرام ومكة والحرم زيد شرفها كالخمسة
عن ابن اذينة عن زرارة قال كنت قاعدا الى جنب ابى جعفر عليه السلام الخ *

It ends abruptly with the chapter called *اخيه* عن الزائر

Foll. 1-5 and 205-252 have been bordered with thick paper and a portion of fol. 4 has become defective on account of paper pasted over it. Some portions of the text also, from foll. 223 to 252, are similarly defective. Gold rule and coloured margin all throughout. Written in two hands, foll. 1-101 in one hand and the rest in another.

Written in ordinary Naskh. Not dated. Circa 17th century.

No. 54.

fol. 62; lines 30; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

روضۃ الجنان

RAWḌAT AL-JANĀN.

A portion of a work on Īmāmīte Traditions. It is imperfect at the beginning and end. On the first fol. it has been named, in a modern hand, كتاب روضة الجنان.

It begins abruptly as follows:—

بسم الله الرحمن الرحيم كتاب الدين و الكفالات و الحوالات و الضمانات
و الولايات باب الدين و احكامها سهل بن زياد عن جعفر بن محمد العشرى
عن ابي القداح عن ابي عبد الله عن آبائه عن على عليهم السلام قال اياكم
و الدين فانه مذلة بالفقر و مهمة بالليل و فضاء فى الدنيا النج *

It is divided into the following chapters:—

- | | |
|----------|---|
| fol. 1a. | كتاب الديوان |
| ” 3b. | باب القرض و احكامه |
| ” 4a. | باب الصلح بين الناس |
| ” 4b. | باب الكفالات و الضمانات |
| ” 5a. | باب الحوالات |
| ” 5a. | باب الوكالات |
| ” 5b. | كتاب القضاء و الاحكام و المفتين |
| ” 7a. | باب آداب الاحكام |
| ” 7b. | باب كيفية الحكم و القضاء |
| ” 8a. | باب البيّنين يتقابلان او يترجم بعضها على بعض و حكم القرعة |
| ” 9b. | باب البيّنات |
| ” 16b. | باب من الزيدات فى القضايا و الاحكام |

fol. 22a	كتاب الكاسب
" 26b.	كتاب التجارة
" 29a.	باب عقود البيوع
" 30a.	باب بيع المضمون
" 32b.	باب البيع بالنقد والنسيئة
" 34b.	باب العيوب الموجبة للرد
" 35b.	باب ابتياع الكحول
" 36b.	باب الاجارات
" 39a.	باب بيع النشار
	باب بيع الواحد بالاثنيين واكثر من ذلك وما يجوز منه
" 40b.	وما لايجوز
" 44b.	باب العزز والمجازفة
" 47b.	باب بيع الماء والمنع منه
" 48b.	باب احكام الارضين
" 50a.	باب اجرة السمار والدلالة
" 50a.	باب التلقي وانكسرة
" 51a.	باب الشفعة
" 51b.	باب الرهون
" 53b.	باب الوديعة
" 54a.	باب العارية
" 54b.	باب الشراكة والمضاربة
" 55b.	باب المزارعة
" 58a.	باب الاجارات
" 60b.	باب من الزيادات

Almost all the borders have been pasted over with a different kind of paper. Headings of chapters are in red ink. Slightly worm-eaten. Lacunae are in foll. 11b, 23b, 24a, 27, 60a and 82b. Fol. 26a is blank but without any break in the MS. At the end of each Tradition, a mark of pause is given in red ink. The name and seal of المسيح الدولة بن مظفر حسين are on the first fol. It ends as follows:—

عنه عن ابن محبوب عن خالد بن جرير عن ابي الربيع عن ابي عبد الله عليه السلام في رجل شارك رجلا في جارية فقال له ان ربححت فلک و ان

وضعت فليس عليك شى فقال لا بأس بذلك ان كانت الجارية للقاتل تم
كتاب التجارات *

Written in good Naskh. Not dated. C. 17th century.

Prayers.

No. 55.

fol. 145 ; lines 15 ; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

fol. 1-9a

I.

حزب البر الكبير

HIZB AL-BARR AL-KABĪR.

A book of prayers by عبد الله بن عبد الجبار، أبو الحسن على بن عبد الله بن عبد الجبار، الشاذلي Abū'l Ḥasan 'Alī bin 'Abdallāh bin 'Abd al-Jabbār al-Ḥusainī ash-Shādhilī. He settled at Alexandria, and many people became his disciples. He died in A.H. 654, A.D. 1256, or according to some in A.H. 656, A.D. 1258. For details, see Nafahāt, p. 659 : Safinat al-Awliyā', p. 180 ; Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 449 and Z.D.M.G., Vol. VII., p. 13.

Beginning:—

و اذا جاءك الذين يومنون اليك *

For copies see Berlin Cat. No. 3875 ; Leyden Cat. No. 2200 ; and Asiatic Society Cat., p. 31.

Lithographed in a Collection of Prayers called مجموع لطيف at Cairo. A.D. 1865.

Vocalised throughout.

Written in ordinary Naskh. Not dated. C. 19th century.

fol. 9a-12

II.

حزب اللطف

HIZB AL-LUṬF.

Another prayer by the same author.

Beginning:—

يقرب الغائبة الى آخرها و بعد الغائبة اللهم اجعل افضل الصلوات

و امنى البركات اليك *

For copy see Berlin Cat. No. 3896, 2.

Vocalised throughout.

Written in the same hand and in the same year as those of the preceding one.

fol. 17b-145

III.

كتاب الفوائد و الصلوة والعوائد

KITĀB AL-FAWĀ'ID WA'Ṣ ṢALĀT WA'L 'AWĀ'ID.

A work on prayers by عبد اللطيف بن أحمد بن أحمد بن شهاب الدين أحمد بن أحمد بن عبد اللطيف Shihāb ad-Dīn Aḥmad bin Aḥmad bin 'Abd al-Latīf ash-Sharjī az-Zabīdī al-Hanafī. He was born on the 22nd Ramaḍān, A.H. 812, 29th January, A.D. 1410 in Zabid, studied in Mecca, A.H. 834, A.D. 1431, and died at Zabid in A.H. 893, A.D. 1488. See Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 190; and Br. Mus. Suppl. No. 672.

Beginning:—

الحمد لله رب العالمين بجميع محامده على اسبغ من جميع عوائده الخ *

This work contains altogether 100 الفوائد or chapters. See Hājī Khalifa, Vol. IV., p. 482.

For copies see Gotha Cat. No. 1271; Derenbourg, No. 779; Cairo Cat. Vol. II., p. 207, Vol. V., p. 349; and Rampur List, p. 154. In Paris Cat. Nos. 765, 955, 2, Abū'l Ḥasan 'Alī al-'Alavī is mentioned as its author.

Printed Cairo, A.H. 1297, A.D. 1880.

An incomplete list of contents is given in fol. 13 and 14a. Foll. 14b, 15, 16 and 17a are left blank, evidently for writing the contents of the book. The word الفوائد and the numbers of the chapters are written in red ink.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 56.

fol. 160; lines 18; size 8 × 5½; 6 × 3½.

THE SAME.

Another copy of the work noticed in No. 55, III. It begins on fol. 17b and ends also on fol. 151a as the previous one. Foll. 1-12a contain some Persian letters, Persian verses and several figures of amulets. Foll 12b-14b contain a prayer in the form of a poem called الدعاء الجليل الدعاء الجليل.

Beginning:—

بدأت باسم الله روجى به اهتدت الى كشف اسرار بباطنها انظرت

In Rampur List, p. 157, this prayer is attributed to Hujjat al-Islām Zain ad-Dīn Abū Ḥamid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). Lithographed, Cairo, 1865, and also in Bombay with a commentary. Foll. 15-17a contain figures of amulets and several prayers. Foll. 151b-160 contain miscellaneous matters, such as figures of amulets, Persian lines and prescriptions. There are corrections in the margin occasionally.

Written in Naskh. The colophon runs thus:—

كان الفراغ من كتابة هذا الكتاب المبارك يوم الخميس السادس والعشرون من شهر ربيع الآخر من سنة الف ومائتان وعشرون من هجرة صلى الله عليه وسلم بقلم الفقير الى ربه القدير رضاجى بن محمد بن عون غفر الله له و لوالديه و لجميع المسلمين و المسلمات انه قريب مجيب لدعوات و ذلك في بندر بنبي *

No. 57.

fol. 149; lines 13-17; size $4\frac{1}{2} \times 2\frac{1}{4}$; $3\frac{1}{8} \times 1\frac{3}{4}$.

fol. 1-101.

I.

الحصن الحصين من كلام سيد المرسلين

AL-ḤIṢN AL-ḤAṢĪN MIN KALĀM SAĪYID AL-MURSILĪN.

A famous book of prayers by شمس الدين ابو الخير محمد بن الجوزي القرشي الدمشقي Shams ad-Dīn Abū'l Khair. Muhammad bin Muhammad bin al-Jazarī al-Karashī al-Dimashqī. He was born in Damascus on 25th Ramaḍān, A.H. 751, 27th November 1350. In A.H. 793, A.D. 1391 he became a Qāḍī there, and died on the 5th Rabī' I, A.H. 833, 3rd December 1429, in Shīrāz. For details see ash-Shakā'ik an-Nu'māniya, Vol. I., p. 98, Ithāf ān-Nubalā', p. 391; Bustān al-Muḥaddithin, p. 79; at-Ta'likāt as-Saniya, p. 57; Wüstenfeld, Gesch. No. 474; Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 201; and Huart, Arabic Literature, p. 356.

One fol. is missing from the beginning. Our copy begins:—

لفظه المعصوم الامور بذلت فيه النصيحة و اخرجه من الاحاديث الصحيحة الخ *

For copies see India Office Cat. Nos. 345-47; Paris Cat. Nos. 1169-71; Lithman, Princeton University Library List, p. 79; Cairo Cat. Vol. I., p. 336; Munich Cat. No. 130; Bankipur Cat. p. 171; Hyderabad List, Fann Ad'iya, No. 1; and Rampur List, p. 78.

For commentaries, etc., see Ḥajī Khalīfa Vol. III., pp. 71-74. Lithographed, Lucknow, A.H. 1306. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II., pp. 228-229.

Foll. 2b-3a contain the names of the works (with their abbreviations) cited in this book. Coloured and gold lines are on each page. Abbreviations are written in red ink throughout the book. Here and there are corrections in the margin. In fol. 101a, the author gives the time and place of its composition, viz. in A.H. 791 at Damascus when it was besieged by Tamarlane. It was composed in order that the author might be saved from the atrocities of Tamerlane by virtue of this work.

Written in fine Naskh. Dated A.H. 921. Scribe عماد بن جمال الاندلسي.

foll. 102-149.

II.

مفتاح الحصن الحصين

MIFTĀḤ AL-ḤISN AL-ḤASĪN

A commentary by ابن الجزري Ibn al-Jazari on his own work noticed above. See No. 57—I.

Beginning:—

يقول الفقير الى رحمة الله تعالى محمد بن محمد بن محمد بن الجزري وقفه الله تعالى لما فيه رشدة الحمد لله على ما علم و صلى الله على سيد خلقه الخ *

This commentary was composed in A.H. 831, A.D., 1427, after the lapse of forty years at Shirāz. See Ḥajī Khalīfa, Vol. III., p. 73.

For a copy see Rampur List, p. 117.

Quotations from the text are headed with the word قوله in red ink. Coloured and gold lines are round each page. Fol. 102b has a beautiful 'Unwān. On the last fol. there are names of two previous owners of the book.

Written in minute Naskh. The colophon runs thus:—

كتبه العبد الاقل عماد بن جمال الاندلسي تاب الله عليه و غفر له ولوالديه

في اواسط شعبان المعظم سنة عشرين و تسعمائة حامدا مصليا مسلما *

No. 58.

fol. 63; lines 8; size $10\frac{1}{4} \times 68$; $5\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another imperfect copy of the work noticed in No. 57—I.

Beginning:—

لا اله الا الله عَدَّةً لِمُقَاتِلَةِ اللّٰهِم صَلِّ عَلٰى سَيِّدِ الْخَلْقِ مُحَمَّدٍ وَصَحْبِهِ وَآلِهِ
سَلَامُ الْعَالَمِينَ *

It ends abruptly on fol. 40b as follows:—

اَعُوْذُ بِكَ اِنْ اَظْلَمَ اَوْ اُظْلِمَ اَوْ اُعْتَدِيْ اَوْ اُعْتَدِيْ عَلٰى اَوْ اَكْسَبَ خَطِيئَةً
اَوْ ذَنْبًا لَا تُغْفَرُ *

The prayer containing this line comes under the heading, اَلْحَمْدُ لِلّٰهِ
الْمَلِكِ الْحَمْدُ لَهُم اَوْ دِيْنُ نَبِيِّكَ مُحَمَّدٍ. See lithographed copy, Lucknow, A.H.
1306, p. 51. Lacunae are numerous. Foll. 41-42 contain numerous ,
نَيْتِ etc. Fol. 43a contains some verses of the Qur'ān from
the chapter اَلْاٰتِ الْاَوَّلِيَّةِ. Foll. 44-53a contain verses
of the Qur'ān and some prayers, and foll. 54b-63 some other
prayers with a Persian introduction. Foll. 43b, 53b-54a, 59b,
60a, and 61a are blank. Borders are replaced by modern paper.
Written in bad Naskh. Not dated. C. 19th century.

No. 59.

fol. 98; lines 23; size $7\frac{1}{4} \times 4\frac{1}{2}$; 5×3 .

شرح الحصن الحصين

SHARH AL-HIṢN AL-HAṢĪN.

A commentary on al-Jazarī's prayer book called *al-Hiṣn al-Haṣīn*, by Mullā Ḥanafī. His full name, I think, was
Mullā Muḥammad al-Hanafī at-Tabrizī. He is the author of
Sharḥ ar-Risālat al-Aḍudiya, Risāla fī Ḥall Ashkāl Ta'rif al-
Kāfiya, Sharḥ Risālat al-Wājib, and other works. According to
Ḥājī Khalifa, Vol. I., p. 210, he died at Bukhārā in about A.H.
900, A.D. 1494. But according to Brockelmann, Vol. II., p. 217, he
flourished in A.H. 950, A.D. 1543. See also Berlin Cat. No. 5296.

Our author should not be confounded with another scholar called Muḥammad al-Hanafī. His full name was Muḥammad bin Hamzat al-Hanafī al-'Aintābī. He was the author of a commentary on Tafsīr al-Baidāvi and Glosses on al-Khayālī. He died in A.H. 1111, A.D. 1699. See Silk ad-Durar, Vol. IV., p. 38.

One or two foll. are missing from the beginning of the MS. It begins abruptly as follows :—

انما نزل الآية استشهدا لذلك الخ *

For other commentaries see Hāji Khalifa, Vol. III., pp. 71-74.

The identity of the book has been established by comparing some of the passages of this commentary with the passages of Mullā Hanafī's commentary found in the margin of al-Ḥiṣn al-Ḥaṣīn, lithographed, Najm al-'Ulūm Press, Lucknow, A.H. 1306. Fol. 23b is blank with the remark مذهب البياض. Some foll. are missing after fol. 30. The three foll. at the beginning are also misplaced. Foll. 18 and 47 as well as the last fol. bear the seal of Ḥamad Allāh al-Quray, dated A.H. 1208. The book is worm-eaten and pasted with thick paper. Passages of the text are sometimes marked with black lines, but not always. The space for writing the word قوله is blank throughout the book. Erroneously named شرح اسماء الله

Written in Nasta'liq. Not dated. C. 18th century.

No. 60.

foll. 99; lines 12; $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

دلائل الخيرات

DALĀ'IL AL-KHAIRĀT.

A famous book of prayers by ابو عبد الله محمد بن سليمان بن أبي بكر الجزولي Abū 'Abdallāh Muḥammad bin Sulaimān bin Abī Bakr al-Jazūlī. He was an eminent Maghribī saint and was poisoned, from the effect of which he died on the 16th Rabi' I, A.H. 870, 7th November A.D. 1465. For details see Ithāf an-Nubalā', p. 79; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 252.

Beginning :—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد وعلى آله و صحبه و سلم الحمد لله الذي هدانا للايمان و الاسلام و الصلوة على محمد نبيه الذي استغذنا به من عبادة الاوثان و الاصنام الخ *

Hāji Khalifa, Vol. III., p. 235, regarding this work, says :—

هذا الكتاب آية من آيات الله في الصلوة على النبي صلى الله عليه وسلم يواظب بقراءته في المشارق والمغرب لاسيما في بلادنا الروم *

For copies see Berlin Cat. Nos. 3919-20; Br. Mus. Cat. pp. 94-101; Br. Mus. Suppl. Cat. No. 251; India Office Cat. No. 360; Gotha Cat. No. 807; Cambridge Hand List, p. 72; Cairo Cat. Vol. II., pp. 4-8, 235, Vol. VII., p. 339; Munich Cat. No. 172; Vienna Cat. No. 1706; Paris Cat. Nos. 1180-90; Upsal Cat. Nos. 400-1; Rampur List, p. 150; Bankipur Cat. p. 273; and Asiatic Society Cat. p. 33.

Printed, St. Petersburg, 1842; Cairo, 1287, 1291, 1304, 1305, 1307, 1308. Lithographed, Dehli, 1289; Cawnpur, 1298. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II., p. 363.

The headings of foll. 1b, 16b, 26b, 36b, 47b, 58b, 71b, and 83b, are very beautifully decorated. There are marginal notes in Persian. On foll. 14b and 15a are beautiful drawings, representing the Ka'ba and the sacred shrine of the Prophet. All headings are in white ink on gold surface. The word اللهم throughout the book is written in red ink. Each line of the text is separated from the other by a line in gold. Gold and coloured lines are in the margin.

Written in very fine Naskh. Not dated. Circa 17th century.

No. 61.

foll. 96; lines 10; size 8×5; 6×3½.

THE SAME.

Another copy of the book noticed above. Headings of foll. 1b, 15b, 25a, 34b, 44a, 55b, 67a and 78 are decorated. On foll. 13b and 14a are coloured drawings, representing the sacred tomb of the Prophet and the Ka'ba. Coloured lines are round each page. Each line of writing is separated from the next one by four parallel lines. The words محمد and اللهم are written in red ink. Double coloured and gold lines are round each page.

Written in Naskh. The colophon runs thus :—

حروف الكتاب دلائل الخيرات عن يد الضعيف عبد الله بن كرم الله غفر
الله ذنوبه و ستر عيوبه يا الله يا رحمن يا رحيم بناربع بست و ششم ماه ذيقعدة
يوم شنبه باتمام رسيد سنه ١٢٧١ هـ *

No. 62.

fol. 106; lines 9; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It has an inter-linear Persian translation in red ink. It ends in the middle of fol. 103b. Foll. 103b-106 contain another prayer, which is named as دعاء ختم الدلائل i.e. the prayer which one should read after finishing the *Dalā'il al-Khairāt*. This prayer begins on fol. 103b:—

اللهم اشرح بالصلوة على النبي صلى الله عليه وسلم صدورنا الغ *

Foll. 1b, 2a, 21b, have '*Unwāns*. Borders of foll. 1b, 2a, 21b, 22a, 31b, 32a, 52b, 53a, 62b, 63a, 83b, 84a, 97b, 98a, 105b, and 106a are decorated. Foll. 19b and 20a contain coloured drawings representing the sacred tomb of the Prophet and the Ka'ba. On the borders of several foll. and also on the last fol. the name غوث غلام غوث is written as that of the owner of the book. Double coloured and gold lines are in each page.

Written in ordinary *Nasḫ*. Not dated. C. 18th century.

Shi'a Prayers.

No. 63.

fol. 54; lines 9; size $6\frac{3}{4} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

كتاب الدعاء

KITĀB AD-DU'Ā'.

A book of prayers attributed, on the title page, to علي بن ابي طالب 'Alī bin Abī Ṭālib, died, A.H. 40, A.D. 660.

Beginning:—

اللهم بذكرک استفتح مقالی و بشکرک استنجز سوالي الخ *

The title-page bears names of previous owners of the MS. Corrections in the book are made in red ink. Vocalized throughout. Gold and coloured lines are round each page.

Written in beautiful *Nasḫ*. Not dated. C. 17th century.

No. 64.

fol. 6; lines 9; size $7 \times 3\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

مُتَاجَاتِ امِيرِ الْمُؤْمِنِينَ

MUNĀJĀT AMĪR AL-MU'MINĪN.

A prayer in five-lined stanzas, attributed to 'Alī bin Abī Ṭālib, d. A.H., 40. A.D. 660.

Beginning:—

يَا سَامِعَ الدَّعَاوِ وَيَذَرَانِعَ السَّمَاءِ الْبَيْتِ •

For copies see India Office Cat. No. 371, IV; and Rampur List p. 158.

It has been lithographed together with other prayers in a book called الصَّحِيفَةُ الْعُلَوِيَّةُ, Bombay, A.H. 1305.

The 5th line of each stanza is written in bold characters. The first page has a beautiful 'Unwān. It has minute decorative paintings of nature in gold. The name of the copyist is written as يَاقُوتُ الْمُسْتَعَصِمِي by forgery. The title page has the seal of أحمد شاه بادشاه غازی.

Written in beautiful Naskh. Not dated. C. 18th century.

No. 65.

fol. 141; lines 12; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

الصَّحِيفَةُ الْكَامِلَةُ

AṢ-ṢAḤĪFAT AL-KĀMILA.

A book of prayers by ابْنِ عَلِيٍّ بنِ الْحُسَيْنِ بنِ عَلِيٍّ بنِ أَبِي هَاشِمٍ Ḥasan 'Alī bin al-Ḥusain bin 'Alī bin Abī Ṭālib, known as Zain al-'Ābidin. He was born in A.H. 38, A.D. 658, and died in A.H. 94, A.D. 712 or A.H. 99, A.D. 717, or A.H. 92, A.D. 710 at Madīna. He is considered by the Shī'a sect the fourth Imām. For details see Ibn Khaliḳān, Vol. I, p. 347; Mir'at al-Janān (library copy) fol. 62b; Tārīkh Guzida, p. 204 and Safinat al-Awlyā', p. 24.

Beginning:—

حَدَّثَنَا السَّيِّدُ الْأَجَلُ نَجْمُ الدِّينِ بَهَاءُ الشَّرَفِ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحَسَنِ
ابْنِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ مُحَمَّدَ بْنِ عَمْرِو بْنِ يَحْيَى الْعُلَوِيُّ الْحُسَيْنِيُّ

قال لقيت يحيى بن زيد بن علي عليه السلام بعد قتل أبيه و هو متوجه الى
خراسان الخ *

Scholars differ as regards the name of the transmitter of this book to posterity. Some say that 'Umair bin al-Mutawakkil bin Hārūn ath-Thakafī was the narrator of this book while others think that 'Umair's father al-Mutawakkil bin Hārūn narrated it. For a full discussion, see Muntaha'l Maḳāl, p. 251. See also Tūs's al-Fihrist, p. 262, and Kashf al-Hujub, p. 367. This work is also designated as-Ṣahifat as-Sajjādiya, because as-Sajjād was one of the names of the said Imām.

With regard to the source, origin and number of prayers which the book contains, see India Office Cat. No. 334. There is a supplement or الملحقات which begins on fol. 126b and is divided into two parts. The first part contains seven general prayers. The second part contains seven other prayers for each day of the week.

For copies see Berlin Cat. No. 3769; India Office Cat. No. 334; Paris Cat. Nos. 1174-75; Cairo Cat. Vol. II, p. 219; Br. Mus. Suppl. No. 247; Rampur List, p. 154; Hyderabad List, Fann ad'īya, No. 13; and Bankipur Cat. pp. 455, 458.

Printed, Calcutta, A.H. 1248; lithographed, Bombay, A.H. 1300. See also Ellis, Cat. of Arabic Books, Br. Mus. Vol. I., pp. 265-266.

The first two foll. are splendidly gilded with a beautiful 'Unwān at the beginning. The headings of all the prayers are also gilded. Vowel-points are to be found throughout. On foll. 8-9, a list of prayers is given. One prayer of the supplement, named دعائه نبي ذكر آل محمد عليهم السلام has been omitted by mistake in the body of the book and consequently it has been copied in the margin of fol. 129a. An interlineary Persian translation is written in red ink. It is noted in the margin of fol. 139a that the Persian translation was completed in A.H. 1101. Many useful notes in Persian are also in the margin. Gold and coloured lines are round each page. Two foll. are also added at the end of the MS. which contain some more prayers, written in a different hand, but not with so much care and labour as the work itself. One fol. is added at the beginning which also contains two prayers.

Written in fine Naskh. Dated A.H. 1094.

No. 66.

fol. 137; lines 13; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3 .

THE SAME.

Another copy of the preceding work. It begins and ends as the above one. It is a very beautiful and elegant copy. The heading of the first fol. is decorated. The heading of each prayer is written in white ink on a gold surface. In fol. 1, 2, 7 and 8 the words *قال* and *دعاء* are in gold ink. Prayers are written on coloured paper. The first, seventh and thirteenth lines are written in bold characters between gold lines in each page. Vowel-points are throughout.

Written in beautiful Naskh. Not dated. C. 16th century.
Scribe خواجه محمد شريف هروي.

No. 67.

fol. 176; lines 11; size $4\frac{1}{4} \times 2\frac{1}{2}$; $3\frac{1}{4} \times 1\frac{3}{4}$.

THE SAME.

Another copy of the previous book. It begins and ends as the two previous MSS. The first two pages are ornamented with a beautiful '*Unwān*' at the beginning. Gold and coloured lines are round each page. Headings of the prayers are in red ink. Slightly worm-eaten. Vocalised throughout.

Written in Naskh. The colophon runs thus:—

كتبه العبد محمد قاسم بن محمد حسين بتاريخ شهر ربيع الثاني
سنة ١١٠٢ هـ *

No. 68.

fol. 103; lines 14; size $6 \times 3\frac{1}{4}$; $3\frac{3}{4} \times 2$.

THE SAME.

Another, but imperfect, copy of the same. It begins abruptly with the heading of the second prayer as follows:—

وكان من دعائه عليه السلام بعد هذا التمجيد الصلوة على رسول الله صلى
الله عليه وسلم والحمد لله الذي منّ علينا بمحمد ونبهه الي *

Fol. 87a contains a note on the utility of the prayer called
دعائه في تمجيد الله.

Margins of foll. 88a, 98a and 100b contain three prayers.
Foll. 100b-102 contain a poem with the following heading:—

من كلام امير المؤمنين و يعسوب الدين اسد الله الغالب علي بن ابي
طالب عليه السلام في المناجات •

The first couplet of the poem is:—

لك الحمد يا ذا الجود و المجد و العلى تباركت تعطى من تشاء و تمنع

The poem altogether contains 27 lines and is given on p. 120 of the *Ṣaḥīfa 'Alaviya*, lithographed, Bombay, A.H. 1305.

For copies of the poem see Berlin Cat. No. 3900, and Rampur List p. 158.

Fol. 103 contains another prayer with the heading اعتصام دعاء الصباح

Headings of prayers are in gold ink. There are marks of pause in gold or red ink. Gold rules and coloured margins throughout. The margins bear corrections. Foll. 2, 5, 10, 13, 17, 22, 26, 29, 42, 45, 49, 54, 58, 61, 64, 71, 74, 77, 82, 85, 88 and 96 are of coloured paper. All the folios of the book are sprinkled with gold. Vowel-points throughout. Fol. 103b has been pasted over with different paper, and hence the name of the copyist and date of transcription cannot be ascertained.

Written in very fine *Naskh*. C. 16th century.

No. 69.

foll. 12; lines 10; size $4 \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

ادتيه ايام سبعة

AD'IYA AIYĀM SAB'A.

A treatise containing seven prayers, each of which is fixed for a special day of the week. These seven prayers have been copied from the 2nd part of the supplement of *as-Ṣaḥīfat al-Kāmila* (see No. 65) by al-Imām Zain al-'Ābidin d. A.H. 94, A.D. 712. See No. 65.

The prayer for Sunday begins as follows:—

fol. 2a. بسم الله الذي لا ارجو الا فضله الخ

For Monday:—

✓ fol. 3a. الحمد لله الذي لم يشهد احدا حين فطر السموات الخ

For Tuesday:—

fol. 5a. حمد لله و الحمد حق كما يستحقه حمدا كثيرا الخ

For Wednesday :—

fol. 6b. الحمد لله الذي جعل الليل لباسا والنوم سباتا اللهم

For Thursday :—

fol. 8a. الحمد لله الذي اذهب الليل مظلمة بقدرته اللهم

For Friday :—

fol. 9b. الحمد لله الذي الاول قبل الانشاء والاحياء اللهم

For Saturday :—

fol. 11a. بسم الله كلمة المعتصمين ومقالة المتكبرين اللهم

On the last fol. there is another prayer for دافع ربا (driving off cholera). Double gold rules are in the margin. Vowel-points throughout. The heading of each prayer is gilded. Slightly worm-eaten. Fol. 9 should come before fol. 8, fol. 11 after fol. 8. Some foll. are missing after fol. 7.

Written in beautiful Naskh. Not dated. C. 17th century.

No. 70.

fol. 193; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح الصحيفة الكاملة

SHARḤ AṢ-ṢAḤĪFAT AL-KĀMILA.

A commentary on al-Imām Zain al-‘Ābidin’s work on prayers called aṣ-Ṣaḥīfat al-Kāmila (see No. 65), by محمد باقر بن محمد محمد باقر الحسيني Muḥammad Bākir bin Muḥammad al-Ḥusainī ad-Damād. He was a native of Astrābād but settled at Isfahan. He studied at Mashhad and became a great scholar in all branches of philosophy and theology. He received the surname of Dāmād from his father who was the Dāmād or son-in-law of the famous *muḥtahid* ‘Alī bin ‘Abd al-‘Alī, and was known as *Dāmād*. Our author is consequently well-known as Saiyid Bākir Dāmād. He died at Najaf in A.H. 1040, A.D. 1630 or A.H. 1041, A.D. 1631. For his life see *Nujūm as-Samā’* p. 46; *Shudhūr al-‘Iqyān*, Vol. II., fol. 63; and Rieu, *Persian Cat.* Vol. II., p. 825.

Beginning:—

الحمد لله الذي جعل لوح الامر والخلق صحيفة لكتبه وكلماته
وبعد فافتقر الخلق الى غني الاغنياء عبد الضئيل الدليل محمد بن محمد
يدعي باقر بن داماد الحسيني الخ *

Passages of the original text are written in red ink. Foll. 176 to 182a (middle) contain the ماحقات or supplement of aṣ-Ṣaḥīfat al-Kāmila. One prayer called دعائه في التذلل لله عز وجل which in other copies occurs after the prayer named دعائه في تمجيد الله عز وجل has been omitted in this MS. From the middle of fol. 182a to the middle of fol. 190b are written fifteen other prayers. The remaining foll. up to the end of the MS. contain four different prayers named حرز. All prayers have vowel-points, and also the commentary up to fol. 5. Foll. 139b and 142a contain big lacunae. The title page bears an undecipherable seal with the date A.H. 1239. Much injured by insects.

Written in good Naskḥ. Not dated. C. 18th century.

No. 71.

fol. 47; lines 19; size 9×5 ; $6 \times 2\frac{1}{2}$.

THE SAME.

Another incomplete copy of the above commentary. It begins as the previous copy, and ends with the commentary on the thirty-eighth prayer called دعائه في الاعتذار. The concluding words are:—

فيتوهم انه قوله عليه السلام فلم افره غير متشيب على كلام اهل اللغة
والله يهدي من يشاء الى صراط مستقيم *

Only a few words of the text, which are occasionally marked with red lines over them, are quoted in this copy with the word قوله in red ink. Seals of Sulaimān Jāh, Amjad 'Alī and Wājid 'Alī of Lucknow are on the title page and last fol. Slightly worm-eaten.

Written in Naskḥ. Not dated. C. 18th century.

No. 72.

fol. 502; lines 25; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رياض السالكين في شرح محيضة سيد العابدين

RIYĀḌ AS-SĀLIKĪN FĪ SHARḤ ṢAḤĪFAT SAIYID

AL-ĀBIDĪN.

A commentary on al-Imām Zain al-Ābidīn's famous work on prayers called aṣ-Ṣaḥīfat al-Kāmila (see No. 65) by صدر الدين علي بن

أحمد بن محمد معصوم الحسيني الشيرازي الشهير بالسيد علي خان المدني
 Ṣadr ad-Dīn 'Alī bin Aḥmad bin Muḥammad Ma'sūm al-Husainī
 ash-Shīrāzī, known as as-Saiyid 'Alī Khān al-Madani. He was
 born on the 15th Jumāda I, A. H. 1052 (A.D. 1642) in Madīna.
 He received his early education from the learned men of Mecca and
 Madīna. In A.H. 1066, A.D. 1655, he left Mecca for Golconda,
 the Deccan (India) to meet his father, who having married the
 daughter of 'Abdallāh Kuṭub Shāh (A.H. 1020-1083 A.D. 1611-
 1672), the ruler of the Deccan, had settled there at that time. He
 arrived at Golconda on Friday the 22nd, Rabī' I, A.H. 1068,
 A.D. 1657. After the death of Kuṭub Shāh, when Sulṭān Abū'l
 Hasan (A.H. 1085-1098, A.D. 1672-1687) succeeded him, the
 family of as-Saiyid 'Alī Khān was maltreated by the new Sulṭān.
 Accordingly he fled to Aurangzib (A.H. 1099-1118, A.D. 1659-
 1707) who was then engaged in the conquest of the Deccan and
 was then at Burhānpūr. Aurangzib received him with honour and
 conferred upon him the *manṣab* (i.e. rank) of the command of
 1,500 men. When Aurangzib proceeded to Aurangābād, he was
 accompanied by as-Saiyid 'Alī Khān, and the latter was left in
 charge of the place when Aurangzib went to Aḥmadnagar. Subse-
 quently Aurangzib placed him in charge of the famous Fort of
 Berar, named Mahūr, and he was made *diwān* of Burhānpūr
 thereafter. After some time he took leave of Aurangzib and pro-
 ceeded with his whole family on pilgrimage to Mecca and Madīna,
 whence he also proceeded on a visit to the holy places of Baghdād,
 Karbalā, Najaf, Tūs, etc. Afterwards he went to Isphahan, and
 met Sulṭān Ḥusain Ṣāfavi (A.H. 1105-1135, A.D. 1694-1722), but
 as he felt that he was not duly received and respected by the
 Sulṭān he went to Shīrāz, where he passed the remainder of his
 life in teaching pupils as a professor of the Madrasa Maṣūriya.
 He died in A.H. 1117, A.D. 1705, or A.H. 1120, A.D. 1708,
 and not in A.H. 1104, A.D. 1692, as given by Brockelmann, Vol.
 II., p. 421, as the present work, according to Kashf al-Hujub, p.
 300, was completed in A.H. 1106, A.D. 1694. He is the author
 of many works. Some of them are *Anwār ar-Rabī' fī Anwāl al-
 Badī'* (a work on Arabic rhetoric, composed in A.H. 1095), *Sulāfat
 al-'Aṣr* a literary history of his contemporary writers), *Sharḥ al-
 Irshād* (a commentary on ad-Dawlatābādī's work on syntax called
 al-Irshād), *Tirāz al-Lughāt* (dictionary of Arabic), *Kitāb Ahwāl
 as-Shihāba wa'l Tābi'in wa'l 'Ulamā'* (a biographical work about
 the Companions of the Prophet, Followers of those Companions
 and 'Ulamā'). See Aml al-Āmil, p. 51; Rawḍal al-Jannāt, p. 421.
 Shuḥūr-al-Īkṡān, Vol. I., fol. 402; Subḥat al-Marjān, p. 85, and
 Nujūm as-Samā', p. 176.

Beginning :—

الهم انا نعمدك حمدا توثيقا به مكاتف الحسنات صحيفة كاملة ...
 وبعد فيقول العبد الفقير الى ربه الغني على صدر الدين المدني ابن
 احمد نظام الدين الحسن بن الحسيني هذا شرح مفيد و صرخ مشيد
 علقته على الصحيفة الكاملة سميت برياض السالكين في شرح صحيفة
 سيد العابدين الخ *

This is a very extensive commentary in fifty-four parts, each called a *rawḍa*. Each *rawḍa* has a new preface. Our copy only contains the commentary on twenty-six *rawḍas*. The 7th and 8th *Rawḍas* have been included in the sixth *Rawḍa*, and likewise the 17th *Rawḍa* in the 16th *Rawḍa* without any separate preface. Most of the *Rawḍas* bear the date of their composition at the end.

Lithographed at Teheran, A. H. 1271.

Passages of the original text are in red ink. The first two pages are illuminated with an '*Unwān*' at the beginning. Gold and coloured lines are in the margin. The inner edges of the pages have been supplied with a different kind of paper, and likewise the outer edge of fol. 481-502. Marginal notes are occasional. Each *Rawḍa* has a colophon. From the colophon of the commentary on the preface, fol. 49a, it appears that this portion was written by order of the author. It runs thus:—

تم على يد كاتبه احمد باقر مولفه ادام الله له النعمة التامة *

The earlier portion (fol. 1-295) of this copy is very correct. It bears corrections and signature of the commentator who revised it himself in A.H. 1098 as the following note on fol. 49a indicates:—

بلغ قراءة و اقتبالا بدمون الله تعالى وكتب مولفه علي بن احمد الحسيني
 عفا الله عنهما و ذلك لخمس عشرة خلون من ذى القعدة الحرام سنة ١٠٩٨
 والله الحمد *

On fol. 295 the following remark, probably, in the handwriting of the author is found:—

يتلوه في المجاد الثاني شرح دعائه عليه السلام اذا استقل من ذنوبه او
 تضرع في طلب العفو من عباده و هو ادعاء السادس عشر من الصحيفة
 الكاملة لسيد العابدين صلوات الله عليه *

From the colophon of the 26th *Rawḍa*, fol. 502b, it appears that it was composed in A.H. 1101.

Written in two different hands of Naskh. The earlier portion was copied by أحمد بن الشيخ محمد بن عبد السجاد and on fol. 168a the date of transcription is given A.H. 1098. The latter portion is not dated. C. 17th Century.

No. 73.

fol. 309; lines 16-20; size 8×6 ; $5\frac{1}{2} \times 4$.

مصباح المتعبد الكبير

MIṢBĀḤ AL-MUTAHAJJID AL-KABĪR.

A collection of prayers by أبو جعفر محمد بن الحسن بن علي ابو جعفر محمد بن الحسن بن علي الطوسي Abū Ja'far Muḥammad bin al-Hasan bin 'Alī at-Tūsī, died, A.H. 458, A.D. 1065, or A.H. 460, A.D. 1067. See No. 52.

Beginning:—

الحمد لله ولي الحمد و مستحقه سألتم إيدكم الله إن أجمع
عبادات السنة ما يتكرر مني و ما لا يتكرر و اغنيف اليها الادعية المختارة عند كل
عبادة على وجه الاختصار دون التطويل الخ *

The author has abridged this book in a concise form and named it مصباح المتعبد الصغير. See Kashf al-Hujub, p. 528.

For copies see Berlin Cat. No. 3513; and Asiatic Society Cat. p. 36; also see India Office Cat. No. 371-XI.

Our MS. is divided into two volumes bound together. The first vol. ends on fol. 175b, and the second vol. begins on fol. 176 as follows:—

دعاء ليلة السبت مروي عن علي بن ابي طالب عليه السلام تعلمه من
جبرئيل حيث رآه الخ *

Foll. 1-2, 98-118, 170-176, 202-209 and 304-309 have been recently replaced. The rest of the foll. are in two old hands. From the beginning up to fol. 224a, with the exception of foll. recently added, it is in one hand, and the rest with the same exceptions is in another. Foll. 225-303 are much injured by insects. Marginal corrections are numerous.

Written in Naskh. The colophon runs thus:—

قد فرغ هذا الكتاب بعون الله الملك الوهاب على يد عبد الضعيف غلام
محمد بن الشيخ عبد الحكيم بن الشيخ محمد صادق في يوم السبت الثاني

والعشرون من شهر رجب سنة سبع وعشرو مائة بعد الف من الهجرة النبوية
عليه افضل الصلوات و اكمل التحيات *

No. 74.

fol. 307 ; lines 21 ; size $11\frac{3}{4} \times 7\frac{1}{2}$; $8 \times 4\frac{3}{4}$.

THE SAME.

Another copy of the work noticed above. It begins in the same way as the other. A few lines are missing from the end. Headings are in red letters. Foll 303-304 are pasted over at the bottom with thick paper, and consequently the last lines of those foll. cannot be read. Foll. 295-307 are somewhat soiled on account of damp. Double coloured lines are round each page. A list of contents has been added in a different hand at the beginning. Among other seals and signatures, we notice the seal of Muḥammad Shāh.

Written in good Naskh. Not dated. C. 17th century.

No. 75.

fol. 524 ; lines 21 ; size $8\frac{1}{4} \times 4\frac{1}{8}$; $5\frac{1}{2} \times 3$.

الاقبال بصالح الامل

AL-IQBĀL BI ṢĀLIḤ AL-A'MĀL.

A book of pious rites and prayers for individual days throughout the year by ابو القاسم رضي الدين علي بن موسى بن جعفر بن ابي الحسن bin Mūsā bin Ja'far bin Muḥammad bin Tā'ūs al-'Alavī al-Ḥasanī. He was born on Thursday, 15th Muḥarram, A.H. 589 (A.D. 1193), remained for about fifteen years in Baghdād, and then went to Hilla, and from there to Mashhad, after which he returned to Baghdād. He is the author of many books. He died on Monday, 5th Dhū'l Ḳa'ada A.H. 664 (A.D. 1265). See Aml al-Āmil, p. 55 ; Rawḍāt al-Jannāt, p. 392 ; and Shudhūr al-'Ikṡān, vol. I., fol. 513.

Beginning:—

الحمد لله الذي جل جلاله بما وهب لي من القدرة و اثنى عليه بلسان
الاعتراف على توفيقى للتقديس بمجدة الخ *

The author, in this book, has given prayers الادعية and ceremonies انعبادات, each of which is to be uttered and observed on one parti-

cular day of the year only and not more than once in a year. The colophon indicates that at first the author divided the book into two parts. The first part contained the religious observances for the months of *Dhū'l K'ada* and *Dhū'l Hijja*, and the second part included the ceremonies from the month of *Muḥarram* up to the month of *Shā'bān*. Subsequently the author changed the order. In the first part (foll. 1-355) he wrote the observances for *Muḥarram* till *Ramaḍān*, and in the second part (fol. 356-524) from *Shawwāl* up to the end of *Dhū'l Hijja*. See *Kashf al-Hujub*, p. 55.

A list of all the chapters is given on foll. 2b-8a. The ink of the first page is much faded. Fol. 156 and a portion of fol. 356a are blank. The first two pages are decorated with a beautiful '*Unwān*' at the beginning; gold-ruled margins are to be found throughout. Headings are in gold letters. Prayers are vocalised. The name of the book as given on the title page, viz. *ثمر الفوائد شرح* *كتاب الاتبال لابن مطهر الحلي*, is erroneous. Names of different owners are found on the title page. The title page and the last page bear, among other seals, the seal of *أحمد شاه غازي*. Foll. 355 and 524 indicate that the MS. was compared by *مولانا المرحوم محمد باقر المجلسي*.

Written in beautiful *Naskh* on gold-sprinkled paper. The colophon runs thus:—

قد وقع الفراغ من كتابة هذه النسخة المباركة في يوم حادي عشر من شهر شعبان المبارك سنة ١٠٧٨ على يد أقل العباد الى الله تعالى واحوجهم الى عفونه كلب علي الكاظمي *

No. 76.

foll. 191; lines 21; size $12\frac{1}{2} \times 7$; $9 \times 4\frac{1}{4}$.

THE SAME.

Another but imperfect copy of the previous book. After quoting three lines from the beginning of the preface and after leaving a blank space, it begins abruptly on foll. 2a as follows:—

الملائكة ويستبشرون و تهني بعضها بعضا لما يعطى الله هذه الامة اذا افطروا الخ *

This vol. deals only with the observances of the month of *Ramaḍān*. As the month of *Ramaḍān* is considered very sacred by *Muhammadans*, some one probably made this copy for his personal use. The first two pages are illuminated. It has a

beautiful 'Unwān at the beginning. Prayers are vocalized. The MS. is somewhat stained with damp. Marginal notes are occasional. The inner edge of the pages is pasted over with thick paper. Headings of chapters are in red ink. On the title page the book is erroneously named الطائفة الشيعية بلد الامين

Written in beautiful Naskh. Not dated. C. 17th century.

No. 77.

fol. 388; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

مہج الدعوات و منہج الغایات

MUHAJJ AD-DA'WĀT WA MANHAJ AL-'INĀYĀT.

A book of prayers by الموسی رضي الدين علي بن موسى ابوالقاسم Abū'l Kāsim Raḍi'ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin Ta'ūs al-'Alawī al-Ḥasani, died, A.H. 664, A.D. 1265. See for his life No. 75.

Beginning:—

الحمد لله الذي ابتدا بالاحسان و دعا عباده الى معرفته بلسان ذلك
البرهان النج *

In this work the author has collected all those prayers which are attributed to the Prophet and to the Imāms. Before each prayer, the name of the person, from whom that prayer emanated, is mentioned. See Kashaf al-Hujub, p. 572. Hājī Khalifa, Vol.

VI., p. 273, names this work as مہج الدعوات و نہج الغایات

All headings are in red ink. Double coloured margins are on the border with a beautiful 'Unwān on the first page. On the margin there are various corrections, and occasionally some notes in Persian. From the colophon, it appears that the author completed this book on Friday, the 7th Jumādā I, A.H. 662, and that he died on Monday, the 5th Dhū'l Ḳa'ada, A.H. 664. The book is erroneously named on the title-page مہج الدعوات للشيعه البهائي. A lacuna occurs on fol. 19a.

Two foll. are added at the end, which also contain some prayers in a different hand.

Written in beautiful Naskh. The colophon runs thus:—

حرره اضعف عباد الله الغني محمد نقی غفر ذنوبه و تممه في آخر
ربيع الاول من سنة عشرين بعد مائة و الف من الهجرة *

No. 78.

foll. 38; lines 9; size $6 \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

كتاب الادعية

KITĀB AL-AD'ĪYA.

A collection of different prayers.

foll. 1-14.

I.

سورة الكهف

A chapter of the Kur'ān called al-Kahaf.

foll. 14b-15a.

II.

مناجات امام زين العابدين

A prayer ascribed to al-Imām Zain al-'Ābidin, died, A.H. 94, A.D. 712 (see for his life No. 65).

Beginning:—

الهي باخص صفاتك وبعز جلالك و باعظم اسمائك الخ *

foll. 15b-27b.

III.

دعاء دوازده امام

Another prayer by an unknown author.

Beginning:—

اللهم صل على النبي الامي العربي الهاشمي القرشي المكي المدني
الابطحي التيمامي الخ *The heading, in Persian, is in a modern hand. The name given to it is probably due to the fact that it contains the names of the twelve *Imams*.

For copies see India Office Cat. No. 371, XVII; and Munich Cat. No. 187.

foll. 27b-31b.

IV.

الدعاء العديله

A prayer by احمد بن جش علوية الاصفهانى Ahmad bin Jashan 'Alavīyat al-Isfihānī. An-Najjāshī (died, A.H. 405, A.D. 1014), in his work Kitāb ar-Rijāl, p. 64, has mentioned the author and this book, and has named it al-I'tikād الاعتقاد. See also Kashf al-Hujub, p. 214.

Beginning:—

شهد الله انه لا اله الا هو والملكوت والاولوالعلم فانما بالقسط النعم *

fol. 31b-36a

V.

دهاء الصباح والساء

A prayer which ought be recited in the morning and evening by al-Imām Zain al-ʿĀbidin. See No. 65, fol. 19a.

Beginning:—

الحمد لله الذي خلق الليل و النهار بقوته النعم *

fol. 36b-38a

VI.

دهائه عليه السلام اذا نظر الى الهلال

A prayer by al-Imām Zain al-ʿĀbidin for recitation at the time of seeing a new moon. See No. 65, fol. 85a.

Beginning:—

ايها الخلق المطيع الدائب السريع النعم *

We find also this prayer on p. 157 of as-Ṣaḥīfat al-ʿAlaviyya lithographed, Bombay, A.H. 1305.

Foll. 1 and 6 are recently replaced. Gold and coloured lines are on each page with a beautiful 'Unwān on fol. 15b. Marks of pause are in gold. The title page contains some of the names of God.

Written in Naskh. The colophon runs thus:—

كتبه ابن حاجي محمد شفيع محمد زمان الكاتب الشيرازي ١٠١٩ هـ *

No. 79.

fol. 47; lines 11; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

كتاب الادعية

KITĀB AL-ADʿIYA.

A treatise containing five different prayers.

fol. 1-24a.

I.

دهاء الجوشن الكبير

DUʿĀʾ AL-JAWSHAN AL-KABİR.

A prayer by al-Imām Zain al-ʿĀbidin, died, A.H. 94, A.D. 712. See for his life No. 65.

Beginning :—

اللهم اني اسالك باسمك يا الله يا رحمن يا رحيم يا كريم يا مقسم يا عظيم اللهم *

For copies see Berlin Cat. No. 3649; Munich Cat. No. 191; India Office Cat. No. 371, III; and Rampur List, p. 144.

We notice this prayer in as-Şahifat al-Ĥusainiya, pp. 154-182, lithographed in Bombay without any date and in Lucknow with a Persian interlineary translation, A.H. 1288.

fol. 24a-35a.

II.

دعاء الجوشن الصغير

DU'Ā' AL-JAWŞHAN AŞ-ŞAGĤĪR.

A prayer ascribed to ابر الحسن موسى الكاظم بن جعفر الصادق بن محمد باقر بن علي زين العابدين Abū 'I Hasan Mūsā al-Kāẓim bin Ja'far aš-Şādiq bin Muḥammad Bāqir bin 'Alī Zain al-'Ābidīn. He was born in A.H. 129, A.D. 746 or A.H. 128, A.D. 745, at Madina and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. He is the seventh Imām according to Imāmiya sect. See Ibn Khallikān, Vol. II., p. 256; Safinat al Awliya', p. 26; and Tarikh Guzida, p. 205.

Beginning :—

الهي كم من عذر انتضى على سيف عدوته اللهم *

For other particulars see India Office Cat. No. 371, III.

For copies see India Office Cat. No. 371, III; and Rampur List, p. 144.

Lithographed, Lucknow, A.H. 1871. For other editions see Ellis, Cat. Vol. II., p. 489.

fol. 35a-39.

III.

دعاء السمات

DU'Ā' AS-SAMĀT.

Another prayer.

Beginning :—

سبحانك يا لا اله الا انت يا حنان يا منان يا بدیع السموات و الارض اللهم *

fol. 40-46a.

IV.

A PRAYER.

Another prayer but without any title.

Beginning:—

اللهم صل وسلم وزد وبارك على النبي الأمي العربي الهاشمي القرشي
المكي المدني النج *

This prayer is identical with the prayer noticed under the heading *دعاء درازده امام*. See No. 78, III.

fol. 46b-47a.

V.

دعاء المعراج

DU'Ā' AL-MI'RĀJ.

Another prayer with the above title.

Beginning:—

اللهم اني اسالك يا من اقرله بالعبودية كل معبود النج *

Six lines are written in Persian before the prayer commences, in which it is stated that the Prophet had taught this prayer to 'Alī bin Abī Tālib, d. A.H. 40, A.D. 660, and that its advantages are numerous.

fol. 47a-47b.

VI.

دعاء قضاء الحوائج

DU'Ā' KADĀ' AL-HAWĀ'IJ.

Another prayer with the above title.

Beginning:—

يا سلام المومن المهيمن العزيز الجبار النج *

This prayer was taught to 'Alī bin Abī Tālib by the Prophet and came from the former to Salmān al-Fārisī, d. A.H. 33, A.D. 653.

On the lower margin of fol. 47, a short prayer is written with the following remark:—

نقل من خط الشيخ إمام بقاء الملة والدين محمد العاملي ...
مجرب لدفع الامراض و الارجاع يربط على العضد الايمن النج *

Gold and coloured lines are round each page. The first fol. has a beautiful 'Unwān. Here and there are corrections in the margin. Slightly worm-eaten. On fol. 17-24, the upper edge of the pages is partially supplied with different paper, and wholly so from fol. 25 up to end of the MS.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 80.

fol. 32; lines 11-14; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

کتاب الادعية

KITĀB AL-AD'ĪYA.

A collection of prayers.

Fol. 1b contains a few verses of the Qur'ān.

fol. 2-6a.

I.

A prayer without any name.

Beginning:—

سبحان الله العظيم وبعده سبحانه من آله ما اقدره الخ •

Marks of pause are in gold. Fol. 2, 3a, 4a, and 6a have gold lines.

fol. 6-11a.

II.

Another Prayer.

Beginning:—

الحمد لله الذي لا اله الا هو الملك الحق المبين الحي القيوم الخ •

In the margin of fol. 11a this prayer has been named دعاء سهم الليل. In Persian in a different hand some one has written the manner of its recitation. Fol. 10-15 are coloured paper. See India Office Cat. No. 372, II.

fol. 11-12.

III.

Another Prayer.

Beginning:—

يا سلام المومن الميمن العزيز الجبار المتكبر الطاهر المطهر الخ •

It is also on coloured paper. See No. 79, VI.

fol. 12b-15a.

IV.

Another Prayer.

Beginning:—

رب من ذا الذي دعاك فلم تجبه و من ذا الذي سالك فلم تعط الخ •

For a copy see India Office Cat. No. 371, VII.

It is written on coloured paper. Fol. 15b is blank. Fol. 16a contains a few verses of the Qur'ān between golden embroidery

with a beautiful 'Unwān. Fol. 17b also contains two verses from the Qur'an and the rest is blank.

fol. 18-20a.

V.

Another Prayer.

Beginning:—

بسم الله السميع البصير الذي ليس كمثل له وهو بكل شيء عليم * اللهم

Fol. 20b contains a prayer with the following remark below it
دعای نور برلی دنع نپ.

fol. 21-23.

VI.

دعاء الجوشن الكبير

DU'Ā' AL-JAWSHAN AL-KABĪR.

A prayer by Zain al-Ābidin, d. A.H. 94, A.D. 712. See for his life No. 65, and for this prayer No. 79, I.

Beginning:—

اللهم اني اسالك باسمك يا الله يا رحمن يا رحيم *

It is an incomplete copy. There is a blank space from the middle of fol. 23a to fol. 29a. Fol. 29b-30a contain a short prayer against pain in the eyes, with the history of the origin of this prayer in red ink. Fol. 30b is blank. Fol. 31a, again, contains another short prayer for removing the influence of charms together with an account of the origin of this prayer written in red ink. Fol. 31b is blank. Fol. 32 contains another prayer to undo the influence of incantations. All the prayers are vocalised.

Written in Naskh. Not dated. C. 19th century.

No. 81.

fol. 415; lines 8; $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

کتاب الادعية

KITĀB AL-AD'ĪYA.

A book containing a collection of prayers.

Fol. 1-73 contain the following *sūras* of the Qur'an:—

- (1) سورة يس fol. 1-10. (2) سورة الرحمن fol. 10b-15.
(3) سورة الصافات fol. 15b-26. (4) سورة الدخان fol. 27-30a.
(5) سورة الجمعة fol. 30a-33a. (6) سورة المنافقون fol. 33b-35b

- (7) سورة الواقعة foll. 35b-40b. (8) سورة الملك foll. 40b-44a.
 (9) سورة الزم foll. 44b-53. (10) سورة العنكبوت foll. 54-65a.
 (11) سورة الحشر foll. 65b-70b. (12) سورة النوح foll. 70b-73b.

From fol. 73b, the several prayers begin as follows :—

foll. 73b-79.

I.

دعاء صباح

DU'Ā' ṢABĀḤ.

A morning prayer, generally attributed to 'Alī bin Abī Ṭālib, d. A.H. 40, A.D. 660.

Beginning :—

اللهم يا من دلح لسان الصباح ينطق بثلجه الخ *

For copy see India Office Cat. No. 371, IV.

In the margin of foll. 73b and 74a remarks are quoted in Persian on the utility of this prayer, from Muḥammad Bākīr bin Muḥammad Mu'min al-Khurāsānī's work called Mafātiḥ an-Najāṭ.

foll. 80-146b.

II.

تعايميات

TA'KĪBĀT.

A collection of several prayers. The first prayer begins as follows :—

الحمد لله الذي خلق السموات والارض وجعل الظلمات والنور الخ *

These prayers are taken from Ṣādiq bin Aḥmad's prayer-book called an-Nukḥba. In the margin of the MS. the use and merits of most of these prayers are written.

foll. 146b-166b.

III.

Another prayer.

Beginning :—

سبحان الله و الحمد لله ولا اله الا الله الخ *

This prayer is taken from the prayer book of Muḥammad Bākīr bin Muḥammad Taqī al-Majlisī (d. A.H. 1110, A.H. 1698), named Miḥbās al-Maṣābiḥ.

fol. 166b-183.

IV.

دعاء كمیل

DU'Ā' KUMAIL.

Another prayer.

It begins on fol. 166b as follows:—

اللهم اني اسالك برحمتك التي وسعت كل شىء الخ •

It has a Persian preface beginning on fol. 166b:—

و این دعاى جامع کاملی است و منضمین جمیع مطالب دنیا و آخرت
هست الخ •

It has also an interlineary Persian translation. Litho-graphed, Lucknow, A.H. 1298. See also Ellis, Cat. Vol. II., p. 489.

fol. 184a.

V.

دعاى خواب بدیدن

Another prayer for escaping evil dreams.

Beginning:—

عوذ بما عاذت به ملائكة الله المقربون الخ •

Foll. 184a-184b arc on متنوع. Foll. 185-188 contain some other prayers with a Persian preface.

fol. 188b-266.

VI.

This portion contains the following prayers, attributed to al-Imām Zain al-'Ābidin. See No. 65:—

fol. 189-191.	دعائه عليه السلام اذا نظر الى الهلال			
„ 191-196.	فى وداع كيد الاعداء	„	„	„
196b-198.	اذا عرضت له مهمة	„	„	„
„ 198b-209.	فى مكام الاخلاق	„	„	„
„ 209b-218.	فى ذكر التوبة وطلبها	„	„	„
„ 218b-222.	فى طلب الحوائج	„	„	„
„ 222b-223.	فى الاستشارة	„	„	„
„ 223b-228.	عند الشدة والجهد	„	„	„
„ 228b-230b.	فى الاشتياق الى طلب المغفرة من الله جل جلاله	„	„	„

foll. 230a-234.	دعائه عليه السلام من كيد الشيطان			
„ 234a-236.	فى الاستعاذة من المكاره	„	„	„
„ 236a-239.	اذا سال الله تعالى العافية	„	„	„
„ 239b-240.	فى الرزق	„	„	„
„ 240b-242.	فى المعونة على قضاء الدين	„	„	„
„ 242b-251.	بعد الفراغ من صلوة الليل	„	„	„
„ 251b-252.	فى الاعتذار من تبعات العباد	„	„	„
„ 252b-261.	عند ختم القرآن	„	„	„
„ 261b-264.	اذا اعتدى عليه او رأى من الظالمين ما لا يحب	„	„	„
„ 264b-266b.	اذا مرض او نزل به كرب او بلية	„	„	„

All these prayers are found in the work called *الصحيقة*. See No. 65. The headings of prayers are mostly written in red ink on gold ground. Vocalised through out with an interlineary Persian translation in red ink.

foll. 266b-274a.

VII.

Another Prayer.

It begins on fol. 268a as follows:—

اللهم اني اسالك بكتابك المنزل و ما فيه الخ *

This prayer has a Persian preface, and is named in the heading *در بيان اعمال شب قدر*. It has also an interlineary Persian translation written in red ink.

foll. 274a-311.

VIII.

دعاء الجوشن الكبير

A prayer attributed to al-Imām Zain al-Ābidīn, d. A.H. 94, A.D. 712. See for his life No. 65, and for the prayer No. 79, I. Beginning:—

اللهم اني اسالك باسمك يا الله الخ *

foll. 312-331.

IX.

دعاء الجوشن الصغير

A prayer attributed to al-Imām Mūsā al-Kāzīm, d. A.H. 183, A.D. 799. See for his life and the prayer No. 79, II.

Beginning :—

آلہی کم من عدو انتضی علی سیف عداوتہ الخ *

fol. 331b-333a.

X.

Another prayer.

This prayer is without a title.

Beginning :—

* استغفر اللہ ربی و اتوب الیہ *

This prayer is to be recited on the 19th night of a month. It has also an interlineary Persian translation in red ink. At the end of this prayer, the manner of its recitation is indicated in Persian.

fol. 333b-375.

XI.

دعاء سحر

Two prayers for removing the effect of enchantment.

The first prayer begins :—

اللہم انی اسالک من بہاک الخ *

The second prayer begins on fol. 338a as follows :—

آلہی لا تودبني بعقوبتک الخ *

It has a Persian preface and an interlineary Persian translation in red ink. Though from the title it would seem as if these foll. contain one prayer, yet there are two prayers as mentioned above.

fol. 375b-384.

XII.

زیارة حضرت امیر المومنین روز عاشورہ

A prayer which should be recited on the 10th Muharram at the time of visiting the tomb of 'Alī bin Abī Tālib.

Beginning :—

* لسلام علیک یا رسول اللہ السلام علیک یا صفوة اللہ الخ *

It has a Persian interlineary translation in red ink. The heading is in Persian.

✓ fol. 384b-410b

XIII.

زیارت حضرت امام حسین

A prayer to be recited when visiting Imām Husain's shrine.

Beginning:—

• السلام عليك يا ابا عبد الله السلام عليك يا ابن رسول الله الع *

It has a Persian interlineary translation in red ink. The mode of its recitation has been written in Persian.

fol. 410b-415.

XIV.

زیارت آخر روز عاشوره

Another prayer which should be recited on the 10th day of Muḥarram.

Beginning:—

• السلام عليك يا وارث آدم عفو الله الع *

There is a Persian interlineary translation in red ink. It has also a Persian preface. Foll. 1a and 2a are splendidly decorated. A list of contents has been added in the beginning. Double coloured lines are in the margin.

Written in fine Naskh. Not dated. C. 18th century.

No. 82.

fol. 118; lines 8-13; size 6 × 4; 4½ × 2.

کتاب الادعیه

KITĀB AL-AD'ĪYA.

A collection of various prayers.

Foll. 1-7a Contain a Persian treatise, named at the beginning رساله کرامت وجودیه, attributed to Farid ad-Dīn Mas'ūd surnamed Ganjshakar. He was a disciple and Khalifa of Ḳuṭb ad-Dīn Bakhtiyār, settled at Ajwadhan, now known as Pakpatan in the province of Multān, and died in A.H. 664, A.D. 1265. See Safinat al-awliyā, p. 96; Journal Asiatic Society, Vol. V., p. 635; Thornton's Indian Gazetteer under Pank Putten; and Rieu, Persian Cat. Br. Mus. Vol. I., p. 41b.

Beginning:—

رساله کرامت وجودیه من کلام حضرت سید فرید شکر گنج قدس الله سره

لعزیز در بیان دم و قدم آفتاب و ماه تعلق بسورخ بینی دارند الع *

رساله دم و قدم از حضرت Fol. 7a it has been named شیم فرید شکر گنج. Fol. 7b is blank. Foll. 8-13 contain an incom-

plete treatise on sexual intercourse, and at the end there are some prescriptions for إمساك, increasing the sexual power. From fol. 14a different Arabic treatises commence as follows:—

fol. 14–17.

I.

A morning prayer.

Beginning:—

دعاء صبح
اللهم يا واجب الوجود يا واهب الخير والجلود النعم *

The whole prayer is vocalised. Fol. 18a contains two Persian notes with the title (a) ختم حضرت پیر دستگیر (b) طریق ختم حضرت خواجه حبیب الله نوشهري قدس الله تعالى سوره.

fol. 18b–42.

II.

A collection of prayers without any name.

Beginning:—

استغفر الله العظيم الذي لا اله الا هو الحي القيوم النعم *

It has a Persian interlineary translation. The words الله - لا اله الا هو - and محمد - لا اله الا هو - are written in red ink throughout the book. Fol. 42b contains another short prayer. Fol. 43 contains a prayer with the remark دعاء حضرت غوث الاعظم كه هر روز مي خواند بعد هر نماز. Fol. 44–46a contain another prayer with the following heading مناجات بعد اراد فتحه. Fol. 46a has another prayer with instructions in Persian. Fol. 47 has a diagram with the remark دعاء رجال الغيب. Fol. 48 has دعاء رجال الغيب with instructions in Persian. Fol. 49a contains دعاء قنوت.

fol. 49b–56.

III.

دعاء امير المؤمنين

A prayer attributed to 'Alī bin 'Abī Ṭālib, d. A.H. 40, A.D. 660.

Beginning:—

يا سامع الدعاء ويا رافع السماء البيت *

See for this prayer No. 64. It has an interlineary Persian translation. In some places red ink is used, and in others black. The 5th line is in red ink. In the margins there are Persian lines in praise of 'Alī bin Abī Ṭālib. Many words on the borders of foll. 51-53 have been cut away at the time of binding.

foll. 57-67.

IV.

دعاء سریانی

A mystic poem with the above title.

It begins on fol. 59a:—

انا الموجود ناطلبنی تجدنی فان تطالب سوائی لم تجدنی

For a copy see India Office Cat. No. 372, IV.

Foll. 57-58 contain a Persian poem with the heading اسناد دعاء سریانی which begins:—

چنین گفتند ما را اهل اسناد بر ج پاک ایشان نور حق باد

After each Arabic line, a Persian translation in poetry is given. In the margin opposite each line writing in red ink indicates the use of the line and also the number of times it should be recited. On fol. 67a there is one couplet without translation. Some foll. are missing after fol. 67. Fol. 68a contains a poem and two figures of amulets.

foll. 68b-70.

V.

مناجات

A prayer in verse called مناجات.

Beginning:—

خذ بلطفک یا آلبی من نه زاد قلیل البیت *

It has a Persian translation in verse.

foll. 71-79a.

VI

درون کبریت احمر

Another Prayer.

Beginning:—

اللهم اجعل افضل صلواتک عددا الخ *

Fol. 79b contains two verses. Fol. 80a has a note with the headings طریق حضرت نقشبند این است. Fol. 81b contains some lines and a prescription for gonorrhoea. Foll. 82-85 give some lines of the famous poem known as القصيدة الغوثية.

Beginning: -

واطلعني على سر قديم و قلدي واعطاني سوالي

These lines are on coloured paper.

For copies see Rampur List, p. 154.

fol. 86-99.

VII.

اوراد اسموع

Seven prayers, one for each day of the week, by يحيى الدين

Muḥī ad-Dīn, أبو محمد عبد القادر بن أبي علي موسى الجبلي البغدادي

Abū Muḥammad 'Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jilī al-Baghḍādī, died, A.H. 561, A.D. 1166. See for his life No. 119.

Beginning:—

هو الذي لا اله الا هو الجميل الرحمن الرحيم الخ *

The prayers are as follows:—

fol. 86a.	ورد يوم الاحد
„ 88a.	„ „ الاثنين
„ 89b.	„ „ الثلاثاء
„ 90b.	„ „ الاربعاء
„ 91b.	„ „ الخميس
„ 93a.	„ „ الجمعة
„ 98a.	„ „ السبت

For copies see Berlin Cat. No. 3771.

Foll. 100-101 quote verses from the Kur'ān.

Foll. 102-107 contain two شجرة in Persian, and the last one, which begins on fol. 104a, bears the title شجرة طيبة قادريه. Foll. 107b-109 contain another prayer with the following heading in Persian:—

دعا روايت است از حضرت ابن عباس رضى الله عنه *

Foll. 110-111 contains seven کلمه, and also mention an 8th one, named کلمه هشتم استغفار, which has been omitted in copying. Foll. 112-114a give some Urdu verses in praise of 'Alī bin Abī Ṭālib. Foll. 114b-115a are blank. Fol. 115b contains the dates of birth and death of the twelve Imāms and others. Fol. 116a contains the names of the Sūras which ought to be recited at the time of seeing a new moon. Fol. 116b contains two figures of

amulets. Fol. 117 contains the first four verses of a prayer which begins as follows:—

الهي عبدك العاصي اناك مقرا بالذنوب وقد دعاك

Fol. 118 should go before fol. 44. Pages in the inner edge are pasted over with thick paper.

Written in different hands. Not dated. C. 18th century.

No. 83.

fol. 8; lines 15; size $9\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{4} \times 3$.

كتاب الزيارات

KITĀB AZ-ZIYĀRATAIN.

fol. 1-4b.

I.

كتاب زيارة النبي

A collection of prayers to be recited at the time of visiting the sacred tomb of the Prophet. The author is unknown.

It begins abruptly without any preface as follows:—

اول ما يدخل من باب السلام يقدم رجله اليمنى و الآخر رجله
الشمال النح •

For a copy see Berlin Cat. No. 4078, I.

Gold and coloured lines are round each page. It has a beautiful 'Unwān at the beginning. Headings of prayers are in red ink. Vocalised throughout.

Written in beautiful Naskh. Not dated. C. 16th century.

fol. 4b-8.

II.

كتاب زيارة اهل البقعة

A collection of prayers to be recited at the tombs of illustrious persons buried in the cemetery of Madina, by an unknown author.

Beginning:—

السلام عليك يا سيدنا عثمان *

The different prayers to be recited for different persons are as follows:—

fol. 4b.

زيارة سيدنا عثمان بن عفان

,, 5a.

زيارة فاطمة بنت اسد

,, 5a.

زيارة حليلة مريضة النبي صلعم

- fol. 5a. زيارة سيدنا ابراهيم
 ,, 5b. زيارة سيدنا نافع
 ,, 5b. زيارة سيدنا مالك
 ,, 6a. زيارة سيدنا عقيل
 ,, 6a. زيارة ازواج النبي صلعم
 ,, 6b. زيارة بنات النبي صلعم
 ,, 6b. زيارة سيدنا عباس
 ,, زيارة سيدنا حسن و زين العابدين و محمد الباقر و جعفر
 ,, 7a. الصادق عليهم السلام
 ,, 7a. زيارة عمات النبي صلعم
 ,, 7b. زيارة سيدنا اسمعيل بن جعفر الصادق
 ,, 7b. زيارة حمزة عم النبي صلعم
 ,, 8a. زيارة الشهداء

The headings are in red letters. Prayers are vocalised. Fol. 4b contains a beautiful 'Unwān. Gold and coloured lines are round each page.

Written in the same manner as the above.

No. 84.

fol. 24 ; lines 18 ; size 9×6 ; 6½×4.

fol. 1-12a.

I.

اربعين سورة

ARBA'ĪN SŪRA.

A collection of forty chapters or سورة from the Old Testament. Beginning:—

هذه فائدة جليله و موعظة بليغة و هي اربعون سورة منتخبة من التوراة

النج *

At the end of these chapters there is another prayer with the heading دعاء موسى عليه السلام. All the headings are in red ink. Gold and coloured lines are round each page. The first fol. has a beautiful 'Unwān.

Written in Naskh. Not dated. C. 17th century.

foll. 12b-24.

II.

مصحف ادريس
 ṢUHAF IDRĪS.

The Arabic version of the book of Enoch, the prophet.

Beginning:—

الحمد لله على صلوته و نعمته الخ *

It contains 28 chapters each called مصحيف. The heading of each مصحيف is in red ink. It has a beautiful 'Unwān at the beginning and gold coloured lines are throughout the book. The fly-leaf bears the seal of Muẓaffar Ḥusain bin Masīḥ ad-Dawla, dated, A.H. 1277. Slightly worm-eaten.

Written in the same hand and same year as those of the above.

Scholastic Theology.

No. 85.

foll. 197; lines 17; size $7\frac{1}{4} \times 3\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

كنوز الجواهر

KUNŪZ AL-JAWĀHIR.

A work on scholastic theology preceded by a discourse on medical science. The name of the author is not mentioned in the book itself or its preface. On the title-page, some one has named the book Kunūz al-Jawāhir and Kunūz aṣ-Ṣiḥḥa, and has given Fakhr ad-Dīn ar-Rāzī as the name of the author. Fakhr ad-Dīn ar-Rāzī was a well-known author, whose full name was فخر الدين محمد بن عمر الرازي Fakhr ad-Dīn Muḥammad bin 'Umar ar-Rāzī, and who died, A.H. 606, A.D. 1209. See for his life No. 317.

But from the perusal of the following passages of fol. 192a, it appears that the author flourished during the reign of the Caliph Muktafībillāh (A.H. 530-555, A.D. 1136-1160):—

فيجب ان يكون الخليفة عائلا فاضلا كريما جوادا و يكون من عصر رسول الله صلى الله عليه وسلم كما اتفق في عصرنا لخليفتنا الامام المقتفي بالله استجماع الشرائط و الزوائد و اللواحق كلها في ذاته حتى سابق الخلفاء و سبقهم بكمال صفاته متع الله المسلمين بطول بقائه و نور حياته *

So, I think, ar-Rāzī cannot have been the author.

The first fol. is defective, and begins as follows :—

الحمد لله ... والعصاة - العلى العظيم ... و بعد فان الله ذخر لكل قرى
فضيلة اتخذها الى نيل منازلهم وسيلة وقد سميت الكتاب كنوز
الجواهر على سبيل الشرح والتوفيق الخ *

The chapters are as follows :—

fol. 3a. المقالة الاولى فى الطب و فيها خمسة ابواب

الباب الاول فى تشريح البدان و كيفية خلق الانسان

,, 3a. و فيه ثلاثة فصول

,, 3a. الفصل الاول فى كيفية خلق الانسان

,, 8a. الفصل الثانى فى تشريح البدان

,, 10b. الفصل الثالث فى كيفية هيئة الاعضاء

الباب الثانى فى تشريح العظم والاعصاب والعروق و فيه اربعة

,, 14a. فصول

,, 14a. الفصل الاول فى عدد العضلات و كيفية وضعها

,, 15b. الفصل الثانى فى تشريح العظام

,, 18a. الفصل الثالث فى تشريح الاعصاب

,, 19b. الفصل الرابع فى العروق والشرايين

الباب الثالث فى النبض و كمياته و كفيياته و فيه ثلاثة

,, 24a. فصول

,, 24a. الفصل الاول فى بيان النبض

,, 25b. الفصل الثانى فى كمياته و كفيياته

,, 27b. الفصل الثالث فى حقيقة النبض و اشاراته

,, 29b. الباب الرابع فى الآداء والادوية و فيه فصلان

,, 29b. الفصل الاول فى الامراض الجسمية و ادويتها

,, 45b. الفصل الثانى فى الامراض الروحانية و ادويتها

,, 67a. الباب الخامس فى حفظ الصحة و فيه فصلان

,, 67a. الفصل الاول فى ظاهر حفظ الصحة الجسدية

,, 70a. الفصل الثانى فى حفظ حقيقة صحة الروحانية

,, 72b. المقالة الثانية فى الالهيات و فيه ستة ابواب

,, 72b. الباب الاول فى ذات الله تعالى و فيه فصلان

- fol. 72b. الفصل الاول في توحيد ذاته
 ,, 75b. الفصل الثاني في وحدة ذاته تعالى
 ,, 80a. الباب الثاني في تشريح صفاته
 ,, 80a. الفصل الاول في تشريح الاسامي و الصفات
 ,, 85b. الفصل الثاني في زيادة التحقيق في بيان الصفات
 ,, 89a. الباب الثالث في امر الله تعالى و فيه فصلان
 ,, 89a. الفصل الاول في ظاهر الامر
 ,, 91a. الفصل الثاني في تحقيق الامر
 ,, 94a. الباب الرابع في فعله و خلقه و فيه فصلان
 ,, 94a. الفصل الاول في ظاهر افعاله
 ,, 97b. الفصل الثاني في حقائق افعاله
 ,, 100b. الباب الخامس في ترتيب الموجودات عن الله و فيه ثلاثة
 فصل
 ,, 100b. الفصل الاول في كيفية خلق العالم و ابتدائه
 ,, 106b. الفصل الثاني في بيان الاخبار الواردة في لفظ
 الاول
 ,, 109a. ان فصل الثالث في كيفية خلق آدم
 ,, 115b. الباب السادس في بيان السر الالهي الجاري في جميع
 الموجودات
 ,, 128b. المقالة الثالثة في النبوات و فيها سبعة ابواب
 ,, 128b. الباب الاول في النبوة و الرسالة و فيه اربعة فصول
 ,, 128b. الفصل الاول في بيان النبوة و الرسالة و ماهيتهما
 ,, 131a. الفصل الثاني في حقيقة النبوة و الرسالة
 ,, 134a. الفصل الثالث في مراتب الانبياء و الرسل
 ,, 139a. الفصل الرابع في تفضيل نبينا عليه السلام
 ,, 147a. الباب الثاني في الوحي و فيه فصلان
 ,, 147a. الفصل الاول في ظاهر الوحي و بيانه
 ,, 150b. الفصل الثاني في حقيقة الوحي و مراتبه
 ,, 155a. الباب الثالث في المعجزة و الكرامة و فيه ثلاث فصول
 ,, 155a. ان فصل الاول في المعجزة و حقيقتها

الفصل الثاني في مراتب المعجزات والحكمة

- fol. 159b. في ظهور كل معجزة في وقت من الاوقات
 ,, 163b. الفصل الثالث في الكرامة
 ,, 167a. الباب الرابع في الرويا وفيه فصلان
 ,, 167a. الفصل الاول في ماهية الرويا
 ,, 168b. الفصل الثاني في مراتب الرويا
 ,, 173b. الباب الخامس في الشريعة وفيه فصلان
 ,, 173b. الفصل الاول في بيان الشريعة و ماهيتها
 ,, 176a. الفصل الثاني في تفصيل الشرائع
 * الباب السادس في دعوة الانبياء و كيفيةها و فيها بيان
 ,, 178a. الفرقة الناجية وفيه ثلاث فصول
 ,, 178b. الفصل الاول في ماهية دعوة الرسل و كيفيةها
 الفصل الثاني في كيفية دعوة رسولنا و نبينا سيدنا
 ,, 180b. محمد عليه السلام
 ,, 183a. الفصل الثالث في بيان الفرقة الناجية
 ,, 188a. الباب السابع في بيان الخلافة وفيه ثلاثة فصول
 ,, 188a. الفصل الاول في اثبات الخلافة
 ,, 190a. الفصل الثاني في شرائط الخلافة
 ,, 192b. الفصل الثالث في اخص الخلفاء

Hāji Khalifa, Vol. V., p. 259, mentions Kunūz al-Jawāhir, but without quoting the beginning or giving the author's name.

Headings of chapters are in red ink. Marginal corrections are occasional. Foll. 196 and 197 are pages from the *jadwal* which the author had written for this book. It has several seals and names of previous owners, among them is also a seal of Jahāngir. Worm-eaten. The MS. ends with the following line :—

و جرت الخلافة فيهم بطنا بعد بطن طورا بعد طور الى انتهائها الى اكملهم
 وافضلهم مولانا الامام المقتضى بالله وقد ذكرنا اسمائهم في الجدول ليكون اخذك
 و اقرب اسهل بعون الله تعالى وحده *

Written in Naskh. Not dated. C. 17th century.

No. 86.

fol. 95 ; lines 7 ; size $6\frac{1}{4} \times 4\frac{3}{4}$; $4 \times 2\frac{1}{4}$.

اعلام الهدى و عقيدة ارباب التقى

I'LĀM AL-HUDĀ WA 'AḲĪDAT ARBĀB AT-TUḲĀ.

A treatise on the fundamental articles of the Muhammadan faith, called the '*Aḳā'id*', by محمد السهروردي Shihāb ad-Dīn 'Umar bin Muhammad as-Suhrawardī. He was born, A.H. 539, A.D. 1144, studied under his uncle Abū'n Najīb Abū'l Ḳhair who died in A.H. 563, A.D. 1168 (vide de Slane, Translation of Abn Ḳhallikān, Vol. II., p. 150), and also sat at the feet of as-Saiyid Muḥi ad-Dīn 'Abd al-Ḳādir al-Jilānī al-Ḥasanī al-Ḥusainī died, A.H. 561, A.D. 1165 (see No. 119). He also met with other learned men of his time and acquired considerable proficiency in the sciences of jurisprudence and controversy. He was an eminent *ṣūfī* and died at Bagḥdād in Muḥarram, A.H. 632, September 1234. Brockelmann, Vol. I., p. 440, has erroneously named him 'Umar bin 'Abdallāh as-Suhrawardī. Suhrawardī means belonging to Suhraward which is a village near Zanjan in Persian 'Irāk. For details of his life see de Slane Translation of Ibn Ḳhallikān, Vol. II., p. 382, Nafahāt al-Uns, p. 544 ; Safinat al-awliyā', p. 112 ; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 440.

Beginning on fol. 136 :—

* الحمد لله الذي رفع غشاوة الغمة عن بصائر اهل الوداد الخ

For the chapters of the work, see Berlin Cat. No. 1742.

The book was composed in Mecca. See Ḥājī Ḳhalīfa, Vol. I., p. 361.

For copies see Berlin Cat. No. 1742 ; and Cairo Cat. Vol. VII., p. 554.

Foll. 1-9 contain a short dissertation on the unity of God, without giving its author's name.

Beginning :—

الحمد لله باري الامم والمعيد بعد العدم والصلاة على رسوله المبعوث الى

الجن و الانس و العرب و العجم الخ *

For copy of this treatise see Berlin Cat. No. 2475.

Foll. 11-12 contain an account of the author of I'lām al-Hudā from Nafahāt al-Uns in the handwriting of Ṣadr ad-Dīn al-Buhārī, the donor of the Bohar Library. A list of the chapters of I'lām al-Hudā is also added at the end of the volume in his handwriting.

Written in ordinary Nasta'liq. Dated A.H. 1306. Scribe
حسيب الدين

No. 87.

fol. 242; lines 23; size $6\frac{1}{2} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 2$.

شرح تجريد العدائد

SHARḤ TAJRĪD AL-'AḲĀ'ID.

A commentary upon the theological treatise of Naṣir al-Dīn Abū Ja'far Muḥammad bin Muḥammad at-Ṭūsī (d. A.H. 672, A.D. 1273), entitled *Tajrīd al-Kalām*, by جمال الدين حسن بن يوسف بن علي بن المطهر الحلي Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī. He was born on the 20th Ramaḍān A.H. 648 (A.D. 1250), at Hilla. He studied religious subjects under his father, and philosophy, logic, etc., under Naṣir ad-Dīn Abū Ja'far Muḥammad bin Muḥammad at-Ṭūsī. He was the greatest Shī'a doctor of his time, and was commonly designated as *al-'Allāma*. His works chiefly dealing with religious subjects, are often referred to as authorities of undisputed merit. Muḥammad bin al-Ḥasan al-Hurr al-'Āmilī in his work *Aml al-Āmil*, p. 40 enumerated no less than 69 works of this learned author. He died on the 11th Muḥarram, A.H. 726, (A.D. 1325). See Ḥabīb as-Siyar, Vol. III., p. 112; *Aml al-Āmil*, p. 40; *Muntaha'l Maḳāl*, p. 105; *Kiṣaṣ al-'Ulamā'*, p. 145; *Rawḍat al-Jannāt*, p. 171; and Brockelmann, *Gesch. der Arab. Litter.* Vol. II., p. 164.

Beginning:—

الحمد لله القاهر سلطانه العظيم شانه الواضح برهانه الخ •

The full name of this commentary is *Kashf al-Murād fī Sharḥ Tajrīd al-I'tikād*. The author completed it on the 16th Rabi', I, A.H. 694 (A.D. 1294). See *Kashf al-Ḥujab wa'l Asṭar*, p. 469; and Ḥāji Khalīfa, Vol. II., p. 194.

For copies see India Office Cat. No. 471, XIV; and Bankipur Cat. p. 402.

It has been lithographed, Teheran, A.H. 1310.

The text is introduced with the word *قال*, and the commentary begins with the word *اقول*, both written in red ink. Foll. 1-40, 44, 45 and 236-242 have been bordered with thick paper.

From foll. 2-9, 11-13 and 15, one side has been pasted over with thin paper. Much injured by insects.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 88.

fol. 336; lines 21; size 8×5 ; $5\frac{1}{4} \times 3\frac{1}{4}$.

الحاشية الجديدة المصدريه

AL-HĀSHIYAT AL-JADĪDAT AṢ-ṢADARĪYA.

A supercommentary on Kūshjī's commentary upon Naṣir ad-Dīn aṭ-Ṭūsī's theological treatise entitled *Tajrīd al-'Aḳā'id*, by مير صدر الدين محمد بن مير غياث الدين منصور الشيرازي Mir Ṣadr ad-Dīn Muḥammad bin Mir Ghayāth ad-Dīn Maṣṣūr aṣh-Shīrāzī. He was born in Shīrāz, A.H. 828, A.D. 1424, and was an eminent philosopher and theologian of his time. He was slain by the Bāyandārī Turkomans in A.H. 903, A.D. 1497, and not in A.H. 930 (A.D. 1523) as given by Ḥāji Khalīfa, Vol. II., p. 200. See *at-Ta'likāt as-Saniya*, p. 39; *Rawdāt al-Jannāt* p. 135; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 204. He is often confounded with Mullā Ṣadr ad-Dīn Muḥammad bin Ibrāhīm aṣh-Shīrāzī (a pupil of Mullā Bakīr Dāmād) died in A.H. 1050, A.D. 1640. Beginning:—

صدر كلام ارباب التجريد و ختم مقال اصحاب التوحيد الخ *

It was dedicated to the Ottoman Sultān Bayazīd Khān II, (A.H. 886-918, A.D. 1481-1512) and it is the second commentary by aṣh-Shīrāzī on Kūshjī's commentary, and was written in reply to the second commentary (الحاشية الجديدة الجلالية) of Jalāl ad-Dīn Muḥammad bin Aṣ'ad ad-Dawwānī, d. A.H. 908, A.D. 1502 (see for his life No. 98). See Ḥāji Khalīfa, Vol. II., p. 200.

For copies see Munich Cat. No. 295; India Office Cat. No. 424; and Rampur List, p. 494.

Foll. 1-38 have been supplied in a modern hand; also foll. 78-84 are written differently from the rest. The top borders of foll. 77-85 have been largely pasted over with modern papers. Foll. 39-40 have been bordered with different paper. On foll. 41-106 the lower borders have been pasted over with different paper. Blank spaces left in the MS. for the insertion of the word *قوله* in red ink have not been filled in.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 89.

fol. 38; lines 28; size $7 \times 4\frac{1}{2}$; 5×3 .

حاشية الخضرى على شرح التجريد

HĀSHIYAT AL-KHIDRĪ 'ALĀ SHARH AT-TAJRĪD.

A supercommentary on the commentary of Kūshjī upon Naṣir ad-Dīn at-Tūsī's treatise on scholastic theology entitled Tajrīd al-Kalām, by شمس الدين محمد بن احمد الخضرى Shams ad-Dīn Muḥammad bin Aḥmad al-Khidrī. He was a pupil of Ṣadr ad-Dīn Muḥammad bin Ghayāth ad-Dīn Maṣṣūr, died, A.H. 903, A.D. 1497 and not of Sa'd ad-Dīn as supposed by Ḥajjī Khalifa, Vol. II., p. 269. He flourished during the reign of Shāh Ismā'il Safavide (A.H. 907-930, A.D. 1502-1524). He is the author of many works. The date of his death is not known. Brockelmann, Vol. I., p. 511 has wrongly named him Aḥmad bin Muḥammad al-Ḥafarī. The word al-Khidrī has been spelt as al-Kḥafarī by Loth, in the India Office Cat. No. 416; and as al-Khudrī by Ahlward, Berlin Cat. No. 1762. I have followed Flügel transliteration in Ḥajjī Khalifa, Vol. II., p. 203. See Rawḍal al-Jannāt, p. 135; and Kashf al-Hujub, p. 179.

Beginning:—

الحمد لله رب العالمين والصلوة على سيد المرسلين وآله الطيبين الطاهرين
فيقول الفقير الى الله الغني محمد بن احمد الخضرى هذه تعليقات اتفقت
مني الغ *

The author wrote the glosses only on the third part, المقصد الثالث
في اثبات of the commentary treating of metaphysics اثبات هذه تعليقات اتفقت
الصانع ومفاته.

For copies see Berlin Cat. No. 1762; India Office Cat. No. 416; and Hyderabad List, Fann Kalām, No. 37.

Blank spaces left in the MS. for the insertion of the word قوله in red ink have not been filled in. Fol. 37-38 contain quotations from different authors on various problems connected with theology. On the top of the first fol. the MS. bears the seal of Ḥakīm Masīḥ ad-Dawla 'Alī Ḥasan Kḥān, with the date A.H. 1264. Slightly worm-eaten.

Written in Nasta'liq. Not dated, C. 17th century.

fol. 73; lines 17; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{8} \times 3$.

التعليقات على الحاشية الخضراء على شرح التجريد

AT-TA'LĪQĀT 'ALA'L ḤĀSHIYAT AL-ḲIDRĪYA

'ALĀ SHARḤ AT-TAJRĪD.

Annotations by عبد الرزاق بن علي بن الحسين اللاهجي 'Abd ar-Razzāk bin 'Alī bin al-Ḥusain al-Lāhijī on al-Ḳhidrī's supercommentary on Kūshjī's commentary on the book of scholastic theology called Tajrīd al-Kalām. Al-Lāhijī was a pupil of Ṣadr ad-Dīn ash-Shīrāzī, and a professor in the College at Kum. His poetical name was Faiyād, and he was the author of a large *diwān*. He died about A.H. 1050, A.D. 1640. See *Rawḍat al-Jannāt*, p. 352; *Kiṣas al-'Ulamā'*, p. 109; *Nujūm as-Samā'*, p. 88; and *Kashf al-Hujub wa'l Astar*, p. 173.

Beginning:—

الحمد لصانع السموات العلى وخالق الارضين السفلى الخ *

In this work the author wrote glosses on the supercommentary of al-Ḳhidrī which deals with the third chapter المقصد الثالث relating to divinity of Sharḥ at-Tajrīd.

For copies see Hyderabad List, Fann Kalām, p. 6, Nos. 37 and 38, where the book is called *Shawāriḳ al-Ilhām fī Sharḥ Tajrīd al-Kalām*.

The quotations from the commentary are marked with red ink up to fol. 17a. The rest are without any marks. Gaps of about $\frac{1}{4}$ th of an inch in length occur between the passages of the glosses and the supercommentary. Foll. 59–68 are a little damaged by insects, and pasted over with thin paper. Fol. 62 should go before fol. 61; fol. 65 should come after fol. 58, and some foll. are missing after fol. 62. According to a note on fol. 1, the MS. belonged to Ḥakīm Muẓaffar Ḥusain, son of Masīḥ ad-Dawla. This note is dated 26th December 1869. The title page also contains the names and seals of previous owners.

Written in ordinary Naskḥ. Not dated. C. 18th century.

No. 91.

fol. 42; lines 20; size $6\frac{1}{2} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 1\frac{3}{4}$.

التعليقات على الحاشية الخضراء على شرح التجرىد
AT-TA'LĪKĀT AL'L HĀSHIYA AL-ḲIDRĪYA
'ALĀ SHARḤ AT-TAJRĪD.

Annotations by ميرزا ابراهيم بن ملا صدر الدين محمد بن ابراهيم الشيرازي

Mirzā Ibrāhīm bin Mullā Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shirāzī on al-Ḳidrī's supercommentary on Kūshjī's commentary on at-Tūsī's work on scholastic theology entitled Tajrīd al-Kalām. Mirzā Ibrāhīm was a pupil of his father, the well-known philosopher of his time. His views in respect of Sufism were quite contrary to those of his father who was a great supporter of Sufi doctrines. He is also the author of a Persian commentary on the Kur'ān, called 'Urwat at-Wuthkā. He died in the reign of Shāh 'Abbās II, A.H. 1052-1077, A.D. 1642-1667, in A.H. 1070, A.D. 1659. See Rawḍat al-Jannāt, p. 331; Kiṣaṣ al-'Ulamā', p. 122; and Nujūm as-Samā', p. 88.

Beginning:—

يا هو يا لا اله الا هو يا من لا هو الا هو لا يعلم ما هو الا هو الخ *

In this work the author annotates only the third chapter on divinity called المعتقد الثالث في اثبات الصانع وصفاته. The quotations from the supercommentary are marked with a gap of about $\frac{1}{4}$ inch in length, which, evidently, the copyist left blank in order to write the word قوله in red ink. Marginal notes are here and there. The inner edge of each fol. is supplied with a different paper. Worm-eaten in places, some of which have been pasted with thick paper. Written in ordinary Naskh. Not dated. C. 18th century.

No. 92.

fol. 197; lines 24; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

حاشية ميرزا جان على الحاشية القديمة

HĀSHIYA MĪRZĀ JĀN ALA'L HĀSHIYAT AL-ḲADĪMA.

Glosses on ad-Dawwānī's supercommentary on Kūshjī's commentary on Naṣir ad-Dīn at-Tūsī's theological treatise entitled Tajrīd al-Kalām, by ميرزا جان حبيب الله الشيرازي Mirzā Jān Ḥabīb-allāh ash-Shirāzī. He was an eminent philosopher of his time. In

the later part of his life he went from Shīrāz to Bukhārā. He died in A.H. 994; A.D. 1586. See *Rawḍāt al-Jannāt*, p. 205; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 144.

Beginning:—

قال المصنف اما بعد حمد واجب الوجود على نعمائه لا يعبد ان يقال
في ترك الموصوف ههنا ايماء لطيف الخ *

This glossary is very popular among scholars. It deals only with the 2nd chapter, called *المقصد الثاني في الجواهر والاعراض* of ad-Dawwānī's work.

For copies see Berlin Cat., No. 1761; India Office Cat. No. 421; Bankipur Cat. p. 178; Rampūr List, p. 294; and Hyderabad List, Fann Kalām, No. 8.

The quotations from the text, *Tajrid al-Aḳā'id*, commence with the word *قال المصنف*—those quotations which refer to Kūshjī's commentary begin with *قال الشارح*, and those from *الحاشية* are headed by *قوله القديم*. The words *قال* and *قوله* are in red ink. From the beginning up to fol. 88b, there are numerous marginal notes. Slightly worm-eaten.

Written in clear but coarse Nasta'liq. Dated A.H. 1081.

No. 93.

fol. 59; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

منهيات على الحاشية القديمه

MINHIYAT 'ALA'L ḤASHIYAT AL-ḲADĪMA.

Notes on the glosses of Mirzā Jān to ad-Dawwānī's super-commentary on Kūshjī's commentary on at-Tūsī's theological treatise, called *Tajrid al-Kalām*. The name of the author of the Notes is not mentioned, but as fol. 28a says that the writer of these notes was a pupil of ad-Dawwānī, and as the word *Minhiya* or *Minhiyāt* is a technical word in India used for the glosses and notes which an author writes upon his own work, I am of opinion that the author of these notes is ميرزا جان حبيب الله الشيرازى Mirzā Jān Ḥabib-allāh ash-Shīrāzī, died, A.H. 994, A.D. 1586. For his life, see No. 93.

The work begins abruptly:—

قوله و ذلك قد يتوهم ان المعتمد في افعل التفضيل الزيادة الخ *

It contains a short explanation of some of the difficult passages of *الحاشية على الكاشية القديمة* by Mirzā Jān.

Written in ordinary Nasta'liq. Dated A.H. 1312.

No. 94.

fol. 26; lines 18; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

نهج المسترشدين

NAHJ AL-MUSTARSHIDĪN.

A short treatise on the Fundamental Principles of the Shi'a Creed by جمال الدين حسن بن يوسف بن علي بن المطهر الحلي Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died, A.H. 726, A.D. 1326. See for his life No. 87.

Beginning:—

الحمد لله المنقذ من الحيرة والضلال المرشد الى سبيل الصواب في المعاش والمآل النج •

The author wrote this treatise at the request of his son. It is divided into the following chapters, called فصل:—

- | | |
|----------|--------------------------------------|
| fol. 1a. | الفصل الاول في تقسيم المعلومات |
| „ 2a. | الفصل الثاني في اقسام الممكنات |
| „ 2a. | الفصل الثالث في احكام المعلومات |
| „ 3a. | الفصل الرابع في احكام الموجودات |
| „ 9b. | الفصل الخامس في اثبات واجب الوجود |
| „ 12a. | الفصل السادس في احكام الصفات |
| „ 13a. | الفصل السابع في ما يستحيل عليه تعالى |
| „ 14b. | الفصل الثامن في العدل |
| „ 16a. | الفصل التاسع في فروع العدل |
| „ 17b. | الفصل العاشر في النبوة |
| „ 19a. | الفصل الحادي عشر في الإمامة |
| „ 22a. | الفصل الثاني عشر في الامر بالمعروف |
| „ 22b. | الفصل الثالث عشر في المعاد |

At the end of the work the author names his other three works on scholastic theology as follows:—

و ليكن هذا آخر ما نوردته فى هذه المقدمة و من اراد التطويل فعليه
بكتابتها المسمى بذهبية المرام فى علم الكلام و من اراد التوسط فعليه بكتابتها
منتهى الاصول و المناهج وغيرهما من كتبنا *

See also *Kashf al-Hujub*, p. 597.

Headings of chapters are in red ink. Foll. 12 and 13 are in different hands. The title page contains some lines of as-Sayid Murṭadā and others.

At the end it has a seal containing the following words:—

الموسى بآل النبى على بن حسن بن حسين بن على

One side of the border has been changed with thick paper. Marginal notes are here and there. Slightly worm-eaten.

Written in fine Naskh. Not dated. C. 17th century.

عياض الدين على بن جلال الدين محمد بن عياض الدين على Scribe

No. 95.

fol. 144; lines 13–17; size $6\frac{1}{2} \times 5$; $4\frac{3}{4} \times 3\frac{1}{4}$.

انوار الملوك فى شرح الباقوت

ANWĀR AL-MALAKŪT FĪ SHARḤ AL-YĀKŪT.

A commentary on Abū Ishāq Ibrāhīm Naw Bakḥt's treatise on scholastic theology, called al-Yākūt, by جمال الدين حسن بن يوسف بن على بن المطهر الحلى Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died, A.H. 726, A.D. 1326. For details of his life, see No. 87.

Beginning:—

الحمد لله الذى القدرة القاهرة و العزة الباهرة الخ *

The book is divided into 15 sections called المقصد each of which is subdivided into several chapters. The sections are as follows:—

fol. 2b.

المقصد الاول فى النظر و ما يتصل به

,, 12b.

المقصد الثانى فى الجوهر و العرض

- fol. 20b. المقصد الثالث فى احكام الجواهر و الاعراض
 ,, 36a. المقصد الرابع فى الموجودات
 ,, 45a. المقصد الخامس فى اثبات الصانع
 ,, 73a. المقصد السادس فى استئذ صفاته الى وجوبه تعالى
 ,, 77a. المقصد السابع فى العدل
 ,, 87a. المقصد الثامن فى الآلام و الاعراض
 ,, 98a. المقصد التاسع فى افعال القلوب
 ,, 107b. المقصد العاشر فى التكليف
 ,, 111b. المقصد الحادى عشر فى الاطاف
 المقصد الثانى عشر فى اعتراضات الخصم فى التوحيد
 ,, 117a. و العدل والجواب عنها
 ,, 120b. المقصد الثالث عشر فى الوعد و الوعيد
 ,, 125a. المقصد الرابع عشر فى الغبوة
 ,, 131b. المقصد الخامس عشر فى الامامة

According to the Colophon the original text was composed in A.H. 684, A.D. 1285. It runs thus:—

و فرغ المصنف ادام الله ايمامه من تصنيفه فى جمادى الآخرة سنة اربع و ثمانين و ستمائة و الصلوة على محمد و اهل بيته و سلم تسليما كثيرا *

See *Kashf al-Hujub wa'l Astār*, p. 70.

The original text and the commentary begin with *قال* and *اقول*, respectively, in red ink. Foll. 1-118 and 142-144 have been recently replaced. Only foll. 119-141 are in an old hand. Lacunae are on foll. 37b, 42a, 46, 47a, 48a, 49-52, 55a, 56b, 57a, 70b, 72b, 92a, 109 and 113b. Headings of chapters are in red ink.

Written in *Naskh*. Not dated. C. 16th century.

No. 96.

fol. 306; lines 27; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{2} \times 4$.

المجلى مرآة المنجى

AL-MUJLĪ MIR'AT AL-MUNJĪ.

A commentary by محمد بن على بن ابى جمهور الاحسائى
 Muḥammad bin 'Alī bin 'Abī Jamhūr al-Iḥsā'ī on his own treatise

on scholastic theology called *Masālik al-Afhām*. *al-Ihsā'i* was a pupil of 'Alī bin Hilāl al-Jazā'iri. He proceeded to Mashhad in A.H. 878, A.D. 1473, and remained there for some time. He is the author of many works. For his life, see *Aml al-Āmil*, p. 61; *Rawdāt al-Jannāt*, p. 523; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 200.

Beginning:—

الهم يا ذا المنّ الجسيم والطول العظيم والشان القويم الخ *

The author had written another commentary on his treatise *Masālik al-Afhām* and named it *حاشية الظالم*. but when in A.H. 894, A.D. 1488, he visited 'Irāk, many students read with him this commentary, in which he had treated many theological matters cursorily. On his explaining those theological matters, the students requested him to write those points in detail; and in compliance with their request he wrote the present work. Many points in this book have been explained according to the views of the Sufis. Consequently many 'Ulamā of the Imamiya sect held that it was not a reliable book. See *Kashf al-Hujub*, p. 488 and *Rawdāt al-Jannāt*, p. 525. This commentary was completed at Mashhad in the last part of Jumādā II, A.H. 895, A.D. 1489. See *Kashf al-Hujub*, p. 488.

Quotations from the original text are introduced with the word *قوله*, and those from the first commentary with the word *قال*, and the passages of the second commentary with *اقول*. The first page is illuminated. Gold and coloured lines are on each page. On foll. 1-23 and 273-306 the borders have been altogether changed with thick paper. Foll. 24-60, 245, 246 and 260-265 have been partially changed. Between foll. 221-222, 224 and 225 some foll. are missing, and four blank leaves have been inserted for this purpose. It is worm-eaten, and foll. 297-305 are much damaged whilst many words are unreadable on account of pasting.

Written in fine Nasta'liq. The colophon runs thus:—

وكان الفراغ من كتابة هذا الكتاب المستطاب في اول الربيع من شهر سنة
اربع و ستين و تسعمائة و قد نقلته من نسخة نقلت عن المصنف و قرأت عليه
... و قد كنت في محروسة همد ... في ظلال معدلة السلطان الاعظم ... ظل الله
سمى خليل الله المخاطب بقطب شاه ... و انا العبد المغتقر الى الفيض
الاتدسى قاسم الطبسي في شهر رجب سنة ١٠٢٣ *

No. 97.

foll. 351; lines 23; size $9\frac{1}{2} \times 6$; $5\frac{1}{4} \times 3\frac{1}{2}$.

حاشية شرح المواظف

HĀSHIYA SHARH AL-MAWĀKIF.

A supercommentary on al-Jurjānī's commentary on al-Ījī's work on scholastic theology called al-Mawākif by حسن چلبی بن محمد شاه بن محمد الغداری Hasan Ḥalabī bin Muḥammad Shāh bin Muḥammad al-Fanārī. He was born in A.H. 840, A.D. 1436, studied with Mullā Khusrū and others, served for some time as a professor in Halabiya College at Adrianople, and also as a professor in Iznik College at Constantinople. He died in A.H. 886, A.D. 1481. Hasan Ḥalabī must not be confounded with Akhī Chalabī Yūsuf bin Junaid at-Tūḳātī, died, A.H. 905, A.D. 1499. For details see ash-Shakā'ik an-Nu'māniya, Vol. I., p. 287; al-Fawā'id al-Bahiya, pp. 30, 94; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 229.

Beginning:—

الحمد لله الذى تولعت الانعام فى كبرياء ذاته و نكحيت الارهام فى عظمة

صفاته الخ *

For copies see Berlin Cat. Nos. 1807-9; India Office Cat. Nos. 446-7; Casiri, Nos. 1495; 1532; Yeni Cat. Nos. 738-40; Rampur List, p. 29; and List of Arabic and Persian MSS. Asiatic Society of Bengal, 1908, No. 321.

For other glosses and supercommentaries, see Hāji Khalifa, Vol. VI., pp. 236-241; and Berlin Catalogue, No. 1812.

Printed at Cairo in A.H. 1272.

Quotations from Sharḥ al-Mawākif are headed with the word *قوله* in red ink. It is worm-eaten but mended with thin paper. The inner edges of all foll. are changed with a different paper. The first fol. has been supplied by a different hand.

Written in ordinary Nasta'liq. The colophon runs thus:—

اتفق الفراغ من تعليق تكملة هذه النسخة المباركة فى يوم الاحد خامس
عشرين شهر رجب المرجب عام ست و تسعين و تسعمائة الهجرة النبوية على
ساكنها السلام على يد فقير رحمة ربه البارى محمد ابو السعود الجمال المصرى
الانصارى •

No. 98.

fol. 145 ; lines 17 ; size $9\frac{1}{2} \times 5$; $6\frac{3}{4} \times 2\frac{3}{4}$.

حاشية شرح المواقف

HĀSHIYA SHARḤ AL-MAWĀKIF.

A supercommentary on al-Jurjānī's commentary on al-Ījī's work on scholastic theology called al-Mawākif by مير محمد زاهد Mir Muḥammad Zāhid bin Muḥammad Aslam al-Ḥasanī al-Harawī al-Kābulī. He was born in India, and studied under his father and other scholars. He went to Shāh Jahān (A.H. 1037-1069, A.D. 1628-1659) who made him one of his officials and sent him to write the account of Kabul in A.H. 1064, A.D. 1653. After the death of that monarch, he also served Aurangzib (A.H. 1069-1119, A.D. 1659-1670) and died in A.H. 1101, A.D. 1689. For details of his life see Subḥat al-Marjān, p. 67 ; Ma' āthir al-Kirām, p. 206 ; and Hādā'ik al-Ḥanafīya, p. 428.

Beginning :—

نحمدك يا من قصرت عن وصف كماله السنة العلماء الاعلام *

This work deals with the supercommentary on the first part of the second chapter of Sharḥ al-Mawākif on Universal matters (الامور العامة). The author dedicated it to Emperor Aurangzib.

For copies see India Office Cat. Nos. 451-2 ; Rampur List, pp. 292-3 ; Hyderabad List, Fann Kalām, No. 34 ; and Bankipur Cat. p. 726.

This supercommentary is very popular in India and several scholars wrote glosses on it. In the Rampur List, pp. 290-2, eighteen glosses are mentioned.

Fol. 142-5 are in different hands. Quotations from شرح المواقف are introduced with the word قوله, in red ink. Much injured by insects. Marginal glosses are numerous. It bears a seal, dated A.H. 1277.

Written in Nasta'liq. Not dated. C. 18th century.

No. 99.

fol. 231; lines 17-31; size $8\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

Foll. 1-67.

I.

شرح العقائد العنصرية

SHARḤ AL-'AḲĀ'ID AL-'AḠUDĪYA.

A commentary on Aḡud ad-Dīn al-Ījī's treatise on theology, called al-'AḲā'id al-'Aḡudīya, by جلال الدين محمد بن اسعد الصديقي Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīqī ad-Dawwānī. He was born in A.H. 830, A.D. 1427 at Dawwān, in the district of Kāzarūn where his father was a kāḡī. He lived in Shīrāz as Kāḡī of Fars and as a professor of the Madrasat al-Aitām. He died in A.H. 907 or 908, A.D. 1501 or 1502. See Ḥabīb as-Siyar, Vol. III., Juz IV., p. 111; at-Ta'likāt as-Saniya, p. 39; Rieu, Persian Cat. Vol. II., p. 442b; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 217.

Beginning:—

يا من رفقا لتحتيق العقائد الاسلامية الخ *

According to Ḥājī Kḡhalīfa, Vol. IV., p. 217, this commentary is the last work of ad-Dawwānī who completed it in Rabī' I, A.H. 905 (A.D. 1499).

For copies see Berlin Cat. No. 1999; Leyden Cat. No. 2026; India Office Cat. Nos. 455-8; Derenbourg, No. 706; Ramuūr List, p. 309; Bankipur Cat. p. 367; and Hyderabad List, Fann Kalām, No. 22.

For glosses and supercommentary see Ḥājī Kḡhalīfa, Vol. IV., p. 217; and Berlin Cat. No. 1999.

It has been printed with a supercommentary in the margin at Constantinople, A.H. 1232, A.D. 1817, at Cairo, A.H. 1296, A.D. 1879; at St. Petersburg A.H. 1313 and at Dehli A.H. 1289. See Ellis, Cat. of Arabic books in the British Mus. Vol. I., p. 473.

The original text is written in red ink. It contains profuse notes in the margin, and many slips and leaves have been inserted, containing many notes from different works mostly specified where the note ends.

Written in fine Nasta'lik. The colophon runs thus:—

ثم تسويد هذه النسخة العجيبة الغريبة الرسالة البديعة المنيرة الموسومة
بشرح العقائد العنصرية الجلالية في الليلة الثامنة عشر من شهر ذي القعدة
المعظم في سالک شهر سنة الف و تسعين و اربع من السنين الهجرية في

بلدة بلغ حميت عن الآفات من الغرة الى السلم على يد العبد الجانى سائى
ابى محمد امين السائى عفى الله تعالى عنهما سيتهما الاول و الثانى *

Foll. 67b-68 contain lives of the Prophet and his four immediate successors in Persian; some lines from the *Maṭnawī* of Mawlānā Jalāl ad-Dīn ar-Rūmī, d. A.H. 672, A.D. 1273, and so on. Fol. 69 contains the meaning of the word نديم from Jāmī' Rashīdī in a few words and the rest of the fol. is blank.

Foll. 70-73.

II.

الفوائد الخاقانية

AL-FAWĀ'ID AL-KHĀKĀNĪYA.

A short treatise on divine existence by مولانا حسى
Abū Naṣr bin Mawlānā Ḥasan.

Beginning:—

سبحان الملك ذى المجد و الجود المتصف بكمال الخ *

This treatise was written at the request of Sayyid Subhān Kulī Muḥammad Bahādur Khān. In the course of his discussion the author quotes the name of al-Karābāghī, who died about A.H. 1034, A.D. 1624 (see No. 99 IV), as his authority. This gives a rough idea of the time of the composition of the book. The lower part of fol. 72b, about one-third of it, is blank.

Written in Nasta'liq. Not dated. C. 17th century.

Foll. 74-75a contain Arabic and Persian quotations from different authors.

Foll. 75b-76.

III.

العقائد العنصرية

AL-'AḲĀ'ID AL-'AḠUDĪYA.

عقد الدين عبد الرحمن بن
A short dissertation on theology by أحمد بن عبد الغفار الأيجى الشافعى
Aḡud ad-Dīn 'Abd ar-Raḥmān bin Aḥmad bin 'Abd al-Ghaḥfār al-Ijī ash-Shāfi'. He was born after A.H. 680, A.D. 1281 at Ij, a dependency of Shirāz, and studied with Taj ad-Dīn al-Hanakī, a pupil of al-Kāḍī Nāsir ad-Dīn al-Baidāvī (died A.H. 685, A.D. 1286). He was a great doctor of law and a Kāḍī. He died in A.H. 756, A.D. 1355, at the fort of Diraimiyān, where he was imprisoned by the ruler of Kirmān. See *Tabakāt al-Kubrā*, Vol. VI., p. 108; Ḥabib as-Siyar, Vol. III.,

Juz' I, p. 125; Wüstenfeld Gesch. No. 417; and Brockelmann, Gesch d. Arab. Litter. Vol. II., p. 208.

Beginning:—

الحمد لله على نواله و الصلوة على نبيه و آله الع *

Hāji Khalifa, Vol. IV., p. 217, says that it is a very useful treatise, and that it was the last composition of al-Kāḍī 'Aḍud ad-Dīn al-Ījī. For commentaries, etc., see the same Vol., pp. 217-219, and Berlin Cat. No. 1999. The margin of fol. 75b contains a short note from the commentary of Mukhtaṣar al-Wikāya on the six known creeds such as al-Khārijī, Rāfiḍī, etc. The margin of fol. 76 contains a short life of Aṣḥ'arī from Kitāb al-Ansāb of as-Sam'ānī, died, A.H. 562, A.D. 1167. Foll. 77-80a contain Arabic and Persian quotations from different authors.

Written in Naskh. Dated A.H. 1098.

Foll. 80-231.

IV.

الحاشية الخانقاهية

AL-HĀSHIYAT AL-KHĀNQAHIYA.

A supercommentary to ad-Dawwānī's commentary (see No. 99, I) on Aḍud ad-Dīn al-Ījī's treatise on theology called al-'Aḳā'id al-Aḳudiya (see No. 99, III) by يوسف بن محمد جان القراباني Yūsuf bin Muḥammad Jān al-Ḳarābāghī al-Muḥammad ash-Shāhī. He was born at Ḳarābāgh, a village of Hamadān, and he was one of the eminent scholars of his time. He died about A.H. 1034, A.D. 1624. See Khulāṣat al-Aṯḥar, Vol. IV., page 510. Hāji Khalifa, Vol. IV., p. 217, says that Ḳarābāghī died about A.H. 1030, A.D. 1620.

Beginning:—

كيف لا احمد و كيف احمد لمن لم يخترنا بما عصينا الع *

The author dedicated this work to the famous saint Abū Ḥāmid Khalīlallāh, whom he visited in his *Khankāh* or monastery at Samarkand, and hence the book is called al-Hāshiyat al-Khānqaḥiya. The following remark of the colophon هذا اهل ما صنعته على shows that this supercommentary was the first work of al-Ḳarābāghī, while the commentary was the last composition of ad-Dawwānī. It was composed, according to the note on the last fol. in the beginning of Rabī' I, A.H. 999, A.D. 1590. al-Ḳarābāghī, besides this supercommentary mentioned above, wrote another supercommentary on the same work, in which he

answered various questions which al-*Khalkhālī* (d. A.H. 1014, A.D. 1605) put about al-*Ḳarābāghī*'s first supercommentary. The second supercommentary is called *تتمة الحواشي في إزالة الغواشي*. See *Hājī Khalifa*, Vol. IV., p. 217.

For copies see India Office Cat. No. 459; and Hyderabad List, Fann Kalām, No. 22.

It has been lithographed with marginal notes by *Muhammad Rāḳim Sahibzāda*, Lucknow, A.D. 1875, and also at Dehli in A.H. 1289.

The quotations from the commentary are introduced with the word *قوله*. Profuse notes are in the margin. Many slips of paper, containing notes, are inserted in the book.

Written in good Nasta'lik. The colophon runs thus:—

قد اختلفت تسريد هذه الحاشية الموسومة بالخاتمة على يد اضعف
عباد الله الباقي ابن مولا محمد امين الموسوم بالسائق في اليوم العشرين من
شهر شعبان المعظم المنظم في سلك شهر سنة الف و خمس و تسعين من
السنين الهجرية على صاحبها افضل الصلوة و التحية *

No. 100.

fol. 62; lines 15; size $8\frac{1}{4} \times 5\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

حاشية شرح العقائد الجلالية

HĀSHIYA SHARḤ AL-'AKĀ'ID AL-JALĀLĪYA.

An incomplete copy of a supercommentary on al-Dawwānī's commentary (see No. 99) on al-'Akā'id of Aḡud ad-Din al-Ījī (see No. 99, III). The name of the author of the supercommentary is not mentioned anywhere in the body of the text. On the title page, in an old hand, the name of the author is written as al-*Khāṭib* (الخطيب). On fol. 50b the author refers to another work of himself, called *حاشية شرح المواقف*, a supercommentary to as-Saiyid ash-Sharīf al-Jurjānī's commentary on Aḡud ad-Din al-Ījī's al-Mawāḳif, a famous work on scholastic theology. As Mawlā Muḥī ad-Din Muḥammad bin al-*Khāṭib* is the only supercommentator of *المواقف* who bears the appellation al-*Khāṭib*, I am inclined to think that the writer of this supercommentary may be the same scholar. He wrote several supercommentaries on famous works and died in A.H. 901, A.D. 1495. See *Hājī Khalifa*, Vol. VI., p. 238.

Beginning:—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و آله وسلم قوله هو
 انسان بعثه الله الى الخلق فيه ان الضمير راجع الى النبي المذكور الخ *

ad-Dawwānī is quoted as العلامة الشارح. Quotations from the commentary are headed with the word قوله in red ink. The greater part of fol. 60a is blank. Marginal notes are in the earlier portion of the MS. It is incomplete at the end. Outer edges from fol. 15 up to the end of the MS. are changed with thick paper. The inner edges of all the foll. are also supplied with the same kind of paper. Slightly worm-eaten.

Written in Nasta'liq. Not dated. C. 17th century.

No. 101.

foli. 132; lines 15; size $10 \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

التقويمات

AT-TAKVĪMĀT.

A work on scholastic theology by محمد باقر بن محمد الحسيني
 Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād,
 died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning:—

تقدست يا من الانوار ظلالك الخ *

In this work the author discusses the glorification and sanctity of God, and proves the origin of all existence to be in God. It is sometimes designated by the name Takvīm al-Īmān. The work is divided into five parts, each called a فصل, and subdivided into many chapters called تقويمات. Detached paragraphs are introduced with the word تصحيح.

For copies see India Office Cat. No. 581, III and IV.

Our copy is defective at the end, as the fifth part is absent from it. It contains the preface which is not found in the India Office copy. See India Office Cat. No. 581, III. Fol. 4a is blank. It has glosses here and there. Borders have been supplied with modern paper. Coloured lines in the margin. Foli. 111-132 are stained with damp. The title page contains some quotations from a book (not specified) about جعل مركب and جعل بسيط.

Written in Nasta'liq. Not dated. C. 18th century.

No. 102.

fol. 111 ; lines 15 ; size $10\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

التقديسات

AT-TAQDĪSĀT.

A work on scholastic theology, in which the unity and sanctity of God are proved by philosophical discussion, by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

يا هوي ا من هوي ا من لا هو الا هو الخ *

The author, in this work, in addition to philosophical discussion, gives in places appropriate quotations from the Qur'ān, marked with a red line. Borders have been supplied with modern paper. Coloured lines in the margin. The MS., as noted at the end, was from a copy which had been copied from the original.

Written in Nasta'liq. Not dated. C. 18th century.

No. 103.

fol. 24 ; lines 27 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3$.

نبراس الضياء

NIBRĀS AD-ḌIYĀ'.

A treatise on the meaning of the word al-Badā' البدء by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

سبحانك اللهم وبحمدك تعالى جدك و تعظم مجدك الخ *

For copies see Rampur List, p. 323.

At the end of the work one fol. is added which contains a philosophical discussion about the creation of the world. Foll. 1-9, 11-14 and 23-24 have been supplied in a different hand.

Written in Nasta'liq. Not dated. C. 18th century.

No. 104.

fol. 199 ; lines 15 ; size $10\frac{1}{4} \times 5$; $6\frac{3}{4} \times 3\frac{1}{4}$.

مظهر النور

MAẒHAR AN-NŪR.

A work on scholastic theology by قمر الدين بن منيب الله بن منيب Kamr ad-Dīn bin Muniballāh bin 'Ināyatallāh al-Husainī al-Aurangābādī. He was born in A.H. 1123, A.D. 1711 at Aurangābād. He studied in India all branches of learning, and became a disciple of his father in the Naqshbandī order. On the 20th Jumāda I, A.H. 1174, A.D. 1760, he started for Madīna with his two sons, Nūr al-Hudā and Nūr 'Alī, and arrived there on the 17th Dhū'l Ka'da of the same year. From there he proceeded on pilgrimage to Mecca, and arrived there on the 4th of Dhū'l Hijja. He then returned to his native land. He died on the 2nd Rabi' I, A.H. 1193, A.D. 1779. For details see Ḥadā'iq al-Ḥanafīya, p. 452.

Beginning:—

لله نور السموات و الارض مثل نورة كمشكاة فيها مصباح في زجاجة النخ *

The work is divided into 7 sections, each called المظهر, which are again subdivided into chapters, called النور and hence the book is named مظهر النور.

The chapters are as follows:—

- | | |
|-----------|--|
| | المظهر الاول لانوار هي كالصبح الصادق يتقدم ظهورها |
| fol. 22a. | على طلوع المقصود |
| „ 34b. | المظهر الثاني لانوار تمشي فيها آراء المشائين |
| „ 75a. | المظهر الثالث لانوار يهتدي اليها المتكلمون |
| „ 99a. | المظهر الرابع في انوار اشرقت بها قلوب الاشرافئين |
| „ 111b. | المظهر الخامس لانوار حقة شرح الله بها صدور الصوفية الصافية |
| | المظهر السادس لانوار ثابتة يرجع بها شياطين الشكوك |
| „ 147b. | والارهام حيث يلقون السمع و اكثرهم كاذبون |
| | المظهر السابع لانوار تكشف بها توحده الموجود عند |
| „ 168b. | القائلين بوحدة الوجود |

The author composed this work in A.H. 1164, A.D. 1750. Many marginal notes on foll. 1-6a. Slips of notes inserted between foll. 3-5. Headings of chapters in red ink. Many borders have been changed to thicker paper. Worm-eaten.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 105.

foll. 160; lines 15; size $12\frac{1}{4} \times 8\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

بحر المذاهب

BAHR AL-MADHĀHIB.

عبد الوهاب القدرائى القنوجي
A work on scholastic theology by عبد الوهاب القنوجي
'Abd al-Wahhāb al-Kudwā'i al-Qannaujī. He was an eminent scholar of his time and flourished during the reign of Farrukh Siyar (A.H. 1124-1131, A.D. 1713-1719). He is also the author of Kitāb aṣ-Ṣalāt (on jurisprudence) and Miṭṭah aṣ-Ṣarf (on grammar). He received the title of Nawwāb Mun'im Khān from the Mogul Court. See Ḥadā'ik al-Hanafiya, p. 454; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 417.

Our copy is incomplete, both at the beginning and at the end. It begins abruptly as follows:—

اساس الشرائع و الاحكام و مقياس قواعد عقائد الاسلام *

The preface shows that the book was completed in A.H. 1125, A.D. 1713. The author dedicated this work to the Emperor Farrukh Siyar.

For copies see Berlin. Cat. No. 1851 and Rampur List, p. 284.

Fol. 1 contains the list of books which the author consulted in composing this work.

The work is divided into (1) a prologue المقدمة; (2) four sections الغنون, each subdivided into several chapters; and (3) an epilogue الخاتمة.

Rubrics of the prologue and of the first section run as follows:—

المقدمة في حد العلم و موضوعه و غايته و تعريفات

fol 2a. موضوعات مسائل هذا الفن

„ 34a. الفن الاول في مذهب اهل السنة و الجماعة

The rubrics of all the other sections and of the epilogue are omitted. Lacunae are numerous after fol. 114.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 106.

fol. 23; lines 22; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

رسالة القرباغي

RISĀLAT AL-KARĀBĀGHĪ.

A short treatise on scholastic theology by يوسف بن محمد جان القرباغي Yūsuf bin Muḥammad Jān al-Karābāghī al-Muhammad ash-Shāhī, died, about A.H. 1034, A.D. 1624. See for his life No. 99, IV.

Beginning:—

كيف نحمدك يا من هو الحمد و الحمد و المحمود الخ *

Many foll. are missing. Fol. 21 should come before fol. 20, and fol. 11 should go after fol. 13. Occasional notes in the margin. Injured by insects.

Written in Nasta'liq. Not dated. C. 13th century.

No. 107.

fol. 210; lines 17-25; size $8\frac{3}{4} \times 4\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

حاشية الخيالي

HĀSHIYAT AL-KHAYĀLĪ.

Glosses on al-Khayālī's supercommentary on at-Taftāzānī's commentary on Nasafī's treatise on theology, called al-'Akā'id an-Nasafiya, by ملا عبد الحكيم بن شمس الدين السيالكوتي, by Mullā 'Abd al-Hakīm bin Shams ad-Din as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See No. 6.

A few foll. of the beginning are missing. It begins abruptly as follows:—

النكير في الصحاح النكير العالم المتن و نقل عنه النكير العالم

البلغ في العلم الخ *

The author dedicated this work to the Emperor Shāh Jahān, A.H. 1037-1068, A.D. 1628-1658. This gloss is called Zubdat al-Afkār.

For other glosses on al-Khayālī's supercommentary see Hāji Khalifa, Vol. IV., p. 225; and Berlin Cat. No. 1972.

For copies see India Office Cat. Nos. 397-8; Gotha Cat. No. 675; Bankipur Cat. p. 170; Hyderabad List, Fann Kalam, No. 31; and Asiatic Society Cat. p. 25.

Printed in Constantinople, 1820 and 1841; Cairo, A.H. 1297, A.D. 1880; lithographed at Dehli, 1870, and at Lucknow, 1891.

Fol. 19b and the lower part of foll. 44b, 46b, 51b, 107b, 172b and 185b are blank, but without any break in the MS. About two lines at the bottom of foll. 153b and 154b are unreadable on account of pasted paper. Slightly worm-eaten.

Written in different hands of Nasta'liq. Not dated. C. 19th century.

No. 108.

foll. 144; lines 8; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

كتاب العلو

KITĀB AL-'ULUV.

A treatise about the locality of God on 'Arsh. The name of the author is not mentioned in the text. On the title page, under the name of the work ('Arsh al-'Ulā), the author's name is given as adh-Dhahabī. But a careful reading of the book itself shows that it was not composed by adh-Dhahabī, as on fol. 127a the author of the treatise says:—

”إثنى عليه الخطيب في تاريخه و الذهبي وغيرهما *

al-Khaṭīb in his history and adh-Dhahabī and others have praised him—.”

According to Ḥajī Khalifa, Vol. V., p. 115, three persons had written on the subject of the locality of God on 'Arsh. One of them was Ibn abī Shaiba Muḥammad bin 'Uthmān, died, c. A.H. 235, A.D. 849. The second was Ibn Taimiyya, died, A.H. 728, A.D. 1328; and the third was adh-Dhahabī, died, A.H. 748, A.D. 1348. As adh-Dhahabī, is quoted as an authority in the body of the text, as mentioned above, it is evident that the book under consideration is a composition of later date. The name of the author could not be traced, but the following passage on fol. 104a:—

ونحن بذلك معتصرون وبما كان عليه احمد بن حنبل نصر الله وجهه
قائلون و لمن خالف قوله مجانبون لانه الامام الفاضل و الرئيس الكامل الذي
ابان الله به الحق عند ظهور الضلال و اوضح به المنهاج و قمع به المبتدعين الخ *

shows that the writer of the book was a follower of al-Imām Aḥmad bin Muḥammad bin Ḥanbal, died, A.H. 241, A.D. 855.

Beginning:—

الحمد لله الذي ارتفع على عرشه في السماء و جلا باليقين قلوب صغوة
لاصفيار الخ *

The MS. after praising God and invoking His blessings on the Prophet, his descendants and companions, abruptly passes to the subject matter, i.e. the Localisation of God on the 'Arsh, without a preliminary discourse.

The work is divided into two chapters. The first chapter or فصل begins on fol. 2a as follows:—

فصل في الدليل على ان الله تعالى فوق العرش فوق المخلوقات مباني
لها ليس مدخل في شئ منها و على ان علمه في كل مكان بالكتاب و السنة
و اجماع الصحابة و التابعين النح *

The second chapter, فصل, commences on fol. 48a and runs thus:—

فصل و هذه جملة من اقوال التابعين و هو اول وقت سمعت مقالة من
انكر ان الله تعالى فوق العرش النح *

The work ends with a quotation from the Ghunya of the most eminent saint, Muḥī ad-Dīn Abū Muḥammad 'Abd al-Qādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baḡdādī, died, A.H. 561, A.D. 1165 (see for his life No. 119) and the concluding words of the text are as follows:—

سمعت شيخنا ابا الحسن البويني يقول سمعت الشيخ عز الدين بن
عبد السلام بمصر يقول ما نعرف احدا كرامته متواترة الا الشيخ عبد القادر
رضي الله عنه قد صنف العلماء كتابا في كرامته و فضائله و مكاشفاته المدهشة
مات احدي و ستين و خمسمائة *

Written in ordinary modern Naskh. The colophon runs thus:—

بلغت مقابلة بالاصل في يوم الخميس شهر محرم سنة ثمان و ثمانين
و مائتين بعد الالف من الهجرة الحمد لله رب العالمين و الصلوة على محمد
و آله اجمعين *

No. 109.

fol. 22; lines 21; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

رسالة في اثبات الواجب

RISĀLA FĪ ITḤBĀT AL-WĀJIB.

جلال الدين محمد بن محمد Jalāl ad-Dīn Muḥammad bin As'ad al-
dīnī الصدقي الدواني

Ṣidḥikī ad-Dawwānī, died, A.H. 907, A.D. 151 or A.H. 908, A.D. 1502. See No. 99, I.

Beginning :—

سبعانك سبعانك ما اعظم شانك و اظهر برهانك انت الشاهد في
العين النخ •

The author wrote two treatises on this subject, one is called al-Ḳadīma, and the other is known as al-Jadīda. The former (i.e. al-Ḳadīma) constitutes the MS. under review. The author says in the preface that he composed this treatise “in the two shortest days of the summer.” وقد كتبت في يومين من اقصر ايام الصيف.

See Hājī Ḳhalīfa, Vol. III., p. 360.

For copies see Berlin Cat. Nos. 2328-30; Leyden Cat. No. 1575; Caiseri No. 1834; Aya Sofia Cat. No. 2275; Nur Usmāniya Cat. No. 2089; Cairo Cat. Vol. VII., p. 377; and Rampur List, p. 301.

For commentaries and supercommentaries on this treatise see Hājī Ḳhalīfa, Vol. III., p. 360.

Fol. 1 has been pasted over with thin paper. The outer margins of foll. 2, 21 and 22, and the inner margin of all the other foll. have been changed. It bears a forged seal of ‘Ālamgīr.

Written in fine Naskh. Not dated. C. 17th century.

No. 110.

fol. 36; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

شرح رسالة اثبات الواجب

SHARḤ RISĀLA IṬHĀT AL-WĀJIB.

A commentary on ad-Dawwānī's treatise on Divine Existence, called Risāla fī Iṭhāt al-Wājib (see No. 109), by ملا محمد الحنفی, Mullā Muḥammad al-Ḥanafī, died, about A.H. 900 A.D. 1494. (see No. 59). Our copy is without a preface, and begins abruptly as follows:—

والاخر ليس كذلك منهم من زعم ان جميع براهين هذا المطالب يتوقف
على ابطال الدوز والتسلسل النخ *

According to Hājī Ḳhalīfa, Vol. III., p. 360 and Berlin Cat. No. 2331, the work has a preface which begins thus:—

الحمد لمن قدس حذابه عن ان يكون شريعة لكل وارد النخ *

For copies see Berlin Cat. Nos. 2331-2.

Quotations from the text are preceded by a gap of about $\frac{1}{4}$ in of an inch, which the copyist intended to fill in with the word **قوله** in red ink. The inner edge of each fol. is bordered with thick paper. Fol. 36 contains notes from a work of as-Saiyid ash-Sharif al-Jurjānī, died, A.H. 816, A.D. 1413, on cause and effects. See for his life No. 288.

Written in ordinary Naskh. Not dated. C. 18th century.

Polemical Works.

No. 111.

fol. 109; lines 22; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

التوضيح الانوار لدفع شبه الامور

AT-TAWDĪH AL-ANWAR LI DAF' SHUBH AL-A'WAR.

A polemical work, describing the doctrines of the Caliphateship, etc., according to the Shī'a sect, by نجم الدين خضر بن محمد بن علي الرازي Najm ad-Dīn Khidr bin Muḥammad bin 'Alī ar-Rāzī. He was an eminent Shī'a scholar, and passed most of his life at Mashhad. He flourished in A.H. 840, A.D. 1436. See Kashf al-Hujub, p. 145; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 199.

The first fol. is missing. Our copy begins as follows:—

اما بعد فيقول العبد المفتقر الى الله الغنى المتوكل بالكتاب المبين و

الأئمة المعصمين الخ *

The author says in the preface that in A.H. 839, A.D. 1435 when he arrived at the Zainiya Madrasa at Hilla, a friend (the space for writing his name is blank) showed him a treatise by Yūsuf bin al-Makhzūm al-Manṣūrī, in which the excellence and leadership of the descendants of the Prophet were refuted. The friend requested him to write a refutation of this work, and in compliance with his request the author wrote the present treatise. The quotations from the work of Yūsuf begin with the word قال, and the refutations commence with the word قلت—both these words are in red ink. The author addresses Yūsuf bin al-Makhzūm in very contemptuous terms, such as **الابتر الجاني** و **الاعور الشاني** و **قال الاعور**. According to Kashf al-Hujub, p. 146, this work was composed in A.H. 840, A.D. 1436.

For copies see Berlin Cat. No. 9668; and Bankipore Cat. p. 115.

Our copy is defective and ends abruptly with quotations from the 5th chapter of Yūsuf's work.

Written in various hands of Naskh. Not dated. C. 18th century.

No. 112.

fol. 157; lines 21; size $8 \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

الصوام المهرقة فى دفع الصواعق المحرقة

AS-ŞAWĀRIM AL-MUHRIKA FĪ DAF' AS-ŞAWĀ'IK
AL-MUHRIKA.

A treatise in refutation of Ibn Ḥajar al-Haitamī's work on the Sunnī doctrines of the Caliphate, called as-Şawā'ik al-Muhrika, by القافى نور الله بن السيد شريف الحسينى المرعشى الشوسترى al-Kāḍī Nūrallāh bin as-Saiyid Sharif al-Husainī al-Mar'ashī ash-Shūstārī. He was born in A.H. 956, A.D. 1549. He left his native place for India, and settled at Lahore, where he attracted the notice of Ḥakīm Abū'l Faṭḥ (d. A.H. 997, A.D. 1588), and through his presentation to the Emperor Akbar (A.H. 963-1014, 1556-1605) he was appointed Kāḍī of Lahore. He was flogged to death in A.H. 1019, A.D. 1610 by order of the Emperor Jahāngīr (A.H. 1014-1037, A.D. 1605-1628) for religious opinions which the Emperor considered heterodox. He is regarded as ash-Shahīd ath-Thālith by the Shi'a sect, to which he belonged, and is buried at Agra. For details of his life see Aml al-Āmil, p. 73; Rawḍat al-Jannāt p. 222; Badā'ūnī, Muntakhab al-Tawārikh, Vol. III., p. 137; and Shuḍhūr al-Ikḃān, Vol. II., fol. 25b.

Beginning:—

الحمد لله على ما حصرنا حجارة ابن حجر وميرنا صواعقه رمادا بلا
اثر النج *

Quotations from the original text are introduced with the word قوله, and the refutation commences with اقول. This work is mentioned in Aml al-Āmil, p. 73 and in Rawḍat al-Jannāt, p. 223.

Written in ordinary Naskh. Dated A.H. 1237. Scribe محمد.

No. 113.

THE SAME.

fol. 66; lines 15; size $8 \times 5\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

An incomplete copy of the work noticed above. It begins as the preceding copy. Many foll. are missing. The words قوله and

are in red ink. Borders are supplied with a different kind of paper. Coloured lines in the margin.

Written in Naskh. Not dated. C. 17th century.

No. 114.

fol. 155; lines 19; size $12\frac{1}{2} \times 8$; $9 \times 4\frac{1}{2}$.

مصائب النواصب

MAṢĀ'IB AN-NAWĀṢIB.

A work in refutation of Ashraf Mu'in ad-Din Mirzā Makhdūm al-Hasanī aṣh-Shīrāzī's book, called an-Nawāḳīd fi Radd ar-Rawāfiḍ, by القاضى نور الله بن السيد شريف الحسينى العرشى الشوسترى al-Kāfi Nūrallāh bin as-Sayid Sharif al-Husainī al-Mar'ashī aṣh-Shūstari, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning:—

نحمدك يا من جعلنا من الفرقة الناجية الامامية الاثنى عشرية الخ

In this work the author has refuted all the arguments of an-Nawāḳīd fi Radd ar-Rawāfiḍ by Makhdūm al-Hasanī aṣh-Shīrāzī against the Imamiya sect. See Kashf al-Hujub, p. 525.

The work is preceded by eight preliminary discourses, each called a المقدمة. They have the following headings:—

- | | |
|-----------|---|
| | المقدمة الاولى فى شرح حال صاحب النواقض |
| fol. 2a. | على ماهي عليه |
| „ 5b. | المقدمة الثانية فى تحقيق معنى الايمان |
| „ 10a. | المقدمة الثالثة فى تحقيق الفرقة الناجية |
| „ 16a. | المقدمة الرابعة فى انه بمجرد الصحابة لا يتحكم الحكم بالايامن والعدالة |
| fol. 21b. | المقدمة الخامسة فى بيان القدح الاجمالى على احاديثهم |
| | المقدمة السادسة فى وجه استدلالنا بالاخبارات الواردة من طريق الجمهور فى شان مولانا و سيدنا |
| „ 25b. | اميرالمؤمنين و اولاده و الطعن على اغياره |
| „ 62a. | المقدمة السابعة فى ان مذهب الامامية مذهب اهل البيت عليهم السلام |
| „ 31b. | المقدمة الثامنة فى جو از اللعن على من يستحقه وترتب الثواب عليه |

From fol. 36b, the refutation of the work an-Nawākīd fī Radd ar-Rawāfīd commences. The chapters, each of which is termed al-Jund , are arranged as follows :—

- الجدد الاول فى الآيات التى ذكرها صاحب النواقض
 فى الفصل الاول من كتابه وزعم دلالتها على فضل
 fol. 36b. الصعابة عموما
- الجدد الثاني فى الاحاديث التى ذكرها صاحب النواقض
 فى الفرع الثانى من كتابه مروية عن طريق
 ,, 46b. الجمهور فى فضل الصعابة عموما او خصوصا
- الجدد الثالث فى رد الادلة استدل بها صاحب النواقض
 على حقيقة خلافة الثلاثة على احكام دين الله بعد
 ,, 58b. وفات رسول الله

This chapter is subdivided into 15 sections, called as-Ṣufūf (الصفوف).

- الجدد الرابع فى بيان تهافت ما نسبته صاحب النواقض
 fol. 93a. الى اصحابنا من الهفوات

This chapter is also subdivided into 33 sections, called at-Ṭawā'if (الطوائف).

- الجدد الخامس فى دفع ما نسبته صاحب النواقض
 fol. 144a. الى اصحابنا من سوء العادات

This chapter is likewise subdivided into 7 sections, called Rāyāt (رايات).

- الجدد السادس فى بيان ما وعدنا ذكره من بعض
 fol. 151a. كفریات فقهاءهم

For the life of the author of an-Nawākīd fī Radd ar-Rawāfīd (died, about A.H. 995, A.D. 1587) see Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 442.

Passages from an-Nawākīd are generally quoted with the words انقول صاحب النواقض, and the refutation begins with the word انقول.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 115.

fol. 407; lines 31; size $12\frac{1}{2} \times 7$; $9\frac{1}{2} \times 4\frac{1}{2}$.

احقاق الحق

IḤQĀQ AL-ḤAQQ.

A polemical work directed against the Sunnī doctrines of the Caliphateship, Imāmat, etc., by القاضى نور الله بن السيد الشريف al-Kāqī Nūrallāh bin as-Sayid ash-Sharif al-Ḥusainī al-Mar'ashī ash-Shūstārī, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning:—

الحمد لله الذى جعل مقام شيعة الحق عليا وصيرهم مع نبيه ابراهيم نى

ذلك الاسم سنيا الخ *

The author says in the preface that he wrote the work in refutation of Faḍl bin Rūzbahān's book, called Ibtāl Nahj al-Bāṭil, itself written in refutation of Kashf al-Ḥaqq wa Nahj as-Sidk by Jamāl ad-Dīn bin Yūsuf bin 'Alī bin al Muṭahhar al-Hillī, d. A.H. 726, A.D. 1326 (see for his life No. 87). The work was completed in Agra, A.H. 1014, A.D. 1605. See Kashf al-Hujub, p. 27.

For copies see Rampur List, p. 281; Asiatic Society Cat. p. 23; and Bānkīpūr Cat. p. 27.

Quotations from Kashf al-Ḥaqq, and from Ibtāl Nahj al-Bāṭil, and the author's own remarks begin with the words قال المصنف and قال اقول respectively. The words قال and اقول are in red ink. Passages quoted from Kashf al-Ḥaqq and Ibtāl Nahj al-Bāṭil, are given in full.

The first fol. has a beautiful 'Unwān at the beginning. Gold and coloured lines in the margin. There are marginal glosses here and there. The inner edge of each fol. has been supplied in modern paper. The MS. is stained with damp. The title page contains the names of several previous owners, which are obliterated.

Written in elegant Naskh. The Colophon runs thus:—

قد وقع الفراغ من تسويد هذا الكتاب المستطاب وقت الضحى من يوم الخميس الثامن عشر من شهر محرم الحرام من تسع و سبعين و الف من الهجرة النبوية ... على يد العبد الضعيف ... على بن باقر البازة مولى غفر الله ذنوبه لحكم الاشرف الاقدس خان بن خان نواب ابراهيم خان وفقه الله

تعالى لهذا و بهذا الى مثل هذا برحمتك يا ارحم الراحمين و صلى الله على
محمد و آله الطاهرين *

No. 116.

fol. 239 ; lines 17 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

جلاء جلاء النظر في دفع شبهات ابن حجر

JALĀ' JALĀ' AN-NAẒAR FĪ DAF' SHUBHĀT IBN ḤAJAR.

A work by an unknown author in refutation of those of the views of Ibn Ḥajar al-Ḥaitamī (see for his life No. 44), expressed in al-Fatāwā al-Ḥadīthiyya, which are a refutation of the well-known pantheistic doctrines of the Sufis.

Beginning :—

الحمد لله الذي ابرز الحقائق الآلية و الصور الكونية من وجوده
المحض المجرد الخ *

The refutation is preceded by four prologues, مقدمه, which run as follows :—

- المقدمة الاولى قد قال النبي صلى الله عليه وسلم من
 fol. 4b. انعش حقا بلسانه جرى له اجرة الحديث
 ,, 7a. المقدمة الثانية قد قال الله تعالى في المتشابهات الخ
 المقدمة الثالثة قد صح عن ابن عباس رض ان النبي
 ,, 12b. صلى الله عليه وسلم دعا له بقوله الحديث
 ,, 13a. المقدمة الرابعة اعلم ان قوله تعالى وما يعلم تاريخه الا الله الآلة

The work ends with an epilogue, خاتمة, which begins on fol. 227b. Fol. 124b is blank, with the remark صحيح البيان. Our copy is imperfect at the end, and the last line runs as follows :—

و كلام العارفين بالله كى توافق الامر المشروع فان كل علم لا يشهد له *

Slightly worm-eaten. There are lacunae in fol. 3b-5a.
Written in bad Nasta'liq. Not dated. C. 18th century

Asceticism and Sufism.

No. 117.

fol. 947; lines 25; size $11 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{8}$.

احياء علوم الدين

IHYĀ' 'ULŪM AD-DĪN.

A famous work on ethics by **حجة الاسلام زين الدين ابراهيم** Hujjat al-Islām Zain ad-Dīn Abū Ḥāmid Muhammad bin Muhammad al-Ghazālī, born, A.H. 450, A.D. 1059 and died, A.H. 505, A.D. 1111. See for his life No. 10.

Beginning:—

احمد الله تعالى اولا حمدا كثيرا متواليا الخ *

The work is divided into four parts as follows:—

fol. 2b.	ربع العبادات
„ 190b.	ربع العادات
„ 403b.	ربع المملكات
„ 629b.	ربع المنجيات

Each part or ربع, is divided into ten books or كتب, which are again subdivided into smaller chapters or ابواب.

For copies see Berlin Cat. Nos. 1679–1706; India Office Cat. Nos. 602–10; Br. Mus. Suppl. Cat. Nos. 173–4; Cairo Cat. Vol. II., p. 62; Vienna Cat. No. 1656; Leyden Cat. No. 2146; Algiers Cat. Nos. 554–8; Yeni Cat. Nos. 693–5; Rampur List, p. 325; Bankipur Cat. pp. 13–4; Hyderabad List, Fann Tasawwuf, Nos. 1–3; and Asiatic Society Cat. p. 61. Also see Z.D.M.G., Vol. VII, p. 172; Carra de Vaux, C.R. Congrès Sc Intern. des Catholiques, 1891; 2nd Sect., p. 209; Abhandlungen der Berliner Akademie, 1858, p. 253; and Ḥajī Khalifa, Vol. I., p. 180.

It was printed at Bulāḳ, A.H. 1289; Cairo, A.H. 1306, lithographed, Lucknow, 1864. For other editions see Ellis, Cat. of Arabic Books, Br. Mus. Vol. II., p. 220.

Muhammad bin Muhammad bin al-Husain al-Murtaḍa, died, A.H. 1205, A.D. 1790, wrote a commentary on the work in thirteen Vols. which were printed at Fez, A.H. 1302–4. For other commentaries and abridgements see Ḥajī Khalifa, Vol. I., pp. 180–183.

Translated in Urdu under the title of *Madhāk al-ʿĀrifin*, and the translation is lithographed, Lucknow, A.H. 1331.

The first two foll. are decorated with a beautiful 'Unwān at the beginning. A few foll. are missing after fol. 2. The heading of each part or ربيع is decorated, and the headings of books and chapters are in gold and coloured ink. Gold and coloured lines are round each page. The last fol. has been supplied in a modern hand, and also some parts of foll. 915-916. From fol. 915 to the end the MS. is slightly worm-eaten. Borders of many foll. have been partly or wholly supplied in modern paper.

Written in beautiful Naskh. Not dated. C. 17th century.

No. 118.

foll. 119; lines 9; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$

سر العالمين و كشف ما فى الدارين

SIRR AL-'ĀLAMAIN WA KASHF MĀ FĪ'D DĀRAIN.

A collection of precepts bearing on morals and religious duties, compiled chiefly for rulers and kings, by حجة الاسلام زين Hujjat al-Islām Zain ad-Dīn Abū Hāmid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111. See for his life No. 10. Shāh 'Abd al-'Aziz ad-Dehlavī in his work Tuḥfa-i Ithnā 'Ashariya, p. 87, says that it is not the work of Imām Ghazālī, but is a spurious work.

Beginning:—

وله الحول والقوة قال الشيخ الامام العالم العلامة حجة الاسلام زين الدين ابو حامد محمد بن محمد بن محمد الغزالي رضى الله عنه وارضاه عنا لما رأيت اهل الزمان وهم قاصرة عن نيل المقاصد الباطنة والظاهرة سألني جماعة من ملوك الارض الخ *

The chapters of the book are as follows:—

- fol. 2a. المقالة الاولى اعلم ان الملك عظيم وعقيم الخ
المقالة الثانية في ترتيب قعود الملك و سياسة يومه
,, 6b. و ليلته الخ
المقالة الثالثة يستحب للملك سحر اول الليل الى
,, 8b. نصفه الخ
,, 9b. المقالة الرابعة في ترتيب الخلافة و المملكة
,, 13b. المقالة الخامسة اذا اردت ترتيب ملك على الملك

- fol. 15b. مقالة فى الخواص و السحر
 ,, 24b. مقالة اخرى فى عزائم التسخير
 ,, 27a. مقالة فى المقال و لما كان حد الكلام ما افاد المستمع
 ,, 32b. مقالة فى الاشرية
 ,, 39b. مقالة اخرى فى المأكى و المشرب
 ,, 43b. مقالة اخرى فى تهذيب النفوس
 ,, 48b. مقالة فى السعادات و الذبوات
 ,, 53b. مقالة اخرى فى الاذكار
 ,, 57a. مقالة فى الجهاد و جهاد النفس و التدبير
 مقالة اخرى فى السحبة و الشوق و المكاشفة و المشاهدة
 ,, 64a. و المواعظ و الزواجر العقلية و العقلية
 ,, 71a. المقالة فى العلم و العمل
 ,, 76a. مقالة اخرى فى الاعاجيب و الغفون و الاسفار
 ,, 82b. مقالة اخرى فى علو الهمم و نيلها المقاصدها
 ,, 85b. مقالة فى رد علي ابن سينا
 ,, 88b. مقالة اخرى فى الزهد
 ,, 97a. مقالة اخرى فى الروح
 ,, 101b. مقالة اخرى فى الموت
 ,, 107a. مقالة اخرى فى القيمة الصغرى و الكبرى
 ,, 111a. مقالة اخرى فى اسرار النبوة

Our copy after the fol. 13b) differs altogether from that of the Berlin Catalogue, No. 5609; even the ending of our copy does not tally with that of the Berlin copy. Our MS. ends as follows:—

نالسر فيها هو مدقم و دعاء الناس لهم و اتباعهم لآثار المرسلين جذبو
 بعلو همتهم رشاشا من انوار القوم فاصابوا و حسن الظن مقناطيس القلوب
 تستجذب به صفاء و رفاء بدرجات السالفين *

For copies see Berlin Cat. No. 5609; Cairo Cat. Vol. VII., pp. 231, 683; and Hyderabad List, Farn Taṣawwuf, No. 25.

There are some additional foll. at the beginning. The first two contain a discussion in Persian about the authorship of the work in the handwriting of Munshī Saḍr ad-Dīn; and the next three addi-

tional foll. contain the history of the transcription of the book by ابن محمد نصير محمود الجبلائي , who procured this copy from Egypt with the help of سيد احمد طباطبائي .

On fol. 1 we find also a short note in Arabic about the authorship of the book.

Written in Naskh. The colophon runs thus :—

هذا آخر ما وجدنا من كتاب سر العالمين وكشف ما فى الدارين من تصنيف الشيخ الامام محمد بن محمد بن محمد الغزالي وقد فرغت من استنساخه وتكريره يوم الخميس احدى عشرة من شهر ربيع الآخر من شهر سنة الف وثلاث مائة وسبعة من الهجرة المقدسة النبوية على هاجرها الف الف الثناء والتحية *

غلام اكبر نارنجامي Scribe

No. 119.

foll. 175 ; lines 21 ; size $11 \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

الفتح الرباني والفيض السبحاني

AL-FATH AR-RABBÂNÎ WA'L FAID AS-SUBHÂNÎ.

A collection of homilies by محي الدين ابو محمد عبد القادر بن موصى الجبلي البغدادي Muḥī ad-Dīn Abū Muḥammad 'Abd al-Kādir bin abī Ṣāliḥ Mūsā al-Jilī al-Baġhdādī. He was born in A.H. 470, A.D. 1077, or A.H. 471, A.D. 1078. Fawāt al-Wafayāt, Vol. II., p. 1, wrongly says that he was born in A.H. 491, A.D. 1097. He went to Baġhdād in A.H. 488, A.D. 1095, and read with the eminent scholars of that city. He was a most eminent Sufi doctor, and was the founder of the Kādirī order. Ibn Rajab (No. 266), Vol. I., fol. 137b, on the authority of Ibn al-Jawzī says that he died on the 8th, but according to others he died on the 9th Jumādā II, A.H. 561, A.D. 1165. Several scholars have written independently on the life of this great saint. Amongst them the work of 'Alī bin Yūsuf ash-Shaṭṭanaufī, known as *Bahjat al-Asrār*, lithographed, Cairo, A.H. 1304, is famous. For details of his life see *Mir'at al-Janān*, Vol. II., foll. 188b–195b ; *Ṭabaqāt al-Hanābila*, Vol. I., foll. 132b–138 ; *Safinat al-Awliyā'*, pp. 43–58 ; *Akḥbār al-Akḥyār*, pp. 9–22 ; de Slane, *Ibn Kḥalīkān*, Vol. II., p. 172 ; and Brockelmann, Vol. I., p. 435.

Our copy is defective.

It begins abruptly :—

يا قوم كونوا لله عز وجل كما كان الصالحون له الع *
 * يا قوم كونوا لله عز وجل كما كان الصالحون له الع *

On fol. 3a another homily begins as follows :—

وقال رضى الله عنه بالمدرسة خامس شوال سنة خمس واربعم
 و خمس مائة عزتك بالله عز وجل الع *

For copy see Berlin Cat. No. 3402. Printed at Bulāk, A.H. 1281.

The Heading of each homily is in red ink. There are occasional marginal corrections. It is designated ملفوظات قاديية. From foll. 157–175 lacunae are numerous.

Written in Nasta'liq. Dated A.H. 1284. Scribe رسول بخش

No. 120.

fol. 234 ; lines 17 ; size $12\frac{3}{4} \times 9\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

تلبیس ابلیس

TALBĪS IBLĪS.

A work of precepts and instruction for leading a religious life, and thus saving ourselves from the “Devil's wiles,” by جمال الدين Jamāl ad-Dīn Abū'l Faraj 'Abd ar-Rahmān bin 'Alī bin Muḥammad al-Jawzī. He was born in Baghdād, A.H. 508, A.D. 1114, or A.H. 510, A.D. 1116, and belonged to a family (of Arabs) who traced their descent from Caliph Abū Bakr. He died in A.H. 597, A.D. 1200. He is the author of several works, and many writers place him next to as-Suyūṭī (see No. 12) with regard to the number of books written. For details of his life, see Ibn Khallikān, Vol. I., p. 301 ; Iṭḥaf an-Nubalā', p. 288 ; Wüstenfeld, Gesch. No. 287 ; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 499.

Beginning :—

الحمد لله الذي سلم ميزان العدل الى اكف الالبيب و ارسل الرسل
 مبشرين و منذرين بالثواب و العقاب الع *

Muslim scholars in general have a violent prejudice against this book, and have forbidden it to be read, because of the vindictive spirit in which Ibn al-Jawzī speaks of Muḥī ad-Dīn Abū Muḥammad 'Abd al-Kādir bin Abī Šāliḥ Mūsā al-Jilī al-Baghdādī, died, A.H. 561, A.D. 1165 (see No. 119).

Lithographed with Urdu translation, Dehli, A.H. 1323.

There are lacunae on foll. 1b, 2a, 3, 4, 5, 6, 7, 9a, 11a, 12a, 16a, 25b, 32a, 69a, 233a. Fol. 8 is blank. Fol. 61b contains a note in Persian by Ṣadr ad-Dīn on some passages of the work. A list of all the chapters is added at the beginning. Fol. 1a bears the name of Ṣadr ad-Dīn as the owner of the book. The last fol. also contains a note by Ṣadr ad-Dīn to the effect that the book was copied in A.H. 1307 at the cost of thirty rupees, and was compared with the original copy by Maulavis Ḥasib ad-Dīn and Khādim Husain.

Written in ordinary Nasta'liq. Scribe عبد الرحيم

No. 121.

foll. 415; lines 23; size $9\frac{1}{4} \times 5\frac{1}{2}$; 7×4 .

روضۃ العلماء

RAUDAT AL-'ULAMĀ'.

A collection of homilies and pious discourses, chiefly based on the Kūr'ān and the Traditions. According to Hājī Khalifa, Vol. III., p. 505, and Berlin Cat. No. 8860 أبو علي حسين بن يحيى البخاري الزندريستي المبتغي Abū 'Alī Ḥusain bin Yahyā al-Bukhārī az-Zandavaisatī al-Mubtaghī is the author of the book; but al-Fawā'id al-Bahīya, p. 93, says that Yahyā bin 'Alī bin 'Abdallāh az-Zāhid az-Zandavaisatī, a renowned jurist and the author of Nazam al-Fikḥ, is the author. But the following lines, giving the chain of the narrators of the book down to the author, indicate that Abū'l Ḥasan 'Alī bin Yahyā bin Muḥammad az-Zandavaisatī al-Bukhārī is the real author of the book. They are written before the work commences, and are as follows:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله وصحبه
اجمعين يقول ابو اسمعيل احمد بن محمد بن نصر العلوي الكدادي البخاري
عفى الله تعالى عنه اخبرني بجميع كتاب روضة العلماء جدى ... ابو المعالى
... الحسيني الكدادي رحمة الله عليه اجازة في سنة اربع وستين ... سنة
قال اخبرنا الشيخ القاضي الامام الزاهد شمس الاسلام ابو بكر بن محمد بن
علي بن الفضل الزنجري رحمة الله عليه فيما كتب لى في سنة ثمان
و خمسمائة قال الشيخ الزاهد الوالد قال اخبرنا الشيخ الفقيه الحاكم ابو نصر
ابن احمد بن محمد بن عيسى البلودي رحمة الله تعالى عليه قال اخبرنا الشيخ

الفقيه الزاهد أبو الحسن علي بن يحيى بن محمد الزندوبستي البخاري رحمة
الله تعالى عليه قال اشكر الله تعالى كثيرا واسبحه بكرة و اميلا الخ •

From the above quotation it is evident that the author flourished
before A.H. 508, A.D. 1114.

Beginning :—

اشكر الله تعالى كثيرا واسبحه بكرة و اميلا الخ •

For copies see Berlin Cat. No. 8860; and Rampur List,
p. 344. The copy in the Rampur Library is an old one, dated
A.H. 771.

The MS. is very defective. Some foll. are missing. The foll.
1-10 at the beginning of the MS. are very defective and have been
bordered with thick paper. Fol. 58 is placed after fol. 64. Bor-
ders of foll. 408-415 have been changed for modern paper. From
the beginning up to fol. 195 it is in one hand, and the rest of the
MS. is in a different hand. Headings of chapters in red ink. The
title page contains the list of some of the chapters of the work. It
is erroneously stated on fol. 1b in a later hand that al-Ḳāḍī Abū
Ishāk is the author of the book.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 122.

foll. 201; lines 27-31; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح مفتاح الغيب

SHARḤ MIFTĀḤ AL-GHAIB.

A commentary on Abū'l Ma'ālī Muḥammad bin Ishāk bin
Muḥammad al-Kūnawī's (d. A.H. 672, A.D. 1273) work on Sufism,
called Miftāḥ al-Ghaib or Miftāḥ Ghaib al-Jāmī wa'l Wajūd, by
Shams ad-Dīn Muḥammad bin Ḥamza al-Fanārī al-Ḥanafī. He was born in Ṣafar
A.H. 751, April A.D. 1350, studied in Asia Minor and Egypt,
became a Ḳāḍī at Brussa, made a pilgrimage in A.H. 833, A.D.
1430, and died soon after his return in A.H. 834, A.D. 1431.
See *ash-Shakā'ik*. an-Nu'māniya Vol. I., p. 84; *al-Fawā'id al-*
Bahiya, p. 67; and Brockelmann *Gesch. d. Arab. Litter.* Vol. II.,
p. 233.

Beginning :—

سبحانك اللهم و نحمدك حمدا يرضيه ذاك الخ •

For the chapters of the book see Berlin Cat. No. 3214. The full title of the commentary is *مصباح الانس بين المعقول والمشهود* في شرح مفتاح غيب الجمع والوجود. See Hājī Khalifa, Vol. VI., p. 26.

For copies see Berlin Cat. Nos. 3214-5.

The headings of chapters and the beginning of important discussions are written in red ink. The last fol. is partly damaged by the pasting of paper over it. There are occasional marginal glosses. The inner edge of the pages is supplied in a different kind of paper. An additional fol. at the beginning contains the life of the commentator, but it is defective, the fol. having been pasted over with other paper. The title page also contains the lives of the commentator and the author of the text, and a story about al-Junaid.

Written in different hands of Naskh. The colophon runs thus:—

ثم كتاب شرح مفتاح الغيب الامام المعقق شمس الدين محمد بن حمزة الفخاري كمل رثمه بيده الغانية العبد الضعيف الفاني مصطفى ابو اليسر بن فتح الله الحموي الشانعي القادري عفى الله عنه وعن والديه واشياخه و محبيه ليلة الاحد التاسع عشر من جمادى الثاني سنة اربع وثمانين والف من هجرته صلى الله عليه وسلم بثغر بلد الله الحرام زاده الله شرفا وتعظيما و الحمد لله وحده •

No. 123.

fol. 90 ; lines 17 ; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

شرح هياكل النور

SHARH HAYĀKIL AN-NŪR.

A commentary on Shihāb ad-Dīn Yahyā (or Ahmad) bin Ḥabash as-Suhrawardī's treatise on Sufism, called Hayākil an-Nūr, by Jalāl ad-Dīn Muḥammad bin As'ad as-Ṣiddīqī ad-Dawwānī, died, A.H. 907, A.D. 1501. For his life see No. 99.

Beginning:—

يا من نصب رايات قدوته على كواهل هياكل الممكنات الخ •

The name of the commentator occurs on fol. 90a. The work was composed in A.H. 872, A.D. 1467, at Tabriz, and from the preface it appears that it was dedicated to Abū Sa'īd Gurgān (the

Timuride, d. A.H. 873, A.D. 1468). For chapters see Vienna Cat. No. 1895 (where the name of the commentator is wrongly given as Jalāl ad-Dīn Muḥammad bin Maḥmūd al-'Alawī).

For copies see Gotha Cat. No. 9710; India Office Cat. No. 485; Derenbourg, No. 70b; Cairo Cat. Vol. VI., p. 99; Leyden Cat. Nos. 1504-5; Vienna Cat. No. 1895; Rampur List, p. 396; Hyderabad List, Fann Hikmat, No. 62; and Asiatic Society Cat. p. 82.

There were three different Sufis with the epithet of Suhrawardī. One was *Ḍiyā' ad-Dīn 'Abd al-Kādir bin 'Abdallāh as-Suhrawardī*, the author of *Ādāb al-Murīdīn*, who was born in A.H. 491, A.D. 1097, and died in A.H. 564, A.D. 1168. Another was *Shihāb ad-Dīn Yahyā (or Aḥmad) bin Ḥabash bin Amīrak as-Suhrawardī*, the author of *Hikmat al-Ishrāk*, and many other works, who flourished between A.H. 548-561, A.D. 1153-1165. He was suspected of heresy by the orthodox scholars, and was put to death; he is called *Shaiḡh Maḡtūl*. The third was *Shihāb ad-Dīn Abū Ḥafṣ 'Umar bin 'Abdallāh as-Suhrawardī*, the author of *Awāriṣ al-Ma'ārīf*. He was born in A.H. 539, A.D. 1144, and died in A.H. 632, A.D. 1234. Suhraward is a little town near Zenjān in Ādharbāijān.

Passages of the original text are marked with red lines. Headings of chapters are also in red ink. Much injured by insects and many worm-eaten places are pasted over with thin paper. Borders are supplied in a different kind of paper. On the top of the first fol. is the name and seal of a previous owner of the book. Gold and coloured lines are round each page.

Written in Naskh. Not dated. C. 17th century.

No. 124.

fol. 123; lines 20-19; size $7\frac{1}{2} \times 5$; $5\frac{1}{4} \times 2\frac{3}{4}$.

الطريقة المحمدية

AT-TARĪQAT AL-MUḤAMMADĪYA.

A work on Ethics and Asceticism by محمد بن پیر علی البرکوی *Muḥammad bin Pīr 'Alī al-Birkavī (Birgili)*. He was born in A.H. 929, A.D. 1523, and died in A.H. 981, A.D. 1573. For details see *al-'Ikḍ al-Manzūm*, p. 430; *Journal Asiatique*, Paris, 1828, II, p. 159; and *Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 440*.

Beginning:—

الحمد لله الذي جعلنا أمة وسطا خير أمة أخرجت للناس

The work is divided into three sections, called باب, each of which is subdivided into many chapters, called فصل. For details see *Berlin Cat. No. 8836*.

For copies see Berlin Cat. Nos. 8836-7; Paris Cat. Nos. 1321-2; Cairo Cat. Vol. II., p. 94, Vol. VII., p. 399; Yeni Cat. No. 715; Aya Sofia Cat. Nos. 1950-6; Algeirs Cat. Nos. 2484-93; Ibrahim Pasha Cat. No. 772; Asiatic Society of Bengal Cat. p. 66; and Rampur List, p. 351.

Printed, with the commentary called *al-Ḥadīkat an-Nadīya*, in Constantinople, A.H. 1290, A.D. 1873; and with the commentary called *al-Barīkāt al-Muḥammadiya* at Bulāḡ, A.H. 1257, A.D. 1841.

Foll. 2-55 have been supplied in a modern hand. The title page contains a list of the abbreviations used in the book, and also their equivalents. It also bears the name of the previous owner of the book. Foll. 1 and 56-123 are stained by water. It bears profuse notes on the margin. Two additional foll. have been added, containing some quotations from the commentary on this work called *المواهب الفتحية على الطريقة المحمدية*.

Written in Nasta'liq. Dated A.H. 1050. Scribe مصطفى بن عبد الجبار.

No. 125.

foll. 105; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$

روح الراح وراح الارواح

RŪḤ AR-RĀḤ WA RĀḤ AL-ARWĀḤ.

A commentary on a poetical work on Sufism. Both the text and the commentary are by أبو بكر محمد بن شيبان بن عبد القادر بن شيبان بن أبي بكر محمد بن شيبان بن عبد الله العيدروس اليميني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidārūs al-Yamanī al-Hindī. He was born in A.H. 978, A.D. 1570, at Aḥmadābād, Gujarāt. He was an eminent *ṣūfī* and scholar of his time, and died, A.H. 1038, A.D. 1628. An autobiography of the author will be found in his work *an-Nūr as-Sāfir* (No. 173.) fol. 143a. See also *at-Ta'likāt as-Saniya*, p. 36; Wüstenfeld, *Gesch.* No. 556; *Khulāṣat al-Athar*, Vol. II., p. 440; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 419.

Beginning: —

الحمد لله الذي شرح صدور أوليائه بنور معرفته وبعد فقد من الله تعالى عليّ وله الحمد بان وفقني لأظم أبيات قلتها في السلوك الى ملك الملوك ثم خطري ابراز معانيها الدقيقة و اظهار رموزها المشيرة الى الطريقة

فوضعت هذه الوريقات لتقيد تلك الرشحات نجاه بحمد الله تعالى شرحا فائقا
فى فنه بديعا فى حسنه و سميته روح الراح و راح الارواح الخ *

The first line of the poem is :—

نوديت من السرايق ان كنت عاشق صادق البيت *

The commentary begins as follows :—

• الى نوديت من رزا الصجاب و المراد به هذا العناية الازلية الخ

See Berlin Cat. No. 9535.

The text is in red ink. Each verse commences with the word *قوله*. Foll. 73-87b contain the author's tables of spiritual guides. Fol. 94 is a leaf from a work called *رسالة في مناقب البخاري* (see No. 454) and should go after fol. 19 of that No. It is inserted in this MS. by mistake. On the margin are copied occasionally passages of the work omitted by the copyist at the time of transcription. Slightly worm-eaten. The inner edge of each fol. is supplied in modern paper.

Written in good Naskh. Not dated. C. 17th century.

No. 126.

fol. 346 ; lines 19 ; size $11\frac{1}{2} \times 6 ; 9 \times 4$.

مجالس الابرار

MAJĀLIS AL-ABRĀR.

A work on pious discourse by أحمد الرومي Aḥmad ar-Rūmī died, about A.H. 1040, A.D. 1631. See Brockelmann, *Gesch. d Arab. Litter.* Vol. II., p. 445.

Beginning :—

• الحمد لله الذي رفع اقدار العلماء بمقدار معرفة كتابه الحكيم الخ

The work is divided into 100 chapters, each of which is called *المجلس* (assembly), whence the book is named *Majālis al-Abrār* or "assemblies of pious men." For the chapters see Berlin Cat. No. 8845.

Headings of chapters are in red ink. Foll. 339b, 340a, and a part of fol. 340b have been penned through with the remark *نظا*. The copyist omitted to write a passage of the text during the transcription of fol. 342a. The omitted passage in the same handwriting, is given on an interleaved fol. The reading is foll.

340b, 342a (to the 17th line), 341b, 341a, 342a, (from 18th line). There are occasional marginal corrections. Foll. 2-4 contain a list of the chapters.

Written in ordinary Nasta'liq. The colophon runs thus:—

تمت بعون الملك الوهاب مسمى بمجالس البرار بيد علجز حقير فقير
آهبي بخش ساكن سهارنپور بتاريخ بست هشتم جمادى الاول سنة ١٢٩٢ هجرى *

No. 127.

fol. 14; lines 19; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

حجة الوداد

HUJJAT AL-WIDĀD.

A treatise on sufism by اُوحْد الدِّين عبد الواحد النُّورِي Auhad ad-Din 'Abd al-Aḥad an-Nūrī. He was an *imām* in the Aya Sofia mosque in Constantinople, had many disciples, and died in A.H. 1061, A.D. 1651. For details of his life see *Khulāṣat al-Aṭhar*, Vol. II., p. 269; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 445.

Beginning:—

الحمد لله المقوت طيور الأرواح بحَبِّ الحُبِّ وكوثر الراح النخ *

The work is divided into three باب or sections, which are subdivided into the following فصل or chapters:—

- | | |
|----------|--|
| fol. 2b. | الباب الاول في محبة العبد لربه |
| „ 2b. | الفصل الاول منه في الادلة الواردة فيه |
| „ 3a. | الفصل الثاني في تبئين اصل المحبة وتعريفها |
| „ 5a. | الفصل الثالث في انكار المتكلمين و جوابهم |
| „ 6b. | الفصل الرابع في جواب المحبين |
| „ 7b. | الفصل الخامس في جواب العارفين |
| „ 8b. | الباب الثاني في محبة الرب لعبده و فيه ثلاثة فصول |
| „ 8b. | الفصل الاول في الادلة الواردة في محبة العبد |
| „ 8b. | الفصل الثاني فيما قاله علماء الشريعة |
| „ 9a. | الفصل الثالث فيما قاله علماء الطريقة |

The fourth فصل is wanting.

- fol. 10a. الباب الثالث في انواع المحبة وهي على ثلاثة انواع
 „ 10a. النوع الاول في محبة العوام
 „ 10b. النوع الثاني في محبة الخواص
 „ 11a. النوع الثالث في محبة اخص الخواص

For copies see Cairo Cat. Vol. VII., p. 583, and Yahi Cat. No. 1624.

Headings of chapters are in red ink. Marginal notes here and there. Fol. 14 contains some theological questions and answers. From the Colophon it appears that it was composed in A.H. 1033, and was dedicated to الشيخ السيواسي, the spiritual guide of the author.

Written in good Naskh. Not dated. C. 18th century.

No. 128.

fol. 7; lines 19 to 28; size $8 \times 5\frac{3}{4}$; $7 \times 5\frac{1}{4}$.

مفتاح السرائر وكنز الذخائر

MIFTĀḤ AS-SARĀ'IR WA KANZ ADH-DHAKHĀ'IR.

A treatise on sufism by ابو بكر بن سالم بن احمد بن شيخان باعلوي Abū Bakr bin Sālīm bin Aḥmad bin Shaikhān Bā'alavī. He was born in Mecca, A.H. 1016, A.D. 1607, and studied with his father and with other eminent scholars of that sacred city. He died in A.H. 1085, A.D. 1674. For details of his life see *Khulāṣat al-Aṭhar*, Vol. I., p. 80. The author of *Khulāṣat al-Aṭhar*, Vol. I., p. 74, explains the word Bā'alavī as follows:—

باعلوى منسوبون الى علوى وهذه النسبة وان لم تكن من رقع العربية
 لكنها معروفة لاهل الديار الحضرموتية فانهم يلزمون الكنية الالف بكل حال
 على لغة القصر فيقولون لبنى علوي باعلوى ولبنى حسن باحسن ولبنى
 حسين باحسين وعلوى هو ابن عبيد الله بن احمد بن عيسى انتهى ونسب
 عبيد الله ينتهى الى سيدنا علي بن ابي طالب كرم الله وجهه بهذه الطريقة
 عبيد الله بن احمد بن عيسى بن محمد بن علي العريضي بن جعفر الصادق
 ابن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن ابي طالب
 رضي الله تعالى عنهم *

Beginning :—

الحمد لله الواحد القهار العزيز الغفار الستار اعلم وفقنا الله وادراك
توفيق الصالحين ان هذه نبذة شريفة نذكر فيها ما تيسر اليه *

For copy see Hyderabad List, Fann Taṣawwuf, No. 18. The following note on the title page about the date of the author's birth, the composition of the work, and the death of the author :—

مولد سيدنا و مولانا المصنف في حدود سنة تسع عشرة و تسعمائة وتاليف
هذا الكتاب سنة خمس و اربعين و وفاته سنة الثنتين و تسعين اليه *
and a similar note in the colophon :—

قال مولفنا نفعنا الله به و يسهرة فرغت منه ليلة السبت و سبع في شهر
رجب سنة خمس و اربعين بعد تسعمائة من الهجرة النبوية اليه *

seem wrong, and written by some ignorant person. Because the father of the author, Sālim bin Ahmad bin Shaikhān, according to the author's own statement (cited in Khulāṣat al-Athar, Vol. II., p. 200), was born on 27th Rabi' II, A.H. 995, A.D. 1587, and died on Sunday, the 9th Dhū'l Ka'da A.H. 1046, A.D. 1636 (and not in A.H. 1040 as given by Brockelmann, Vol. II., p. 407). Therefore the date of birth of the author, A.H. 919, and the date of his death, A.H. 992, as given in the notes, must be wrong. The first fol. is supplied in a different hand. The title page contains the names of two persons as owning the book.

Written in bad Naskh. Not dated, C. 19th century.

No. 129.

fol. 74; lines 16-19; size $8 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 4$.

رسالة المعاونة والمظاهرة

RISĀLAT AL-MU'ĀWANAT WA'L MUẒĀHARA.

A treatise on sufism relating specially to the rules of religious life by as-Saiyid as-Sayid عبد الله بن علي بن احمد الحداد باعلوي 'Abdallāh bin 'Alavī bin Ahmad al-Haddād Bā'alavī. He was born in A.H. 1044, A.D. 1634, studied with al-Kāḍī Sahl bin Ahmad Bāhasan and with others. He came to Mecca and Madina in A.H. 1079, A.D. 1668. He is the author of many works, and died, A.H. 1132, A.D. 1719. For details of his life see Silk ad-Durar, Vol. III., p. 91., and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 407.

Beginning :—

رب يسروا عني يا كريم و انتع بالحق و انت الفتح العليم الحمد
 لله الواحد الماجد الجواد الوهاب الرزاق الكنان المنان الخ *

The work is divided into several chapters, each of which begins with عليك يا اخي or عليك ايها الاخ *

Printed in Egypt A.H. 1321.

The word فصل is written in red ink. On the title page the name of the grandfather of the author is given as Muhammad; but the correct name of his grandfather was Ahmad. See Silk ad-Durar, Vol. III., p. 91, and Berlin Cat. No. 10116. The title page also contains the names of two previous owners of the book. From the colophon it appears that the author wrote the work in A.H. 1069.

Written in bad Naskh. Not dated. C. 18th century.

No. 130.

fol. 25, lines 18-21; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$

رسالة المذاكرة مع الاخوان و المحبين من اهل الآخرة و الدين

RISĀLAT AL-MUDHĀKARAT MA' AL-IKHWĀN WA'L MUḤIBBĪN MIN AHL AL-ĀKHIRAT WA'D DĪN.

A collection of homilies or pious discourses by السيد عبد الله as-Saiyid 'Abdallāh bin 'Alavī bin Ahmad al-Haddād Bā'alavī, died, AH. 1132, A.D. 1719. See for his life No. 129.

Beginning :—

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم - الحمد لله
 رب العالمين الذي خلق الانسان من طين الخ *

In the preface the author exhorts all men to adopt piety. This work seems to be an abridgement of Minhāj al-'Ābidīn by al-Ghazālī.

Printed in Egypt in A.H. 1319.

From the colophon it appears that the author finished this book in A.H. 1068. The word فصل is in red ink. The title page bears the names of three previous owners of the book.

Written in bad Naskh. Dated A.H. 1117. Scribe عبد الله .

No. 131.

fol. 15 ; lines 23 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الكبريت الأحمر

AL-KIBRĪT AL-AḤMAR.

A treatise on sufism by عبد الله بن أبي بكر بن وجيه الدين 'Abdallāh bin Abī Bakr bin Wajih ad-Din 'Abd ar-Rahmān al-'Alavī. On the title page 'Abdallāh al-Haddād is mentioned as the author ; but in my opinion this is not correct. The full name of 'Abdallāh al-Haddād is 'Abdallāh bin 'Alavī bin Ahmad al-Haddād Bā'alavi (See for his life No. 129), which is quite different from the name quoted above from the colophon.

Beginning :—

الحمد لله ابرز عن كينونية كنى لطائف الارواح الكليات الخ •

The treatise is divided into very small chapters, called فصل , as follows :—

- fol. 1b. فصل في سلوك الطريقة على الحقيقة بالعبادات
 „ 1b. فصل وهذا لا يمكن الا بقصد شيخ عالم عارف
 فصل و اجمعوا مشائخ الصوفية على ان اكثف الحجب
 „ 2a. بين العبد و بين الله النفس الامارة بالسوء
 فصل اتفق مشائخ الصوفية على ان بناء امرهم على ثلة
 „ 2a. الطعام
 فصل اعتقاد اهل السنة ما نظمه عبد الله بن اسعد اليافعي
 „ 2b. فصل في التوحيد
 „ 2b. فصل اعلم ان التقوى هو الذي عليه مدار السعادات
 „ 2b. فصل و خلعات التقوى الظاهر و الباطن
 „ 3a. فصل الخاصة من الناس هم اهل الايمان
 „ 3b. فصل في معني الصوفي
 „ 3b. فصل و من طوائف الصوفية قوم يسمون الملامتية
 „ 4a. فصل في الصوفي و المتشبه
 فصل سبب سلوكهم في البدايات للطريق الموعلة الى
 „ 4a. العصرة القدسية

- fol. 4b. فصل في شرح نموذج من علم القلب
- .. 5a. فصل هذه عشرة مقالات
- .. 6b. فصل والاعل في الاحوال الخ
- .. 7b. فصل في معرفة سلوك القوم
- .. 8a. فصل في معرفة الوقت
- .. 8a. فصل في معرفة المقامات
- .. 8a. فصل في معرفة الحال
- .. 10b. فصل في فتوحات اهل الغيايات من الغناء و الجفاء
- فصل قالوا العلماء بالله اذا وصل الذاكر الى عالم الغناء
- .. 11a. انصل به تصرف الحق
- .. 11a. فصل اذا وصل الذاكر الى روح العالم
- .. 11b. فصل ليس له كل فيقال له بعض
- .. 11b. فصل اذا وصل الذاكر الى عالم السر
- .. 12a. فصل مكاشفة القلوب
- .. 12a. فصل في حقيقة عالم التوحيد
- .. 12b. فصل في معرفة اهل المشاهدة
- .. 13a. فصل حل المشكل من علم الحقيقة
- .. 14a. فصل في السماع
- .. 14a. فصل في معنى من معاني السماع
- .. 15a. فصل اهل الحقيقة هم العلماء *

Red coloured lines round each page. The title page contains the names of several previous owners of the book.

Written in ordinary Naskh. The colophon runs thus:—

كان الفراغ من هذه النسخة المباركة قبل الظهر نهار الربوع الثاني
مستهل شهر ظفر الخير سنة اربعة وسبعين والى يد الفقير المعترف
بالذنب والتقصير الفقير الى الله الشيخ محمد بن الشيخ المرتضى القادر
الشهير بالمنقي *

No. 132.

fol. 212 ; lines 19 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$

سُنَنِ الْهَدْيِ فِي مَتَابَعَةِ الْمَصْطَفَى

SUNAN AL-HUDĀ FĪ MUTĀBA'AT AL-MUṢṬAFĀ.

A work on religious duties and observances, laying special stress on following the customs and manners of the Prophet, by عبد النبي بن أحمد بن عبد القدوس الحنفى النعماني الكنگوهي 'Abd an-Nabī bin Aḥmad bin 'Abd al-Kuddūs al-Ḥanafī an-Nu'mānī al-Gangūhī. He visited Mecca and Madīna several times, and there studied the Traditions of the Prophet. He held the Office of Ṣadr aṣ-Ṣudūr in the court of the Emperor Akbar (A.H. 963-1014; 1556-1605). He is said to have been arbitrary, but liberal. Blochmann in his translation of Ā'in-i-Akbarī, p. 546, regarding the date of the death of this author, says "Badā'oni places his death in A.H. 991, (A.D. 1583), the Mirāt in A.H. 992, (A.D. 1584)." For details see Badā'ūnī, Vol. III., p. 79; Mir'āt al-Ālam, No. 11, fol. 262b; Tarb al-Amāthil, p. 245; and Darbār Akbarī, pp. 320-328.

Beginning:—

الحمد لله الذي بعث فينا رسولا من انفسنا يهدي الى الحق
و بعد فهدى منتخب انتخب من كتب الاحاديث الصحيحة وثمرة اجتدى
من ثمار الاشجار النبوية في ذكر محبته صلى الله عليه وسلم و الاهتداء بهديه
و الاقتداء بعينيته و وظائفه في اصناف الطاعات و العبادات و ما ورد من الاذكار
و الدعوات و ما تعوذ به من المعوزات و نحو من السير و الاداب و العادات النج *

From the preface it appears that the book was divided into a مقدمة (prologue), three parts called اقسام, and a خاتمة (epilogue); and the three parts are subdivided into فصل as follows:—

- المقدمة في الاخلاص و حسن النية في جميع الاعمال
fol. 2a. الظاهرة و الخفية
القسم الاول فيما يجب علينا من حقوقه صلعم ملوة دائمة
,, 5a. طيبة مباركة و فيه ابواب
,, 5a. الباب الاول في المحبة و المناصحة و فيه فصول
,, 5a. فصل في تحقيق معنى المحبة له صلعم

- fol. 7a. فصل في بيان وجوب محبته صلعم
فصل في الثواب على محبته ورفع الدرجات بمودته
- „ 7b. صلعم
- „ 8b. فصل في الآثار والعلامات التي يتميز المحب عن غيره
- „ 10b. فصل في المناصحة
- الباب الثاني في وجوب الاتباع والاقتداء بسننه والاهتداء
- „ 11b. بهديه وفيه فصول
- „ 12a. فصل في وجوب الاتباع والاقتداء به صلى الله عليه وسلم
- فصل في الترغيب في المتابعة الحسنة والمثوبة
- المرتبة على العمل بالسنة النبوية على صاحبها
- افضل الصلوة والسلام وما كان عليه الصحابة
- „ 16a. والسلف الصالح من الاقتداء والاهتداء
- فصل في التهريب عن مخالفة السنة واتباع طريق
- „ 17b. البدعة
- الباب الثالث في الاعتصام بالكتاب والسنة وفضل العلم
- والاشتغال به وفيه فصول
- „ 19a. فصل في الاعتصام بالكتاب والسنة
- „ 19a. فصل في فضل العلم والترغيب في التعلم والتعليم
- „ 20a. فصل في بعض الآداب المتعلقة بالعلم
- „ 22b. فصل في بعض ما يتعلق بالعلم من التهريب
- „ 24a. الباب الرابع في حكم الصلوة والتسليم عليه صلعم وفرض
- „ 26a. ذلك وفضيلته وكيفيته وفيه فصول
- „ 26a. فصل في معنى الصلوة والسلام والبركة
- فصل في بيان فرضيته وجوبه واستحبابه وبيان
- „ 27b. مواطن ذلك
- فصل في كيفية الصلوة عليه صلعم وعلى اهل بيته
- „ 31b. رضي الله تعالى عنهم اجمعين
- فصل في كيفية الزيادة والوقوف عند القبر الشريف

- fol. 33a. و السلام عليه صلعم
فصل فى الترهيب عن البخل بالصلوة و التسليم
,, 35a. عليه صلعم و ذم من لم يصل و يسلم عليه و اثمه
الباب الخامس فى حكم الزيارة صلعم و فضيلة من زاره
,, 36a. و صلى و سلم عليه صلعم و كيفية ذلك و فيه فصلان
,, 36a. فصل فى حكم الزيارة و فضيلتها
فصل فى الترغيب فى الصلوة و السلام عليه صلعم
,, 38b. و المثوبة و الدرجة المرتبة على ذلك
القسم الثانى فى بيان وظائف صلعم من الطاعات و
العبادات و ما ورد منه من الاذكار و التسيبكات
,, 40b. و ما تعوزه من الادعية و المعوذات
فى هذا القسم خمسة كذاب الكتاب الاول فى وظائف
,, 42a. الصلوة و ما يتعلق بها و فيه ابواب
,, 42a. الباب الاول فى وظائف الطهارة و فيه فصول
,, 42a. فصل فى وظائف متفرقة قبل الوضوء
,, 46a. فصل فى وظائف الوضوء و فضيلته و آدابه
,, 50b. فصل فى وظائف الغسل
الباب الثانى فى وظائف الخروج من البيت الى المسجد
,, 52b. و الدخول فى المسجد
الباب الثالث فى المساجد و مواضع الصلوة و ما يتعلق
,, 55b. بها من الفضائل و الآداب
الباب الرابع فى الآذان و فضيلته و آدابه و اجابة المؤذن
,, 60a. و ما يتعلق بذلك الفضيلة
الباب الخامس فى فضائل الصلوات الخمس المكتوبة
,, 67b. و اوقاتها و فيه فصول
,, 67b. فصل فى الفضائل
,, 68b. فصل فى المواقيت

- fol. 71a. فصل في الاوقات المستحبة و المكروهة
الباب السادس في وظائف الصلوة المكتوبة الخمس
- „ 73b. وفيه فصول
- „ 73b. فصل وظائف الصباح و صلوة الصبح
- „ 74a. فصل في الترغيب في تعجيل الصلوات دائما
- „ 75a. فصل في فضائل متفرقة لصلوات مفردة
- „ 104a. فصل في وظائف صلوتى الظهر و العصر
- „ 106b. فصل في وظائف المساء و صلوتى المغرب و العشاء
- „ 110a. الباب السابع في صلوة الوتر و القنوت
- „ 115b. الباب الثامن في السنن و الزوائد و النوافل الموقته
- الباب التاسع في وظائف يوم الجمعة و صلوة الجمعة و ذكر
- „ 152a. الساعة المرجوة و فيه فصول
- „ 152a. فصل في فضائل يوم الجمعة
- فصل في بيان وجوب صلوة الجمعة و الترغيب فيها
- „ 153b. و التهيب عن تركها
- „ 161b. فصل في وظائف يوم الجمعة
- „ 163b. الباب العاشر في صلوتى العيدين
- الباب الحادي عشر في آداب بالصلوة و ما يباح فيها و ما
- „ 167a. لا يباح و فضل الجماعة و فيه فصول
- „ 167a. فصل في الآداب
- „ 169a. فصل في الجماعة
- „ 171a. فصل فيما على الامام و المأموم
- „ 173a. فصل في تسوية الصفوف و فضلها
- „ 174a. فصل في الاوقات التي تكره فيها الصلوة
- الباب الثاني عشر في صلوة الجنائزة و ما يتعلق بالمريض
- „ 175a. و المحتضر و الميت ابتداء و انتهاء و فيه فصول
- „ 180b. فصل في تشييع الجنائزة و الصلوة عليها
- „ 183a. فصل في دفن الميت

- fol. 185b. فصل في سوال المنكر و النكير و ذكر عذاب القبور
 „ 188b. فصل في زيارة القبور
 „ 190b. فصل في الاسترجاع و فضيلة الصبر
 „ 192a. فصل في التعزية
 „ 192b. فصل و الدعاء له و فضيلة مطلق المرض
 „ 201b. فصل في فضائل الصيام و آدابها
 „ 204a. فصل في صيام التطوع و أيامها
 „ 208a. فصل في الإنطار و السحور
 „ 209a. فصل في الاعتكاف
 „ 211a. فصل في ليلة القدر

With the last فصل the 2nd part القسم الثاني ends in the middle of fol. 212b. The rest of the fol. is pasted over with thick paper. The third part القسم الثالث and the خاتمة are not found in this copy.

For copies see Rampur List, p. 49 ; and Asiatic Society, Govt. Collection, No. 500.

Margins have been supplied in a different kind of thick paper. There are occasional marginal glosses. Headings of chapters in red ink. Sprinkled with vowel-points. The title page bears the name of a previous owner of the book.

Written in different hands of Naskh. Not dated. C. 19th century.

No. 133.

fol. 39 ; lines 15 ; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

ترجمة مجمع البحرين

TARJUMA MAJMA' AL-BAHRAIN.

An Arabic translation of the famous work of Dārā Shikūh, called Majma' al-Bahrain, which aimed at reconciling the Hindu doctrine of *jog* with that of the *Ṣūfis*, by محمد صالح بن الشيخ أحمد و محمد صالح بن الشيخ أحمد al-Miṣri. Taking in view the date of composition of the original work, which is A.H. 1065, A.D. 1654, and the date A.H. 1185, A.D. 1771, which is written in fol. 23b as the date of transcript of a prayer, it is evident that the work must have been composed between those dates.

Beginning :—

بدأت باسم الذي لا اله الا هو وبالي اسم اناذيه يجوب الفخ *

The بيان or chapters are thus arranged :—

fol. 2b.	بيان عناصر
„ 3b.	بيان حواس
„ 5a.	بيان الشغل
„ 5b.	بيان الصفات
„ 6b.	بيان اقسام الريح
„ 7a.	بيان عوالم الاربعة
„ 8a.	بيان صوت الغار
„ 9a.	بيان المنور
„ 10b.	بيان رؤية الله
„ 11a.	بيان اسماء الله تعالى
„ 11b.	بيان الولاية و المنبوة
„ 13b.	بيان برمهاند
„ 13b.	بيان الجهات
„ 14a.	بيان السموات
„ 14b.	بيان الارضون
„ 14b.	بيان قسمة الارض
„ 15b.	بيان عالم العرّض
„ 16a.	بيان قيامة الكبرى
„ 16b.	بيان مكت
„ 20a.	بيان النهار و الليل

From the colophon it appears that Dārā Shikūh wrote the original work in A.H. 1065, A.D. 1654 (as stated above), and that he was then forty-two years old. Many passages from the Kur'an are cited in the book. On the margin are written in red ink the equivalent terms of Hindu phraseology. The top of fol. 20a bears the name of a previous owner of the book. The work concludes on fol. 22b. The remaining foll. 23-39 contain several prayers.

miscellaneous notes on different *shajrās* or lists of saints, in the form of genealogical tables, etc.

Written in bad Naskh. Not dated. C. 18th century.

No. 134.

fol. 165; lines 16; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{8} \times 3\frac{1}{8}$.

روضة الانوار في ايضاح المبدأ والمعاش والمعاد والاسرار

RAWDAT AL-ANWĀR FĪ ḌĪĤĀH AL-MABDA' WA'L.

MA'ĀSH WA'L MA'ĀD WA'L-ASRĀR.

A work on religious duties and observances, together with some fundamental principles of sufism, by عبد الرسول بن محمد خان 'Abd ar-Rasūl bin Muḥammad Khān al-Bijāpūrī.

Beginning:—

الحمد لله افاض علينا الآلاء بمفاتيح خزائن الكرم الخ

The work contains three parts, or الباب, each divided into several chapters called الفصل as follows:—

- | | |
|----------|--|
| fol. 2b. | الباب الاول في بيان المبدأ والوجود |
| „ 3b. | الفصل الاول في بيان العوالم |
| „ 5b. | الفصل الثاني في بيان فطرة الملكوت والملك |
| „ 8a. | الفصل الثالث في بيان الدنيا وقبورها ودرجاتها |
| „ 10b. | الفصل الرابع في بيان فطرة إبليس وحاله |
| „ 13a. | الفصل الخامس في بيان فطرة آدم وحاله عليه الصلوة والسلام |
| „ 16b. | الفصل السادس في بيان فطرة الانبياء عليهم السلام واحوالهم |
| „ 18b. | الفصل السابع في بيان فطرة العلماء والفقراء |
| „ 21a. | الفصل الثامن في بيان فطرة الامراء واحوالهم |
| „ 22b. | الفصل التاسع في بيان فطرة عوام الناس والنساء واحوالهم |

- fol. 23a. الفصل العاشر في بيان فائدة تعلق الروح بالقلب
 ,, 25b. الباب الثاني في بيان المعاش و هو على ثلاثة اقسام
 ,, 25b. القسم الاول في بيان العبادات
 ,, 26b. الفصل الاول في بيان التوحيد و العقائد الإيمانية
 ,, 42b. الفصل الثاني في بيان النية
 ,, 43b. الفصل الثالث في بيان العلم و فضله و اسبابه
 ,, 45b. الفصل الرابع في بيان الطهارة
 ,, 51b. الفصل الخامس في بيان الصلوة
 ,, 55a. الفصل السادس في بيان تلاوة القرآن
 ,, 59a. الفصل السابع في بيان الصوم
 ,, 61a. الفصل الثامن في بيان الانفاق
 ,, 63a. الفصل التاسع في بيان الحج
 ,, 65a. الفصل العاشر في بيان الجهاد
 ,, 66a. الفصل الحادي عشر في بيان الدعاء
 ,, 68a. الفصل الثاني عشر في بيان التضرع
 ,, 69b. الفصل الثالث عشر في بيان الاذكار المروية
 الفصل الرابع عشر في بيان توزيع الاوقات و ترتيب
 ,, 71a. الازداد
 الفصل الخامس عشر في بيان الامر بالمعروف
 ,, 75b. و النهي عن المنكر
 الفصل السادس عشر في بيان عيادة المريض و تلقين
 ,, 77b. المحتضر و ما يتعلق بالميت
 ,, 80b. القسم الثاني في بيان العبادات
 ,, 81a. الفصل الاول في بيان الاكل و الشرب
 ,, 86a. الفصل الثاني في بيان الاضائة و الاجابة
 ,, 88b. الفصل الثالث في بيان اللبس و التطيب
 ,, 90a. الفصل الرابع في بيان الذم و اليقظة
 الفصل الخامس في بيان قضاء الحاجة و البول
 ,, 92b. و الاستنجاء

- fol. 93b. الفصل السادس في بيان قص الشارب
- „ 94b. الفصل السابع في بيان العطس و تسميته و الثأوب
- „ 95a. الفصل الثامن في بيان التزوج و الكسب و السفر
- „ 98a. الفصل التاسع في بيان السماع و الوجد و الرقص
- „ 101a. الفصل العاشر في بيان الصحة و الاخوة في الدين
- الفصل الحادي عشر في بيان السلام و المصافحة
- „ 103a. و المعانقة
- „ 104b. الفصل الثاني عشر في بيان معاشرة الكبراء و الصغار
- „ 106b. الفصل الثالث عشر في بيان الصلح و التفريح
- القسم الثالث في بيان الرجوع الى الحق تعالى
- „ 107b. بالاختيار و ما لا بد منه فيه و ما يترتب عليه
- الفصل الاول في بيان الارادة و المرید و المراد
- „ 109a. و ما لا بد منه للمرید
- „ 112b. الفصل الثاني في بيان الحجة الى الشيع و صفاته
- „ 116a. الفصل الثالث في بيان التوبة عن الذنوب
- الفصل الرابع في بيان النفس و تركيبها بالمجاهدة
- „ 120a. و الرباطة على قانون الشريعة
- الفصل الخامس في بيان القلب و تصفيته
- „ 125a. على قانون الطريقة
- الفصل السادس في بيان الروح و تحليلته على
- „ 127b. قانون الحقيقة
- الفصل السابع في بيان الورع و الاحتراز عن
- „ 129a. الخواطر الذنوية
- „ 132b. الفصل الثامن في بيان المحبة و الشوق و الانس
- „ 134b. الفصل التاسع في بيان الفقر و الزهد
- „ 136b. الفصل العاشر في بيان التوكل و اليقين

fol. 139a.	الفصل الحادي عشر في بيان الصبر و الرضا و الشكر
„ 141a.	الفصل الثاني عشر في بيان التفويض و قصر الامل و الرجاء و الخوف
„ 143b.	الفصل الثالث عشر في بيان الاخلاص و الصدق
„ 145b.	الفصل الرابع عشر في بيان التواضع و الشفقة و العلم و الحياء و العفو
„ 149a.	الفصل الخامس عشر في بيان الذكر
„ 151b.	الفصل السادس عشر في بيان المراقبة
„ 153a.	الفصل السابع عشر في بيان السير و العروج و الوصول
„ 155a.	الفصل الثامن عشر في بيان المشاهدة و الالهام
„ 156a.	الفصل التاسع عشر في بيان المكاشفة
„ 158b.	الفصل العشرون في بيان التجلى
„ 160b.	الباب الثالث في بيان معاد النفوس
„ 161a.	الفصل الاول في بيان النفس الامارة و معادها
„ 163a.	الفصل الثاني في بيان النفس اللوامة و معادها
„ 163b.	الفصل الثالث في بيان النفس الملهمة و معادها
„ 164b.	الفصل الرابع في بيان النفس المطمئنة

The first page has a beautiful 'Unwān at the beginning. Headings of chapter in red ink. Double gold lines and coloured margins throughout. Here and there the meanings of Arabic words are written in Persian.

Nine foll. have been annexed at the beginning of the MS. Of these the first two contain a شجرة , or a genealogical table of the spiritual guides of the author up to 'Alī bin 'Abī Ṭālib, d. A. H. 40, A. D. 660. The next three contain a list of the chapters of the MS. ; the sixth is blank ; the 7th and 8th contain a prayer, accompanied by the author's description in Persian of the way in which it should be recited and its after-affect. The last fol. contains another prayer.

Written in beautiful Naskh. Not dated. C. 19th century.

The Principle of Jurisprudence. No. 135.

foll. 170 ; lines 13 ; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

المخول في الأصول

AL-MANKHŪL FI'L UṢŪL.

A work on the principles of jurisprudence according to the Shāfi'i school. This work, in Ibn K̲hallikān Vol. II., p. 37, has been attributed to حجة الاسلام زين الدين ابو حامد محمد بن محمد Hujjat al-Islām Zain ad-Dīn Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). But in my opinion the famous al-Ghazālī is not the author of it, for Ibn Hajar al-Haitamī, in his work al-Khairāt al-Hisān fi Manāḳib an-Nu'mān, p. 4, says:—

اعلم ان بعض المتعصبين ممن لم يمنح توفيقاً جاروني بكتاب منسوب
للإمام الغزالي فيه من التعصب القطيع والحط الشنيع على إمام المسلمين
وأحد الأئمة المجتهدين أبي حنيفة رحمه الله ما تصم عنه الآذان (إلى قوله)
كل ذلك منه بناء على أن ذلك الغزالي هو الإمام محمد حجة الاسلام
وليس هو هو إنما يأتي من أحيائه من مدح أبي حنيفة وترجمته بما يليق
بعلي كماله وإيضاً فلان النسخة التي رأيتها مكتوباً عليها أن هذا الكتاب
تصنيف محمود الغزالي ومحمود هذا ليس بحجة الاسلام ومن ثم كتب
على حاشية تلك النسخة هذا شخص معتزلي اسمه محمود الغزالي وليس
هو حجة الاسلام •

From this it is evident that the work is not the composition of al-Ghazālī. A certain Maḥmūd al-Ghazālī, a Mu'tazalite, wrote it. The author of Muntahā'l Kalām supports this, for he says (p. 22):—

وحجة الاسلام ابو حامد الغزالي رحمه الله در احياء العلوم كه بالاتفاق
و بلا شبه از تصانیف اوست بخلاف مخول كه عند التحقيق از محمود غزالي
معتزلي ست و خود امام غزالي چنانچه بر اهل استقرار پوشيده نيست از آن
انكار مي فرمايد و مدائح و مذتب از زايد الوصف ذكر مي كند الخ •

The title-page contains the statement, cited from Ibn K̲hallikān, Mir'at al-Janān etc. that al-Mankhūl is the work of al-Ghazālī.

Beginning :-

وبه نستعين فى التتميم — إما بعد لا يخفى عند ذوى الالباب ان
الفقه علم شريف عظيم الخطر الخ *

For copies see Cairo Cat. Vol. III, p. 267; and Bankipur Cat. p. 708.

Foll. 1-7, 161b-168 and 170a contain big lacunae and foll. 140a, 146b, 149, 150, 152b, 153 and 154a have short ones. A list of the contents is given at the beginning. Headings in red ink. Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 424, No. 52, has named the book al-Manḥūl. It ends abruptly as follows:—

و ان لم يعلم سبب نقيضة فليس من العقلاء و ان علمه قد دام حزم الدين *

Written in a clear Nasta'liq. Not dated. C. 19th century.

. No. 136.

foll. 316; lines 17-21; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

شرح مختصر المنتهى

SHARḤ MUKHTAṢAR AL-MUNTAḤĀ.

A commentary on Ibn Ḥājjib's abridged work on the principles of jurisprudence according to the Mālikī school, entitled Mukḥtaṣar al-Muntahā, by ʿAbd al-Raḥmān bin ʿAḥmad bin ʿAḍ al-Dīn ʿAbd al-Raḥmān bin ʿAḥmad bin al-Iḥṣān al-Iḥṣānī, died in A.H. 756, A.D. 1355. See No. 99, III.

Beginning:—

الحمد لله الذي برأ الانام وعلمهم بالاكرام الخ *

Ibn Ḥājjib first wrote Muntahā's Su'al wa'l Aml on the principles of jurisprudence, and then abridged it, and named it Mukḥtaṣar al-Muntahā.

According to Ḥājjī Khalifa, Vol. VI., p. 172, al-Iḥṣān composed this commentary in A.H. 734.

For copies see Berlin Cat. No. 4375; Paris Cat. No. 801; India Office Cat. Nos. 299-301; Br. Mus. Cat. p. 724; Algiers Cat. Nos. 966-7; Yeni Cat. Nos. 334-5; Rampur List, p. 276; and Hyderabad list, Fann Uṣūl, No. 11.

For other commentaries on the text and for glosses on our commentary see Ḥājjī Khalifa, Vol. VI., pp. 70-179; and Berlin Cat. No. 4378.

It has been printed, with two supercommentaries and a glossary, at Bulāk, A.H. 1316.

In foll 1-136, 155-183 and 294-295, the text and the commentary are introduced with the words *قال* and *انزل* respectively, and both these words are written in red ink. The rest of the foll. generally contain blank spaces for these words. The lower part of fol. 35b is blank and contains the remarks *محيى البياض*. There are marginal corrections here and there. The inner edges of the last two foll. are supplied in a different paper.

Written in different hands of Nasta'liq. C. 18th century.

No. 137.

foll. 421 ; lines 27 ; size $11 \times 6\frac{1}{4}$; $8\frac{1}{2} \times 5$.

شرح مختصر المنتهى

SHARḤ MUKHTAṢAR AL-MUNTAHĀ.

A commentary on Ibn Ḥajib's abridged work on the principles of jurisprudence, known as *Mukhtaṣar al-Munthā*, by محمد بن يوسف الكرماني *Muḥammad bin Yūsuf al-Kirmānī*. He was a pupil of al-Ījī, and died in A.H. 786, A.D. 1384. See Ḥajī Khalifa, Vol. VI., p. 173.

Our copy begins with the chapter on *امر* as follows :—

الامر من السند الى الاخبار عن طريق المتن شرع في المتن اى جوهر
اللفظ لا طريقه اليه *

This commentary is in three volumes, and is called *an-Nukūl wa'r Rudūd*, or according to some *an-Nukūd wa'r Rudūd*. The commentator in compiling this work took assistance from ten other commentaries on the text, out of which the seven commentaries named below are said in the preface to be very famous ones :—

قد وقع اليذا من الشروح عشرة اخرى اشهرها السبعة السياراة المنسوبات
الى اكابر الفضلاء المولى قطب الدين الشيرازي و السيد ركن الدين الموصلي
و الشيخ جمال الدين الحلبي و زين الدين الخنجي و شمس الدين
الاعفاني و بدر الدين التستري و شمس الدين الخطيبي *

See also Ḥajī Khalifa, Vol. VI., p. 173 ; and Berlin Cat. No. 4378/16.

The middle portion of the work is much worm-eaten, and is pasted over with thin paper. The lower part of fol. 106b is blank.

Erroneously written on the title page حاشية كرماني نقود الدرر. The space for writing the word قوله has not been filled in in many foll. Written in Naskh. Not dated. C. 18th century.

No. 138.

foll. 137; lines 29-33; size $10\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{4} \times 5$.

حاشية على شرح مختصر المنتهى

HĀSHIYĀ 'ALĀ SHARH MUKHTAṢAR AL-MUNTAHĀ.

A supercommentary on al-Ījī's commentary (see No. 136) on Ibn Ḥājjib's work on the principles of jurisprudence called Mukhtaṣar al-Muntahā, by سيف الدين احمد الابهرى Saif ad-Dīn Aḥmad al-Abbarī. He flourished in the 9th century Hijra, and also wrote a commentary on al-Ījī's work on scholastic theology, called al-Mawākif. See Berlin Cat. No. 1801; and Ḥājjī Khalifa, Vol. VI., p. 236.

Beginning :—

الحمد لله الذي شرع الاحكام الخ *

The passages of the commentary and the supercommentary are distinguished by a little space left blank for the word قوله. It has not been filled in, however. The last fol. is a part of some work on jurisprudence, bound in this MS. by mistake. The first fol. bears the names and seals of previous owners of the book. Marginal corrections occasionally.

Written in cursive Nasta'lik. The colophon runs thus :—

تم الكتاب بعون الملك الوهاب الحمد لله على التمام. وللنبي افضل
السلام وقع الفراغ من تنقيحه في وقت العشاء من ليلة يوم الثلاثاء في اول
شهر المبارك المسمى بدى القعدة سنة خمسة واربعين وثمانمائة في مدينة
الزبد في مدرسة امير موسى في زمان ابراهيم بك خلد الله ملكه واند
سلطنته *

No. 139.

foll. 155; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

مغنيات مسلم الثبوت

MINHIYĀT MUSALLAM ATH-ṬHUBŪT.

Glosses by Muḥibballāh al-Bihārī on his own work on the principles of jurisprudence called Musallam ath-Ṭhubūt. His full

name was *القاضي محب الله بن عبد الشكور البهاري* al-Qāḍī Muhibballāh bin 'Abd ash-Shukūr al-Bihārī. He was born in Karah, a village in Bihar, India. He sat at the feet of distinguished scholars of his time, such as Mawlānā Kutb ad-Dīn ash-Shamsābādī and others, and became one of the most eminent '*Ulamā'* of his age. He paid a visit to the Emperor 'Ālamgīr, when the latter was in the Deccan, which resulted in his being appointed Qāḍī of Lucknow. He is the author of several works, and died in A.H. 1119, A.D. 1707. For details of his life see *Subḥat al-Marjān*, p. 76; *Hadā'ik al-Hanafiya*, p. 431; *Ma'āthir al-Kirām*, p. 211; the *Ency. of Islam* Vol. I., p. 717; and *Journal of the Asiatic Society of Bengal*, 1913, Vol. IX., p. 295.

Beginning :—

الحمد لله الذي جعل العلم حجة و دليلا (ما بعد فلما وقع الفراغ من تأليف المسلم سألني بعض الأصحاب أن أعلق عليه حواشي يكون موصلة لحقاؤه فلجبت مسئولة الخ *

The author in the preface enumerates the following books that he consulted while composing the text :—

واعلم انه قد جمع بفضله لدى حين تصنيفي لهذا الكتاب من كتب الكنفية كتاب البزدرى و اصول السرخسي و كشف الجزدي و كشف المنار و البدیع و شرحه للسراج و التوفيع و التلويح و التحرير لابن همام و التقرير و التيسير من شروحه و من كتب الشافعية انمحول للامام و الاحكام للآمدي و شرح المختصر للقاضي و تعليقاته من حاشية السيد الشريف و الابهرى و شرح الشرح للثقفازني و حاشية الفاضل مبرزا جان و الردود و الغدود و المنماج للبضاوي و شرحه للاسنوي و من كتب المالكية المختصر و المفتي ثبن حاجب و اما الكنبلية فلم يصل الى كتاب لهم في هذا العلم و انما نقلت مذهبهم من هذه الكتب المسطورة *

For copies see Rampur List, p. 279.

The text is preceded by the word قوله in red ink. Marginal corrections occasionally. The lower edge of first three foll. is suppl. in a different paper.

Written in Nasta'lik. Not dated. C. 19th century.

No. 140.

fol. 308; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{8}$.

شرح مسلم الثبوت

SHARH MUSALLAM ATH-THUBŪT.

Vol. I.

The first volume of the commentary on Muḥibballāh al-Bihārī's work on the principles of jurisprudence called Musallam ath-Thubūt, by ملا قطب الدين السهالي Mullā Nizām ad-Dīn bin Mullā Kutb ad-Dīn as-Sahālī. He was the third son of Mullā Kutb ad-Dīn as-Sahālī. He read with Hāfiẓ Amānallāh al-Banārāsī, a distinguished pupil of his father, all branches of learning. He spent a considerable part of his life in teaching. At the end of his life he became a disciple of Shāh 'Abd ar-Razzāk Bānsavī. He is considered the greatest scholar of his time, and was given the title of *Ustādh al-Hind*. He died on the 9th Jumādā I, A.H. 1161, A.D. 1748. See Ḥadā'ik al-Ḥanafīya, p. 445; Subḥat al-Marjān, p. 94; Abjad al-Ulūm, p. 911; Ma'āthir al-Kirām, p. 220; and Aghṣān al-Arba'a, p. 5.

Our copy is defective both at the beginning and the end. It begins abruptly as follows:—

فلمت وانت اصدق القائلين اجيب دعوة الداع اذا دعاني
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ابْتَدَأَ الْكَلَامَ بِالتَّحْمِيدِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي نَزَلَ
 الْآيَاتِ أَثَرُ التَّنْزِيلِ الْح *

This commentary was named فوائد عظمى Fawā'id Uẓmā.

For copies see India Office Cat. Nos. 332-33; and Rampur List, p. 274.

This part contains the commentary on the - مقدمة - مقالة الاولى - مقالة ثالثة and a portion of مقالة ثالثة, and ends with the commentary on the chapter لوائح من الامة لا يعم غير لغة مقالة ثالثة. The concluding words are:—

وكذا لا يرد على استدلالهم بانه لو كان خاصا لما كان لتخصيصه صلى الله عليه وسلم حزيمة لقبول الشهادة *

Passages of the text are marked with red lines. Here and there there are marginal corrections. The inner and the lower edges of the first fol. are pasted over with thick paper.

Written in Nasta'liq. Not dated. C. 18th century.

No. 141.

fol. 245 ; lines 19 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; 7×4 .

The same.

Vol. II.

The second volume of the commentary noticed above.

Beginning :—

الذي عظم الاحسان و الصلوة على سيد انبيائه و آله و اصحابه ممن
حوى الايقان الخ *

This part contains in full the commentary on المقاصد , concluding on fol. 244 with the commentary on the chapter called فصل في بيان حكم افعاله على الله عليه وسلم . The concluding words are :—

متبعاً للمقتضى الامام فانه لا يأتي بمثل ما فعله المتبع نقلاً و وجوباً فان
المتبعات بالفرض و المقتديات بالتقل *

Then follows, on fol. 295, an incomplete commentary on some portion of خاتمة . It ends abruptly with following words :—

فبي الى الامور لكون النظر فيها اصعب *

Many foll. between 244 and 245 are missing. Passages of the text are marked with red lines. From the beginning up to fol. 40 the MS. is stained with damp. Foll. 31-39 are much damaged. The inner edge of the first and last foll. are bordered with thick paper. The contents of fol. 1 are defective on account of holes in the paper. Seven foll. are annexed. The first two contain some Arabic verse, the names of owners, and three seals of محمد علي . The other foll. are pages of some work on Arabic Grammar in Persian verse, with copious marginal notes in Persian.

Written in ordinary Nasta'liq. Not dated. C 18th century.

No. 142.

fol. 300 ; lines 21 ; size $10\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{1}{2}$.

شرح معالم الثبوت

SHARH MUSALLAM ATH-THUBŪT.

Vol. I.

The first volume of the commentary on Muhibballāh al-Bihārī's famous work on the principles of jurisprudence called Musall-

Beginning :—

الحمد لله بنبي نروع الشريعة على الاصول القديمة الخ *

This part is the commentary on اصول المقاصد and the خاتمة .

Passages of the text are marked with red lines up to fol. 158b.

The rest are overlined in black ink. Foll. 167-174 have been recently supplied. Marginal corrections numerous. The colophon gives the date of composition as follows :—

هذا آخر ما قصدت ترتيبه وسميته بعد الاختتام بفواتح الرحمت
و ان تأملت فيه وجدت تاريخ الاختتام الحمد لله الذي يسر على عبده ابي
العباش عبد العلي محمد بن نظام الدين محمد الانصاري اختتامه الخ *

The last fol. contains the remark :—

قوبل مع النسخة الآخر مرة *

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 144.

fol. 493; lines 7; size $8\frac{1}{2} \times 6\frac{1}{2}$; 6×4 .

شرح مسلم الثبوت

SHARḤ MUSALLAM ATH-THUBŪT.

A commentary on Muhibballāh al-Bihārī's work on the principles of jurisprudence. The name of the commentator is not mentioned in the preface; but according to Bankipur Cat. p. 438, its author is ملا برکت Mulla Barkat and from the colophon it appears that he composed the work in A.H. 1233, A.D. 1817.

Beginning :—

الحمد لله رب العالمين و الصلوة على نبيه و آله اجمعين - الحمد لله قال
المصنف في الحاشية الخ *

For another copy see Bankipur Cat. p. 438.

Passages of the original text are marked with red lines. Foll. 3b, 10b, 13b, 20a, 29b, 32a, 35a, 38b, 48b, 54b, 61a, 64a, 67b, 73a, 76b, 79b, 168a, 170a, 180b, 215a, 262a, 266a, 270a, 276b, 280a, 284a, 287b, 293b, 295a, 302a, 306a, 309b, 336a and 492a contain lacunae. Here and there there are marginal corrections.

Written in Naskh. Not dated. C. 19th century.

The Principle of Jurisprudence according to Shī'a School.

No. 145.

fol. 26 ; lines 25 ; size 11×7 ; 8×4½.

السبع الشواد

AS-SAB' ASH-SHIDĀD.

A work on the principles of jurisprudence according to the Shī'a school by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Husaini ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

الاستيفاق من الله العزيز العليم والاعتصام بحبل الله العظمي الحميد
الله الملك المهيمن الحق المبين الخ *

It is divided into seven مقالة or sections, each of which is subdivided into several chapters or فصل, and an epilogue نختمة, as follows :—

fol. 1a. المقالة الاولى وفيها فصول ثلاثة

(١) فصل لقد اتفقت كلمة العوام على ادراج

„ 1a. الفقه في جنس العلم وتحديد

(٢) فصل في الحكم الشرعي المستفاد عن دليله

„ 5b. الظني

(٣) فصل في ان عقدا ما من الحدسيات ومن

الفطريات هل يصلح ان يجعل مسئلة في

„ 8a. العلوم الاقتصادية ولا *

„ 8a. المقالة الثانية فيها فصولان

(١) فصل ان من المشهور المحقق المقرر عند

الفقهاء و الاصوليين تقسيم الحكم الشرعي

„ 8a. بالقسمة المستوفاة الى الاحكام الخمسة المشهورة

(٢) فصل اني لمستصع و مستصوب ما قاله

الشارح العضدي في شرحه ان الحكم اذا نسب

- fol. 10a. الى الحاكم سمي اكبابا
- ,, 12a. المقالة الثالثة
- (١) فصل قد وقع في كلام الاصحاب ... عد ترك
- ,, 12a. المذنبات بأسرها من الكبائر
- (٢) فصل ان المسفونات التي نحن بسبيلها الآن
- ,, 13a. انما هي المسفونات الصرفة
- ,, 14a. المقالة الرابعة
- (١) فصل لعل الناظر في كلام الفقهاء يقول لقد
- ,, 14a. انقفت كلمتهم قاطبة الخ
- (٢) فصل ان اللاصل التحصيل نظيرا في العلوم
- ,, 15b. الحكيمية الخ
- ,, 16a. المقالة الخامسة
- (١٠) فصل في عدم صحة الصلوة في المكان
- ,, 16a. المغضوب
- (٢) فصل الاقوى وما عليه القنوى ... ان اباحة
- ,, 17a. المكان انما اشترطها في صحة الصلوة الخ
- (٣) فصل قال في الذكرى و هو صلي المالك
- ,, 18a. في المغضوب صحت صلاته اجماعا
- ,, 18b. المقالة السادسة
- (١) فصل لقد انعقد اجماع علماء الاسلام على
- ,, 18b. وجوب القيام الخ
- (٢) فصل و اذا تحققت الحق فقد انكشف لك
- ,, 20b. الامر في مقامات تضاهي هذا المقام
- ,, 21a. المقالة السابعة ثلثة فصول و تختتم
- (١) فصل ان فقهاء الاصحاب اتفقوا على ان
- العزم على المعاصي و فيها مما لا يترتب عليه
- ,, 21a. عقاب
- (٢) فصل المستغاد من قوله صلعم لا صغيرة مع

- fol. 22a. الاصرار ولا كبيرة مع الاستغفار
 (٣) فصل ان استغفر الذنب و استغفر المعصية
 , 22b. كبيرة كانت او صغيرة ان
 تختمه في الحديث ... نية المؤمن خير من عمله و نية
 ,, 23b الكافر شر من عمله

From the colophon it appears that it was composed in A.H. 1023, A.D. 1614. See also *Kaṣḥf al-Hujub*, p. 306. The word فصل is written in red ink. Marginal glosses and corrections occasionally. Fol. 26b contains some quotations from Bahā' ad-Dīn al-Āmilī's work called *Miftāḥ al-Falāḥ*.

Written in Nasta'liq. Not dated. C. 18th century. Scribe محمد رفيع خواهرزاده ملا عبد الله سنهياي.

No. 146.

fol. 168 ; lines 19 ; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

شرح زبدة الأصول

ṢHARḤ ZUBDAT AL-UṢŪL.

A commentary on Bahā' ad-Dīn al-Āmilī's treatise on the principles of jurisprudence called *Zubdat al-Uṣūl* by حسام الدين محمد صالح بن احمد المازندراني Ḥusām ad-Dīn Muḥammad Ṣāliḥ bin Aḥmad al-Māzandarānī. He was one of the most eminent scholars of the Shī'a sect of the 11th century Hijra. He was the son-in-law of Mullā Muḥammad Taqī al-Majlisī, who died in A.H. 1070, A.D. 1659, and is the author of many works. See *Nujūm as-Samā'*, p. 106 ; *Shudhūr al-Ikṡān*, Vol. II., fol. 211 ; and *Aml al-Āmil*, p. 64.

Beginning :—

الحمد لمن اصول نعمته ظاهرة و فروع آلائه باهرة انعم •

See Berlin Cat., No. 4425 ; and also *Kaṣḥf al-Hujub*, pp. 303 and 336. Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 321 wrongly attributes *Zubdat al-Uṣūl* to Hasan bin Zain ad-Dīn al-Āmilī ash-Shāmī ash-Shahīd, died, A.H. 1011, A.D. 1602.

For other commentaries see *Kaṣḥf al-Hujub*, pp. 336 and 337. The original text is quoted in full and is marked with red

lines. The last half of the book contains marginal glosses mostly written in *Shikasta*. The last fol. in another hand, has the date of composition of this commentary in the following chronogram
تاريخ تأليف شرح تم الشرح بحمد
A.H. 1038. The first and last foll. bear the seals of Amjad 'Alī, Wajid 'Alī and Sulaimān Jāh.

Written in clear Naskh. Not dated. C. 18th century.

No. 147.

foll. 245 ; lines 15 ; size 8×6 ; $5\frac{1}{4} \times 3\frac{1}{2}$.

شرح زبدة الأصول

SHARḤ ZUBDAT AL-UṢŪL.

An incomplete commentary on Bahā'ad-Dīn al-Āmili's treatise on the principles of jurisprudence. As the work is defective both at the beginning and the end, the name of the commentator could not be traced : but the passage on fol. 164a, نصاها النصف دام ظله في حاشيته على شرح العضدي الغ indicates that the commentator was a contemporary of the author, as the words دام ظله indicate.

It begins abruptly on fol. 4 as follows :—

الأصول من بينها بمنزلة العذب الفرات من ملح اجاج الغ *

This commentary is named on the title page خلاصة الاصول شرح زبدة الاصول. The first three foll. are misplaced. Fol. 1 should come after fol. 10, and foll. 2 and 3 should come after fol. 12. The text is distinguished from the commentary by red lines over it up to fol. 88 and partly in foll. 206-208. The rest of the book is without such differentiating line. In foll. 1 to 159 and foll. 184-245, the headings of chapters and the beginnings of new discussions are written in red ink, but in foll. 160-183 only a little space is usually left blank. The outer edge of foll. 1-32, 201-245 and the inner-edge of all the foll. are changed to thick paper. It ends abruptly with the unfinished commentary on the chapter called المنهج الرابع الى اكنار النظر words being concluding words in the agwāb manṭamīn. Slightly worm-eaten.

Written in Nasta'liq. Not dated. C. 18th century.

No. 148.

fol. 285; lines 21; size $9\frac{1}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

تنقيح المرام

TANQĪH AL-MARĀM.

A supercommentary on al-Khalil bin al-Ghāzī al-Kāzvinī's commentary on Muḥammad bin al-Ḥasan at-Tūsī's treatise called 'Uddat al-ʿUṣūl on the principles of jurisprudence according to the Shī'a school by ʿAlī Aṣḡar bin Muḥammad Yūsuf al-Qazvinī. He was a scholar of the Imāmiya sect. The introduction of the passages of the commentary, up to fol. 128, with the expression إيدى الله, used for a living being, and subsequently with قدس سره or قدس الله سره, applied to a deceased person, indicates that ʿAlī Aṣḡar al-Kāzvinī wrote the beginning of his supercommentary during the lifetime of the commentator and the rest after the latter's death which took place in A.H. 1089, A.D. 1678, and not circa A.H. 1070, A.D. 1659, as given by Brookemann, Gesch. d. Arab. Litter., Vol. I., p. 187. See Shuḍhūr al-Ikṡān, Vol. I., fol. 260, and Nujūm as-Samāʾ, p. 101. The date of completion of the supercommentary, according to the colophon, is A.H. 1103, A.D. 1691. The supercommentator, then, certainly flourished between some date anterior to A.H. 1089, A.D. 1678, and A.H. 1103, A.D. 1691. He probably died in the first quarter of the 12th century Hijra.

Beginning:—

الحمد لله رب العالمين و الصلوة على نبيينا محمد سيد المرسلين
و بعد فيقول راجي رحمة ربه الغني المغني ابن محمد يوسف على اصغر
القرزويني النعم •

Passages of the commentary are introduced with the word قوله in red ink. Marginal corrections occasionally.

Written in clear Naskh. Not dated. C. 19th century.

No. 149.

fol. 283; lines 25-23; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

القوانين المحكمية

AL-KAWĀNĪN AL-MUḤKAMA.

A work on the principles of jurisprudence according to the Shī'a school by ʿAbū ʿAlī Kāsim bin al-Ḥasan al-Jīlānī

bin al-Ḥasan al-Ḳummī al-Ḥāplākī al-Jilānī. He was born at Ḥāplāk, a dependency of Ḳumm. His father was an inhabitant of Gilān or Jilān. He studied under Akā Bākīr Bahbahānī (d. A.H. 1205, A.D. 1790; vide Nujūm as Samā', p. 307), and is the author of several useful works. He died soon after the death of Akā Saiyid 'Alī at-Ṭabaṭabā'ī which occurred in A.H. 1231, A.D. 1815. See Nujūm as-Samā', p. 340.

Beginning :—

الحمد لله الذي هدانا الى اصول الفروع..... اما بعد فهذه نبذة من
مسائل الاصولية و جملة من بيان المسائل الفقهية جعلتها تذكرة لنفسي و
الطالبين الخ *

The book is divided into a مقدمة, a few ابواب and a خاتمة.
For details see Berlin Cat. No. 4424. According to Kashf al.
Hujub, p. 417, the author completed this book in A.H. 1205,
A.D. 1790.

For copies see Berlin Cat. No. 4424; and Hyderabad List,
Fann Uṣūl, No. 41.

Foll. 110 and 111 are missing. Foll. 40, 41, 49-62, 282 and
283 have been recently replaced. The lower part of the last fol.
is defective. The inner edge of each fol. has been replaced with a
different kind of paper. The upper and lower edges of some foll.
at the end have also been changed to a different kind of paper.
Marginal corrections here and there. The first and last foll. bear
the seals of سيد مرتضى, dated A.H. 1274. Slightly
worm eaten.

Written in Naskh. Not dated. C. 18th century.

Statutes of Law (al-Furū').

Ḥanafis.

No. 150.

fol. 86; lines 19; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6 \times 2\frac{3}{4}$.

خزانة الفقهاء

KHIZĀNAT AL-FIKH.

A treatise on jurisprudence according to the Ḥanafī school
by ابوالليف نصر بن محمد بن احمد الفقيه السميرقندي Abū'l Laith
Naṣr bin Muḥammad bin Ahmad al-Fakīh as-Samarkandī. He
was a pupil of Abū Ja'far al-Hindūwānī, and was known as Imām
al-Hudā. Biographers differ very much about the date of his

death. In *Madinat al-'Ulūm*, fol. 151, the author says that he died on the 11th Jumāda II, A.H. 393, A.D. 1002. 'Alī Kārī in his *Tabakāt*, fol. 160b (No. 256), says that his death took place at Balkh in A.H. 376, A.D. 986; while in another of his books, the commentary on *ash-Shifā fi Hukūk al-Mustafā*, he gives the date as A.H. 373, A.D. 983. Hājī Khalifa, Vol. II., pp. 51, 428, gives the date as A.H. 375, A.D. 985, and in the same volume, p. 385, he gives it as A.H. 373, A.D. 983, while in Vol. III., p. 136 he gives it as A.H. 383, A.D. 993. The last mentioned date is also given by Flügel in *Die Classen*, p. 303. In *Taj at-Tarājim*, edited by Flügel (*Leipzig*, 1862), the date of the death of our author is given as A.H. 393, A.D. 1002. Al-Kafavi, in his work, *I'lam al-Akhyār* (No. 255) fol. 146, gives A.H. 373, A.D. 983. See also *Hadā'ik al-Hanafiya*, p. 180, and Brockelmann, Vol. I., p. 195.

Our author should not be confounded with another scholar known as نصر ابواليف الحافظ السمرقندي. The latter died in A.H. 294, A.D. 906, and is known as al-Hāfiz, while our author is known as al-Fakih.

Beginning —

الحمد لله رب العالمين اعلم ان الفقه علم حسن و ذو اجل من سائر العلوم اربع •

For chapters see Berlin Cat. No. 4444.

For copies see Paris Cat. No. 826; Berlin Cat. Nos. 4444-5; Aya Sofia Cat. No. 1148; and Cairo Cat. Vol. III., p. 43.

It has an '*Unwān*' on the first fol. Marginal notes occasionally. Headings of chapters in red ink. A list of contents is added at the beginning. The title-page bears the name of several previous owners. Four foll. are added at the beginning, containing some legal questions, words for amulets, and a few Arabic verses, etc. The last fol. as well as the title-page contain the name and seal of القاضي انصاف سيد حامد الله. The MS. is stained with damp.

Worm-eaten places are generally patched with thin paper.

Written in good Naskh. Not dated. C. 17th century.

No. 151.

fol. 357; lines 29-33: size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

المبسوط

AL-MABSŪT.

A portion of a voluminous book on jurisprudence according to the Hanafī school by شمس الأئمة ابوبكر محمد بن احمد بن ابی سهل

السرخسي *Shams al-A'imma Abū Bakr Muḥammad bin Aḥmad bin Abi Sahl as-Sarakhsī*. He was born at *Sarakhs* in *Khurāsān*; studied with *Shams al-A'imma 'Abd al-'Aziz bin Aḥmad al-Halwānī*, and with the *Shaikh al-Islām as-Sughdī*. He dictated the present book, up to *باب الشرط*, to his students during his imprisonment in a well at *Uzjand*. They used to assemble at the top of the well, and wrote to his dictation. After regaining his liberty he went to *Farghāna*, where he completed the work in fifteen volumes. Biographers differ very much with regard to the date of his death. 'Alī al-Kāri in his *Tabakāt*, fol. 132a, says that he died in A.H. 438, A.D. 1046. *Hāji Khalifa*, Vol. V., p. 363, gives the date as A.H. 483, A.D. 1090, while *Madinat al-'Ulūm*, fol. 123a, suggests about A.H. 590, A.D. 1106. *Flügel*, in *Die Classen*, p. 304, says that he died in A.H. 490, A.D. 1096, or in A.H. 500, A.D. 1106. See *Tāj at-Tarājim*, pp. 38, 124; *al-Fawa'id al-Bahiya*, p. 64; *Hadā'ik al-Ḥanafiya*, p. 205; and *Brockelmann*, Vol. I., p. 373.

Our copy begins with *كتاب النكاح* as follows:—

كتاب النكاح قال الشيخ الامام الاجل الزاهد شمس الائمة و فخر الاسلام
ابوبكر محمد بن ابي سهل السرخسي رحمه الله تعالى رضي الله عنه اهلا
اعلم ان النكاح في اللغة عبارة عن الوطي الخ *

For copies see Br. Mus. Suppl. Cat. No. 276-7; India Office Cat. No. 204; Gotha Cat. No. 997; Cairo Cat. Vol. III., p. 109; Asiatic Society, Cat. p. 18 (Vols. VI and VII); and Rampur List, p. 245 (Vol. IV).

Printed in thirty vols., Egypt, A.H. 1324.

Our copy ends with the chapter called *باب اليمين في العتق*. A table of contents is added at the beginning in a modern hand. Marginal corrections are numerous. The headings of chapters are in red ink. The lower part of the first two foll. and a few foll. at the end are somewhat damaged by damp. The lower part of the whole MS. is stained with damp. In the colophon the copyist mentions that he completed the transcription of the present volume on the 19th *Sha'bān*, but does not mention the year.

Written in different hands of *Naskh*. Not dated. C. 17th century.

No. 152.

fol. 53 ; lines 19 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

جمل الأحكام

JUMAL AL-AḤKĀM.

A treatise on jurisprudence according to the Hanafi school on legal ordinances applying to special cases, or to particular classes of persons, by أبو العباس أحمد بن محمد الناطقي الطبري *Abū 'l 'Abbās Ahmad bin Muḥammad an-Nāṭiqī at-Ṭabarī*. He was one of the most eminent jurists of the Hanafi school, and died at Rai in A.H. 446, A.D. 1054. See *Tāj at-Tarājim*, p. 6 ; *Madinat al-'Ulūm*, fol. 152a ; *al-Fawā'id al-Bahiya*, p. 19 ; *Ḥadā'ik al-Hana-fiya*, p. 194 ; Flügel, *Die Classen*, p. 302 ; and Brockelmann, Vol. I., p. 372.

Beginning :—

قال أبو العباس سمعت الشيخ أبا الحسن بن سراقه يقول المرأة إذا رأت دم الحيض النجس *

This work has been referred to as *al-Aḥkām* by *Hājī Khalifa*, Vol. I., p. 176, and as *Jumlat al-Aḥkām* by the same author in Vol. II., p. 622. In *Cairo Cat.* Vol. III., p. 3, it is called *Aḥkām an-Nāṭiqī*.

For copies see *Br. Mus. Suppl. Cat.* No. 275, II ; and *Cairo Cat.* Vol. III., p. 3.

It contains altogether 28 chapters as follows :—

fol. 1.	أحكام النساء
„ 20b.	أحكام الصبيان
„ 24a.	أحكام العبيد و الأماء
„ 28a.	أحكام السكران
„ 29a.	أحكام المكرهين
„ 30a.	أحكام المجانين
„ 31a.	أحكام الغيب
„ 32b.	أحكام أهبات الأولاد
„ 33b.	أحكام المدبرين
„ 34a.	أحكام المكاتبين
„ 36b.	أحكام أهل الذمة

fol. 38b.	احكام اهل الجزية
„ 39b.	احكام المرزبيين
„ 40b.	احكام الاعياء
„ 41b.	احكام الجدد
„ 41b.	احكام الزرجين
„ 42b.	الاحكام التي تتعلق بالاكثري
„ 44a.	احكام بين اثنين
„ 44b.	الاحكام التي تتعلق بالربع
„ 45a.	احكام البغاة
„ 46a.	الاحكام التي تتعلق بالسلطان
„ 47a.	الاحكام التي صاحبتها بالخيار
„ 49a.	احكام المرضى
„ 50a.	الاحكام التي لا يجتمعان
„ 50a.	احكام الشيوخ
„ 50b.	احكام الناسي
„ 50b.	احكام الجذب
„ 52b.	احكام الابوين

Foll. 47-50 should come after fol. 43, and foll. 51-52 after fol. 40. It is stained with damp and much worm-eaten; the worm-eaten places are pasted over with paper. A list of contents is given on the title-page. The title-page and last fol. bear the names and seals of previous owners. The first fol. of some other MS. is bound up with this volume at the beginning by mistake.

Written in good Naskh. Not dated. C. 16th century.

No. 153.

fol. 60; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

عمدة الفتاوى

‘UMDAT AL-FATĀWĀ.

A work on jurisprudence according to the Hanafī school by
برهان الأنعم حسام الدين أبو محمد عمر بن عبد العزيز الصدر الشهيد البخاري
Burhān al-A'imma Ḥusām ad-Dīn Abū Muḥammad ‘Umar bin

Abd al-'Azīz aṣ-Ṣadr aṣh-Shahīd al-Bukhārī. He was born in A.H. 483, A.D. 1090; studied jurisprudence with his father, and surpassed all the scholars of his time at Khurāsān. From there he went to Transoxians, and was much respected by the Sultān and others. He fell into the hands of the Turks, when they took Sultān Sanjar prisoner, and was killed at Samarkand in A.H. 536, A.D. 1141. His dead body was removed to Bukhārā. He is recognised as one of the most reliable authorities on jurisprudence according to the Hanafi school. See Tāj al-Tarājim, p. 34; al-Fawā'id al-Bahiya, p. 60; al-Kāmil, Vol. XI., p. 57; Flügel, Die Classen, p. 311; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 374.

Beginning :—

الحمد لله رب العالمين والعاقبة للمتقين باب ما يجوز به الوضوء
وما لا يجوز - الماء الجاري يجوز الاغتسال فيه و الوضوء منه الن *

It is divided into small chapters as follows :—

fol. 1b.	باب ما يجوز به الوضوء وما لا يجوز
„ 2a.	فصل في الخوض
„ 2b.	فصل في مسائل البئر
„ 3b.	فصل فيما يفسد الماء
„ 4a.	فصل في الماء المستعمل
„ 4b.	فصل فيما لا يجوز الوضوء به
„ 5a.	فصل في النجاسة التي تصيب الثوب أو البدن
„ 7a.	باب الوضوء
„ 7b.	فصل في الاستنجاء
„ 8a.	فصل فيما ينفق الوضوء
„ 9a.	فصل فيما يوجب الغسل
„ 9b.	باب المسح
„ 10a.	باب التيمم
„ 10b.	كتاب الصلوة
„ 10b.	باب الأذان
„ 11a.	فصل في مسائل المسجد
„ 11f.	فصل في شروط الصلوة.

fol. 12a.	عن في تكبيرة الافتتاح و ما يتعلق بها
„ 12b.	فصل فيمن يصح الاقتداء به و من لا يصح
„ 13a.	فصل فيما يكره فى الصلوة و فيما لا يكره
„ 14a.	فصل فيما يفسد الصلوة
„ 15a.	فصل فى القراءة و فيما يفسد فيها
„ 15b.	فصل في سجدة التلاوة
„ 16a.	باب سجود السهو
„ 16b.	فصل في قضاء الفوائت
„ 17a.	فصل فى التراويح
„ 18a.	فصل فى الوتر
„ 18a.	باب صلوة المسافر
„ 19a.	باب صلوة المريض
„ 19b.	باب صلوة الجمعة
„ 20a.	باب صلوة العيدين
„ 20a.	باب غسل الميت
„ 21a.	باب الشبيد
„ 21a.	مسائل شتى
„ 22a.	كتاب الزكاة
„ 23a.	فصل في صدقة الفطر
„ 23b.	كتاب الصوم
„ 24a.	فصل فى العذر الذي يبيح الانطار
„ 24b.	فصل فيما يكره للصائم و ما لا يكره
„ 25a.	فصل فيما يفسد الصوم
„ 25b.	فصل فى الاعتكاف
„ 25b.	كتاب الحج
„ 26b.	كتاب النكاح
„ 28a.	فصل فى المحرمات
„ 28b.	فصل فى المهر
„ 29a.	مسائل شتى

fol. 29b.	كتاب الرضاع
„ 30a.	كتاب الطلاق
„ 32b.	باب النفقة
„ 34a.	مسائل شتى
„ 35a.	كتاب العتاق
„ 36a.	كتاب الايمان
„ 36b.	فصل فى النذر
„ 37a.	فصل فى الكفارة
„ 37b.	فصل رجل حلف لا يدخل هذه الدار العم
„ 39a.	مسائل شتى
„ 40a.	كتاب الحدود
„ 41a.	كتاب السرقة
„ 41b.	كتاب اللقيط
„ 41b.	كتاب اللقطة
„ 42a.	كتاب جعل الأبق
„ 42a.	كتاب المغفود
„ 42b.	كتاب الكراهية
„ 46b.	كتاب الغصب
„ 47b.	كتاب الوديعة
„ 47b.	كتاب العارية
„ 48a.	كتاب الذبائح
„ 49a.	كتاب الشركة و المضاربة
„ 50a.	كتاب الوقف
„ 51a.	كتاب الهبة
„ 51b.	فصل فى الصدقة
„ 51b.	كتاب البيوع
„ 53b.	كتاب الاجارة
„ 54b.	كتاب ادب القاضي

fol. 55a.	كتاب الشهادات
„ 55b.	كتاب الدعوى
„ 56a.	كتاب الاقرار
„ 56a.	كتاب الوكالة
„ 56b.	كتاب الغفالة
„ 56b.	كتاب الصلح
„ 57a.	كتاب الرهن
„ 57a.	كتاب المساقاة و المزارعة
„ 57b.	مسائل احياء الموات
„ 57b.	كتاب الاشربة
„ 58a.	كتاب الاكراه
„ 58a.	كتاب الديات
„ 59a.	كتاب الوصايا
„ 59a.	باب الحكايات

For copies see Berlin Cat. No. 4812; Gotha Cat. No. 1041. Br. Mus. Suppl. Cat. No. 278; and Cairo Cat. Vol. III., p. 81. In the last catalogue the work is named 'Umdat al-Mufti wa'l Mustafti. Hāji Khalifa, Vol. IV., p. 262, mentions this work, but gives a quite different beginning.

Marginal glosses, in Nasta'lik character, are numerous. A table of contents is given on the title-page. Names of previous owners, and seals of Hāmidallāh, are found on the title-page and on the last fol. Headings of chapters in red ink. Slightly worm-eaten, but mended with thin paper. On the last fol. are two distiches in Arabic, one of which is attributed to the Imām Abū Hānifa. Stained with damp. Erroneously named on the title-page an-Nukāya.

Written in clear Naskh. Not dated. C. 16th century.

No. 154.

fol. 385; lines 25; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

خلاصة الفتاوي

KHULĀṢAT AL-FATĀWĀ.

A work on jurisprudence according to the Hanafi school by Iftikhār ad-Dīn Iftikhar al-Dīn Ṭāḥir b. Aḥmad b. 'Abd al-Rashīd al-Bukhārī

Tāhir bin Ahmad bin 'Abd ar-Raḥmān al-Bukhārī. He studied with his father and with other eminent jurists of his native town. He was the greatest jurist in Transoxiana of his time, and died in A.H. 542, A.D. 1147. See *Tāj at-Tarājim*, p. 22; *al-Fawā'id al-Bahiya*, p. 37; *Hadā'ik al-Hanafiya*, p. 221; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 374.

Beginning :—

الحمد لله خالق الارواح و الاجسام قال الشيخ الامام اجل ...

مفتي الشرق والغرب طاهر بن احمد بن عبد الرشيد البخاري اله *

This book is one of the most reliable works on jurisprudence according to the Hanafi school. *Hāji Khalifa*, Vol. III., p. 165, says هو كتاب مشهور معتمد i.e. "It is a famous, reliable book" and *al-Fawā'id al-Bahiya*, p. 37, says هو كتاب معتبر عند العلماء و معتمد عند الفقهاء "it is a reliable work to scholars and a trustworthy one to jurists." The author first wrote two other books on jurisprudence, namely *Khizānat al-Wāki'āt* and *Nisāb al-Fakih*. Then on the requests of his friends he wrote the present book in a concise form, and hence it was named *Khulāṣa*. The author at the beginning of each section has given a list of contents for the help of those engaged in giving *Fatwā*.

For copies see India Office Cat. No. 205; Yeni Cat. Nos 610-2; Cairo Cat. Vol. III., p. 44; Rampur List, p. 191; and Hyderabad List, Fann Fikh No. 4.

Lithographed, Lucknow.

The beginning of our copy differs from that of India Office Cat. No. 205. A list of contents is annexed at the beginning. There is a beautiful '*Unwān*, and the first two pages are decorated. Gold and coloured lines are throughout on the margin. Up to fol. 18 glosses are found in the margin. The borders throughout are changed to different paper. The latter part of the MS. has been damaged by insects and by the pasting of paper over the worm-eaten places. Headings of chapters in red ink. Stained with damp. The last fol. contains a note, which indicates that the book was purchased on the 20th Dhū'l Hijja, A.H. 1192, from a merchant who had come to Calcutta from Dehli. There is a seal above this note, but it has been defaced.

Written in fine Naskh. The colophon runs thus :—

قد وقع الفراغ من الاستكتاب و المقابلة و التحشية من الاول الى الآخر
في الخامس والعشرين من ربيع آخر سنة الف و تسعين و خمس من
النسخة التي كتبها و حشها و صححها ثلاث مرات قدوة المحققين مولانا
جلال الدين الامام الهمام مولانا حلجي البهشتي في سلج جمادى الاول من

سنة ستين وثمانمائة..... بتخصية النصف الآخر من خلاصة الفقه من خط
المعشي اعني مولانا جلال البهشتي رحمه الله بعد وقت الزوال في يوم
السابع من شهر المحرم سنة خمس وتسعين بعد الف و الحمد لله رب
العالمين *

No. 155.

fol. 660; lines 27-31; size $10 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

الفهرس التارخانية

AL-FATĀWĀAT-TĀTĀRKĤĤ ĀNĪYA.

A work on jurisprudence according to the Hanafi school. According to Shams Sirāj 'Afif, Tārīkh Firūz Shāhī, p. 392, this work was composed by order of Khān A'zam Tātār Khān by a number of 'Ulamā' at Dehli in 30 volumes. The Khān was a Turk by origin, and was found in a cradle, when Ghiyāth ad-Dīn Tughlak (A.H. 720-725, A.D. 1320-1324) attacked Multān and Dībālpūr, and brought before the king, who named him Tātār Malik (the King's booty). During the reign of Muḥammad II bin Tughlak (A.H. 725-752, A.D. 1324-1351) he distinguished himself in several battles, and finally in the reign of Firūz Shāh (A.H. 752-790, A.D. 1351-1388) he was given the title of Tātār Khān and other very high honours. He made the pilgrimage, and died a few years after the accession of Firūz Shāh. The Khān also set the 'Ulamā' of Dehli to compile the extensive commentary on the Qur'ān, named Tafsīr Tātār Khānī after his name. See Shams Sirāj, pp. 388-394. Hājī Khalifa, Vol. II., p. 90, says that the author of the work under notice is 'Ālim bin 'Alā' al-Hanafi.

Our copy is without the earlier parts of the book, and begins with a portion of كتاب الاجارة; but the first fol. is too defective to quote. Consequently I give the beginning of the 2nd fol. as follows :—

يختص بمليک الاعيان لا يلحق بلفظ الاجارة و البيع يختص بمليک
الاعيان الخ *

On fol. 8a a new chapter begins as follows :—

الفصل الثالث في الوقات التي يقع عليها عقد الاجارة في المضمرات
وبصح العقد على مدة معلومة الى مدة كانت يريد به قصرت المدة كاليوم
ونحوه او طالست كالسنين الخ *

The classification and arrangement are on the lines of al-Marḡhinānī's famous work called al-Hidāya. The names of the different works quoted as authorities are given in full, except that in the case of Muḥmūd bin Aḥmad bin 'Abd al-'Aziz al-Bukḥārī's famous work *al-Muḥīṭ*, the letter ميم is given as an abbreviation.

According to Hājī Khalifa, Vol. II., p. 90, the first chapter of the complete book is on *Knowledge*. Sometimes the work is designated *Zād al-Musāfir*. Ibrāhīm bin Muḥammad al-Ḥalabī, died, A.H. 956, A.D. 1549, has abridged the work.

For copies see Br. Mus. Suppl. Cat. No. 1199; and Rampur List, p. 222.

The MS. is much worm-eaten. The borders of several foll. have been changed. The upper part of fol. 84 is defective on account of paper pasted over it. The portion from beginning up to the middle of fol. 133a is in one hand, and the rest is in another. Headings of chapters in red ink. The last part of the book is named Kitāb al-Far'īd. Coloured ruled margins throughout.

Written in Naskḥ. Not dated. C. 17th century.

NO. 156.

foll. 241; lines 19; size 10×7; 7¼×4½.

خزانة الروایات

ḲHIZĀNAT AR-RAWĀYĀT.

A work on jurisprudence according to the Hanafī school by *القاضي جكن الهندي* al-Ḳāḍī Chakan al-Hindī. He was an inhabitant of Kiraw in Gujarāt, and died in A.H. 920, A.D. 1514. See Hājī Khalifa. Vol. III., p. 135; and Brockelmann, Gesch. d. Arab. Litter. Vol II., p. 221.

Beginning:—

الحمد لله الذي خلق الانسان الع

For copies see Yeni Cat. No. 605; India Office Cat. No. 276; Rampur List, p. 190; and Hyderabad List, Fann Fikh, No. 93.

as-Saiyid 'Abd al-Laṭīf has abridged this book, and named it Muntakhab *Khizānat ar-Rawāyāt*. See Rampur List, p. 253.

Our copy is defective, and ends abruptly with the chapter called باب المهر. From the list of contents at the beginning of the book it appears that more than half the work is missing. Some portion of fol. 226 is also missing. The first fol. of the table of contents, annexed at the beginning, is placed upside down. One fol. is added before the MS. which contains some legal questions and lines in praise of the Imām Abū Ḥanifa an-Nu'mān bin Ṭhābit,

died, A.H. 150, A.D. 767. Worm-eaten, but the damaged places are mostly pasted over with paper.

Written in Naskh. Not dated. C. 17th century.

No. 157.

foll. 156; lines 19; size $5\frac{3}{4} \times 3\frac{1}{2}$; $4 \times 2\frac{1}{4}$.

عَلَّقَى الْاَبْحَر

MULTAKA'L ABHUR.

A well-known work on jurisprudence according to the Hanafi school by *عبد الله بن محمد بن ابراهيم الحلبى* Ibrāhīm bin Muḥammad bin Ibrāhīm al-Ḥalabī. He studied at Ḥalab and Cairo, became the Khatīb of the mosque of Sultān Muḥammad at Constantinople, and died in A.H. 956, A.D. 1549. Brockelmann, *Gesoh. d. Arab. Litter.* Vol. II., p. 432, has wrongly named him Muḥammad bin Ibrāhīm al-Ḥalabī. See *Hadā'ik al-Hanafīya*, p. 376; and *Hāji Khalifa*, Vol. VI., p. 102. Consult also *Journal Asiatique*, 1842, II., p. 225; *Ibid.*, 1848, II., p. 1.

Beginning:--

الحمد لله الذي وفقنا للفتنة في الدين الخ •

For copies see Berlin Cat. Nos. 4613-4; Gotha Cat. No. 1032; Munich Cat. Nos. 317-9; Paris Cat. Nos. 956-64; Algeirs Cat. No. 1021; Br. Mus. Suppl. Cat. No. 297; Cairo Cat. Vol. III., p. 135; Rampur List, p. 253; Bankipur Cat. p. 710; and Hyderabad List, Fann Fikh, No. 75.

For commentaries and glosses see *Hāji Khalifa*, Vol. VI., p. 103; and Berlin Cat. No. 4615.

Printed at Constantinople, A.H. 1264. For other editions see Ellis, Br. Mus. Cat. of printed Books, Vol. I., p. 731.

A French translation has been published by Sauvaire, Marseille, 1882.

From the colophon it appears that it was completed at Constantinople, A.H. 929. Further it shows that it was copied from the autograph copy of the author, dated A.H. 929. A table of contents has been added in a recent hand at the beginning. It is noted on the title-page that Šadr ad-Dīn Mūsavī obtained the MS. from London for £1 and included it in the Būhār Library, 22nd Ramaḍān, A.H. 1311. A gold line between two black lines throughout in the margin. Headings of chapters in red ink. On the top of fol. 1b there is a gold background for writing *بسم الله الرحمن الرحيم*, which has not been filled in, however.

Written in beautiful Nasta'liq. Not dated. C. 16th century.

No. 158.

fol. 351; lines 25; size $11\frac{3}{4} \times 7$; $7\frac{3}{4} \times 4$.

جامع الرموز

JĀMI' AR-RUMŪZ.

A commentary on Ṣadr aṣḥ-Sharī'at al-Aṣḥar 'Uбайдاللہ bin Mas'ūd al-Hanafī's abridgement of the *Wikāya*, called an-Nukāya, by شمس الدين محمد الخراساني القهستاني Shams ad-Dīn Muḥammad al-Khurasānī al-Kuhistānī. He came from Khurasān to Kuhistān, where he remained for some time. From the latter place he went to Bukhārā, and settled there. There he attained reputation as a jurist of high order, and became a *Mufti* of that place and of the entire Transoxiana. He was a pupil of Shaikh al-Islām al-Haravī, and died, according to some, in A.H. 962, A.D. 1554, and according to others about A.H. 950, A.D. 1543. Mawlā 'Isām ad-Dīn had a very poor opinion of al-Kuhistānī, and did not consider him to be a jurist of rank. According to him al-Kuhistānī was a "broker" of books. See 'Abd al-Hai al-Lakhnavī, an-Nāfi' al-Kabīr, p. 119; Hāji Khalifa Vol. IV., p. 374; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 377.

Beginning:—

الحمد لله الذي فضلنا بتعليم امرئ ميسر الجاه الكبير من الاحكام
النج *

The author completed the commentary in A.H. 941.

For copies see Munich Cat. No. 284; Leyden Cat. No. 1808; India Office Cat. No. 237; Berlin Cat. No. 4563; Algeirs Cat. No. 1007; Yeni Cat. No. 382; Rampur List, p. 181; Hyderabad List, Fann Fikh, No. 52; and Bankipur Cat. p. 155.

Printed, Calcutta, 1858, Constantinople, A.H. 1289, and Kazan, 1890.

For other commentaries on an-Nukāya, which is also sometimes designated *Mukhtaṣar al-Wikāya*, see Hāji Khalifa, Vol. VI., p. 373, and Berlin Cat. No. 4563.

Hāji Khalifa, has given two different dates for the death of Ṣadr aṣḥ-Sharī'at al-Aṣḥar (or ath-Thānī) 'Uбайдاللہ bin Mas'ūd al-Hanafī. In Vol. II., p. 315, under the book *Ta'dīl al-'Uḥm*, and Vol. VI., p. 443, under the work *Wishāh fi'l Ma'ānī wa'l Bayān*, he says that Ṣadr aṣḥ-Sharī'at al-Aṣḥar died in A.H. 747; but in Vol. VI., p. 373, under the book *an-Nukāya*, and in the same Vol., p. 460, under *Wikāyat ar-Rawāya*, it is said that he died in A.H. 745, A.D. 1344. 'Alī al-Kārī in his work *al-Aṭhmār al-Janiya*, fol. 108, says that he died in the eighties of the 7th

century A.H. مات في نيف وثمانين وستمائة. The correct date of his death is A.H. 747. See Flügel, *Die Klassen* pp. 277 and 324; *Tāj at-Tarājim*, p. 118 and Brockelmann, Vol. II., p. 214. The commentary under notice is not a very reliable book on jurisprudence. As *Radd al-Muhtār* Vol. I., p. 72, says :—

قال شيخنا العلامة صالح الجينيني إنه لا يجوز الافتاء من الكتب المختصرة (الى قوله) او لعدم الاطلاع على حال مولفها كشرح الكفر لمبلا مسكين و شرح النقاية للمستاني انتهي •

Passages of the original text are marked with red lines. Double red lines in the margin. Foll. 105, 112b and the lower part of fol. 112a are left blank.

Written in good Naskh. Dated A.H. 1105. Scribe الواحد عبد

• بن ميرداد بن نهال

No. 159.

fol. 401; lines 27; size $11\frac{1}{2} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 4$.

فتاوى ابراهيم شلحي

FATĀWĀ IBRĀHĪM SHĀHĪ.

A work on jurisprudence according to the Hanafi school by Shihāb ad-Dīn شهاب الدين احمد بن محمد الملقب بنظام الجيلاني Ahmad bin Muhammad, known as Nizām al-Jilānī. He flourished in the reign of Ibrāhīm 'Ādil Shāh of Bijāpūr, A.H. 941-965, A.D. 1535-1557.

Our copy is the last part of the work, and begins abruptly as follows :—

كتاب الغضب و الضمان في الزمنى الغضب في اللغة عبارة عن اخذ الشئ من الغير الخ •

It was composed from 160 works on jurisprudence, and was dedicated to Ibrāhīm 'Ādil Shāh. See Hājī Khalifa, Vol. I., p. 144.

For copies see Rampur List, p. 221; and Hyderabad List, Fann Fatawā, No. 27.

A table of contents is added at the beginning. The MS. is defective at the end, there being a few foll. missing. Some borders are supplied with a different kind of thick paper. Some portion of the upper part of foll. 7-70 is stained with damp. In foll. 95a, 238, 239b and 394a, the MS. is defective at the top on account of the pasting of some paper over the text. Foll. 387b-388 are also a

little damaged, and paper has been pasted over them. Foll. 148-160 and 176-189 are a little damaged by worms. The lower halves of foll. 208*b* and 268*a* and the whole of foll. 268*b* and 269 are blank. Lacunae are numerous. The ink of the last fol. (401*b*) is a little faded, and the fol., being defective, has had paper pasted over it. One fol. is added at the beginning, containing a *fatwā* in a modern hand.

Written in different ordinary hands of Nasta'liq. Not dated. C. 18th century.

No. 160.

foll. 441; lines 23; size $10\frac{1}{2} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 3\frac{3}{4}$.

THE SAME.

The same part of the work noticed above. A few foll. are missing at the beginning. It begins abruptly as follows:—

بأن غضب حفظة فتعيب أو دراهم أو دنائير فانكسر نصاحبه بالخيار الخ •

This passage occurs in the previous copy on fol. 2, line 25. Borders are supplied in thick paper. Headings in red ink. Foll. 435*a*, 436*a*, 437*a*, 438*b*, 439*a*, 440*a* and 441, being defective, have had paper pasted over them. The latter half of the MS. is stained with damp. The ink has faded on fol. 440*b*. An incomplete index of chapters in a modern hand is attached at the end.

Written in different hands of Nasta'liq. Not dated. C. 17th century.

No. 161.

foll. 165; lines 21; size $11\frac{1}{2} \times 5$; $7\frac{1}{4} \times 4$.

الاسماء والنظائر

AL-ASHBĀH WA'N NAẒĀ'IR.

A work on jurisprudence according to the Ḥanafi school by Zain al-Ābidin bin ʿAbd al-ʿAlī bin ʿIbrāhīm al-Misrī, known as Ibn Nujaim al-Misrī. He studied with Sharf ad-Din al-Bulḳīnī, and with several other jurists of high order. He made the pilgrimage in A.H. 953, A.D. 1546. According to al-Kawākib as-Sā'ira he died in A.H. 969, A.D. 1561; but his son Alumed, in the preface to ar-Rasā'il az-Zaihiya, p. 5, says that his father died on Wednesday the 8th Rajab in A.H. 970, A.D. 1562. The latter statement is corroborated by al-Ḥamavī in his commentary on al-Ashbāh (Calcutta edition), p. 741, where it is stated that he died on the 8th Rajab, A.H. 970, A.D. 1562. For further particulars see at-Ta'likāt as-Saniya, p. 55; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 310.

Beginning :—

* الحمد لله على ما انعم وعلى الله على سيدنا محمد وسلم النعم

The work is divided into seven sections, each called *فصل*. For details see Berlin Cat. No. 4616.

For copies see Munich Cat. No. 323; Berlin Cat. Nos. 4616-7; Leyden Cat. No. 1878; Paris Cat. Nos. 967-8; India Office Cat. No. 272; Algiers Cat. No. 1023; Aya-sofi Cat. Nos. 1022-4; Rampur List, p. 165, and Hyderabad List, Fann Fikh, No. 76.

For commentaries see Hāji Khalifa, Vol. I., p. 309; and Berlin Cat. No. 4619.

Printed, Calcutta, 1826. For other editions see Ellis, Vol. II., pp. 825-6.

It has a beautiful '*Unwān*' at the beginning and the first two pages are illuminated. Marginal glosses are numerous. Gold and coloured lines in the margins. The title-page has several *عروض*. From the following colophon of our copy it appears that it was composed in six months in A.H. 999, A.D. 1590 :—

كان الفراغ منه في السابع والعشرين من جمادى الأولى سنة تسع وتسعين وتسعمائة وكانت مدة تأليفه ستة أشهر *

But evidently this is wrong. The copyist by mistake wrote *تسع* instead of *ستين*; as in other copies we find the words *تسع وستين*.

Written in beautiful Naskh. Dated A.H. 1058. Scribe *خليفة* اسمعيل تقي.

No. 162.

foll. 153; lines 27; size $11\frac{3}{4} \times 5\frac{1}{4}$; 8×4 .

الفتاوى الحمادية

AL-FATĀWĀ AL-ḤAMMĀDĪYA.

A work on jurisprudence according to the Hanafī school. From the preface in the lithographed copy of the work it appears that *Abū'l Faṭḥ Rukn bin Ḥusām al-Muftī an-Nāgūrī* and his son *مولانا داؤد*, *Mawlānā Dā'ūd*, jointly compiled the work at *Nahrwālā*, a city in Gujarāt, where the duties of giving *fatwā* had been entrusted to them by the Chief Justice of the place, Ḥammād ad-Dīn Aḥmad bin al-Kādi Akramī. Consequently it was named after him. In this preface a long list of books quoted by the authors as authorities is mentioned. One of them is *Sharḥ al-Wikāya* by 'Uбайдالله bin Mas'ūd al-Hana-

fī, died, A.H. 747, A.D. 1346 (see No. 158) which fixes the date of composition of al-Fatāwā al-Ḥammādiya as later than that work.

Our copy is defective, and begins with كتاب البيوع as follows :—

* كتاب البيوع من السراجية دار و ارض بين رجلين باع احدهما الخ *

For copies see Rampur List, p. 222; and Hyderabad List, Fann Fatāwā, Nos. 18–19. It was lithographed in 2 vols., Calcutta, A.H. 1241, A.D. 1825.

Erroneously written on the top of the first fol. منتخب الغنارى.

A list of all the chapters is annexed at the beginning in a modern hand. The headings of chapters are in red ink; names of books quoted as authorities, are marked with a red line. Here and there are marginal corrections. Fol 153, much damaged, has a good deal of paper pasted over it. Slightly worm-eaten.

Written in bad Nasta'liq. Not dated. C. 18th century.

No. 163.

fol. 7; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

نبذة توفيق في صلوة التسبيح

NABDHAT TAWDĪH FĪ ṢALĀT AT-TASBĪH.

A treatise on Ṣalāt Tasbīḥ by محمد عبد العظيم المكي Muḥammad 'Abd al-'Azīm al-Makkī. His life and the date of his death are not known to me; but as he quotes Ibn Nujaim al-Misrī, died, A.H. 970, A.D. 1562, he must have flourished after the 10th century Hijra.

It begins abruptly as follows :—

قال مولانا العلامة ابن نجيم المصري في البحر الرائق شرح الكفرثم

صلوة التسبيح هذه ما رواه عكرمة عن ابن عباس الخ *

Worm-eaten.

Written in Naskh. Not dated. C. 19th century.

No. 164.

fol. 313; lines 19; size $12\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

حاشية علي شرح الوقاية

HĀSHIYA 'ALĀ SHARḤ AL-WIKĀYA.

A supercommentary on Ṣadr ash-Sharī'at al-Aṣghar 'Ubaidallāh bin Mas'ūd al-Hanafī's commentary on Muḥmūd bin Ṣadr ash-Sharī'at al-Akbar 'Aḥmad bin Ubaidallāh al-Maḥbūbī's famous work

on jurisprudence according to the Ḥanafī school called al-Wiḳāya, by *المجراتي وجيه الدين* Wajih ad-Dīn al-'Alavī al-Gujarātī.

He was born in A.H. 921, A.D. 1515, at Jābānir in Gujarāt; and studied with Mullā 'Imād at-Tarīmī, one of the most eminent scholars of his time in Gujarāt. He became a disciple of *ash-Shaikh Kādan*, and then of *ash-Shaikh Muḥammad Ghawṭh Gūwāyārī* (d. A.H. 970, A.D. 1562). He is the author of many books. According to the biographers he died on Sunday, the 29th Safar, A.H. 998, A.D. 1589 (see *Safinat al-Awliyā'*, p. 193; *Subḥat al-Marjān*, p. 45. *Abjad al-'Ulūm*, p. 896; and *Hadā'ik al-Hanafīya*, p. 388). But I visited his tomb at Aḥmadābād in a village called Sarkhīs and found the following chronogram written on his grave:—

سید پاک ذات رقت از دهر مرشد رهنمای اهل یقین
گفت تاریخ رحلتش هاتف آخر الاولیاء رجیہ الدین

which gives the date of his demise as A.H. 1000, A.D. 1591.

Beginning:—

الحمد لله رب العالمین والصلاة والسلام على افضل رسله محمد وآله
البع

For copies see Rampur List, p. 186; and Hyderabad List, Fann Fikḥ, No. 55, where it is named *Hāshīya 'Alavī*.

For other glosses see Berlin Cat. No. 4558; and *Hājī Khalifa*, Vol. VI., p. 460.

Quotations from the commentary are introduced with the word *قوله* in red ink. Fol. 303b is left blank with the remark *صحیح البیان*. Foll. 283-286 and 289 to the end are coloured paper. Many foll. at the end have become brittle and defective. The title-page and the last fol. bear the seals of Ḥamidallāh. The upper part of the borders are somewhat stained with damp. Slightly worm-eaten.

Written in ordinary Nasta'lik Not dated. C. 18th century.

No. 165.

fol. 20; lines 15; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 3\frac{1}{8}$.

رسالة الاهتداء في اقتداء الكفاية بالشافعية

RISĀLAT AL-IHTIDĀ' FĪ IKTIDĀ' AL-ḤANAFIYA
BISH SHĀFI'ĪYA.

A treatise on the lawfulness of prayer of Hanafis after an Imām of the Shāfi'ī sect by *علي بن سلطان محمد القاري* al-Qārī

bin Sultān Muḥammad al-Kārī al-Haravī, died, A.H. 1014, A.D. 1605. See for his life, No. 36.

Beginning :—

الحمد لله الذي خلق الخلق ... اما بعد فيقول المفتقر الى جود ربه
الباري علي بن سلطان محمد القاري اله *

For copies see Berlin Cat. Nos. 2142-4; Munich Cat. No. 886;
and Cairo Cat. Vol. VII., pp. 26 and 129.

The treatise is divided into fourteen chapters, each called
فصل , as below :—

- فصل قال تعالى و اركعوا مع الراكعين قد استدلل كثير من
- fol. 2a. ائمة الامة بهذه الآية على وجوب الجماعة
- „ 3b. فصل لجمع علماء الائمة ان صلوة الجماعة مشروعة
- فصل و اعلم ان اختلاف الائمة و تعدد الجماعة من الامور
- „ 4a. الحادثة
- فصل ذهب عامة مشائخنا على انه يجوز في
- „ 6a. المراعي بلا كراهة
- فصل ذهب انه يجوز الاقتداء به اذا لم يعلم منه هذه الاشياء
- „ 7a. بيقين و ان علم لا
- „ 7b. فصل قال ابو اليسر اقتداء الخنفي بالشافعي غير جائز
- „ 8a. فصل و ذهب بعضهم انه يجوز مطلقا
- فصل و ذهب بعض علمائنا الى انه اذا احتاط جميع
- „ 8b. مواقع الخلاف يكره الاقتداء به ايضا
- „ 9a. فصل و قد كرر تكرار الجماعة عندنا
- „ 11b. فصل و اعلم انه لا توجد الصلوة بلا كراهة في مدة المدة
- فصل اغرب بعض علمائنا انه ذكره هذا عن بعض ائمتنا انه
- اذا شرع في الغرض و اقيمت الجماعة يقطع
- „ 13a. ويدخل معهم
- فصل خلاصة الكلام انه لا يرد عنه عليه السلام و لا عن احد
- من اصحابه الكرام و لا عن احد من الائمة الاعلام انه
- „ 14a. لا يجوز الاقتداء بالمخالف او يكره

فصل و انا ابين لك تفصيلا حسنا في هذه المسألة مما

يذني ان يفعل الحنفي مع الشافعي في الصلوات

fol. 15a. الخمس واحدة بعد واحدة

فصل خلاصة الرسالة و :بداة المقالة انه يجوز الاقتدار

» 19a. بالشافعي

The word الفصل is in red ink.

Written in Naskh. The colophon runs thus:—

قد وقع الفراغ من انتساخ هذه النسخة الشريفة على يد العبد المذنب
الراجي الى الله عبد العزيز بن عبد الصمد بن الشيخ كريم الله عفي عنه في
اليوم الثلاثاء السابع عشر من شهر رمضان المبارك عمت ميامنه احدى وسبعين
و الف •

No. 166.

fol. 72; lines 7; size 6½ × 4½; 4 × 2½.

العقد الفريد لبيان الراجح من الخلاف في جواز التقليد

AL-IKD AL-FARĪD LI BAYĀN AR-RĀJIḤ MIN

AL-KHILĀF FĪ JAWĀZ AT-TAKLĪD.

A treatise on the extent to which private judgment may be lawfully used in religious matters by أبو الإخلاص حسن بن عمار التوفاني Abū 'Ikhlaṣ Ḥasan bin 'Ammār al-Wafā'i ash-Shurunbulālī al-Miṣrī. He was a professor at al-Azhar in Cairo, and died, A.H. 1069, A.D. 1658. See at-Ta'likāt as-Saniya, p. 27; Khulāṣat al-Aṥhar, Vol. II., p. 28; al-Khitāṭ at-Tawfīkiya, Vol. XII., p. 117; Ḥadā'ik al-Ḥanafiya, p. 415; and Brockelmann, Vol. II., p. 313.

Beginning:—

الحمد لله الذي جعل هذه الأمة خير امة اخرج •

For copies see Cairo Cat. Vol. III., p. 80; and Berlin Cat. No. 5002.

From the colophon it appears to have been composed in A.H. 1064, A.D. 1653.

Written in Nasta'liq. Not dated. C. 19th century.

No. 167.

fol. 335; lines 21; size $9\frac{1}{2} \times 5\frac{3}{4}$; 7×4 .

رسائل الأركان

RASĀ'IL AL-ARKĀN.

A collection of four treatises on the four fundamental doctrines of Islam, treated according to the Hanafī school, by عبد العالی 'Abd al-'Alī Muḥammad bin Nizām ad-Dīn known as Bahr al-'Ulūm, died, A.H. 1235, A.D. 1819. For his life see No. 142.

Beginning:—

الحمد لله الذي خلق الإنسان من أطوار مختلفة النعم •

This is the beginning of the general preface, but each treatise has also a separate preface. The first treatise (fol. 2a-187a) deals with صلاة or prayer, and is called الرسالة الأولى في الصلاة. It begins on fol. 2a as follows:—

اللهم بهذا لك الحمد و النعمة على ما افرقتنا في بحار افضالك النعم •

The second treatise (fol. 187a-228a) deals with زكاة or alms-giving. It begins on fol. 187a as below:—

الحمد لله الذي خلق الإنسان من طين ثم اصطفاه بالخطاب و التكليف

الى اعلى عليين النعم •

The third treatise (fol. 228a-272a) deals with صوم or fasting. It begins on fol. 228a:—

الحمد لله الذي هدنى الى اركان الدين بلسان سيد المرسلين علوات الله

عليه و على آله و اصحابه لجمعين النعم •

The fourth treatise (fol. 272b-335a) is on حج or pilgrimage. It begins on fol. 272b:—

الحمد لله رب العالمين و الصلاة على صفوة الكائنات و على آله

و اصحابه النعم •

The book is also designated الأركان الأربعة. For copies see Ram-
pur List, p. 196; and Hyderabad List, Fann Fikh, No 90.

Lithographed, Calcutta.

Fol. 282a-301b contain a few instructive stories illustrating rites of pilgrimage. Headings of chapters in red ink. Marginal corrections numerous. Written in two different hands. Fol. 176-

186 are in one hand, and the rest in another. It was once compared with the autograph copy of the author, as the following note on the last page indicates :—

قوبل مع الاصل الذي كان بخط المصنف مرة •

Written in clear Naskh. Not dated. C. 19th century.

No. 168.

fol. 259; lines 18; size 9×6 ; $7 \times 4\frac{1}{2}$.

كتاب الفقه

KITĀB AL-FIKH.

A work on jurisprudence according to the Hanafi school. The name of the author could not be traced; but in fol. 38a, al-Multakaṭ written by Abū'l Kāsim Muḥammad bin Yūsūf as-Samarḳandi al-Madani, who died, according to Ḥajī Khalifa, Vol. VI., p. 107, in A.H. 556, A.D. 1160, is quoted as an authority. Consequently the book was not composed before the sixth century Hijra.

Beginning :—

قال العبد الضعيف تولاة الله تعالى بعصمته و خص اسلامه برحمته هذا
اختصرته من كتاب سبق مني جمعه و تصنيفه و نظمه و تأليفه في نفايس
اجذلس الوقائع الملقط من الجامعين و الزبادات الم •

Fol. 4a, 5a, 10a, 11a, 12, 14a, contain lacunae. Much worm-eaten and stained with damp. The lower half of fol. 2b, the first half of fol. 3b, two thirds of fol. 13a, and one third of fol. 14b are blank. Headings of chapters in red ink. Marginal notes occasionally. On the title-page it has been designated منتخب المسائل in a modern hand. A few foll. at the beginning have become defective to some extent, and have paper pasted over them.

Written in different hands of bad Nasta'liq. Not dated. C. 18th century.

No. 169.

fol. 361; lines 23; size 9×5 ; $6\frac{3}{4} \times 3$.

مجموعة الاصول

MAJMU'AT AL-UṢŪL.

A work on jurisprudence according to the Hanafi school. The name of the author could not be traced. It begins abruptly with كتاب النكاح as follows :—

باب النكاح وهو سنة عند التوتان واجب فالركن هو الإيجاب و القبول
الح *

The chapters of the work are arranged according to the usual system in books on jurisprudence. The title given above is written on the title-page, with the remark that it is the second volume of the book. A list of contents is added at the beginning in a different hand. The word الأصل is written in red ink throughout the book. Fol. 355 is bound upside down. Borders of many foll. are partially pasted over with paper. The foll. 49b and 50 are defective. The MS. is also defective at the end. The four seals of Hāmidallāh and the name of his son, Maḥmūd, and the name of the latter's grandson, Amin Aḥmad, are on the title-page.

Written in good Naskḥ. Not dated. C. 18th century.

No. 170.

fol. 238; lines 23; size 9×5 ; $6\frac{1}{2} \times 3$.

THE SAME.

Another volume of the book noticed above. This volume, as stated on the title-page, is the fourth volume.

Beginning:---

بسم الله الرحمن الرحيم وبه نستعين الأصل إن حاجة الناس أعل مي
الشرع للعقود فشرعت الاجارة لترتفع حاجة الناس اليه *

A list of contents is added at the beginning. The word الأصل is written in red ink throughout the book. Foll. 121b, 122b, 126b-152b contain lacunae. Foll. 155-169 are in a different hand.

On the title-page the name and seal of Hāmidallāh and on the last fol. the name of his son, Maḥmūd, are found.

Written in Naskḥ. Not dated. C. 18th century.

Shāfi'is.

No. 171.

fol. 257; lines 11; size $7\frac{3}{4} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

منهاج الطالبين وهدى المفتين

MINHĀJ AT-ṬĀLIBĪN WA 'UDDAT AL-MUFTĪN.

Vol. I.

The first volume of the well-known work on jurisprudence according to the Shāfi'i school by محي الدين ابو زكريا يحيى بن
شرف النوبختي Muḥī ad-Dīn Abū Zakarīyā Yaḥyā bin Sharaf an-

Nawawī. He was born in Muḥarram A.H. 631, A.D. 1233, at Nawā, near Damascus. He came in A.H. 649, A.D. 1251, with his father to Damascus, where he studied Hadīth and other branches of learning. He made the pilgrimage with his father in A.H. 651, A.D. 1253. After the death of Abū Shāma he was appointed his successor at the Ashrafiya college of Hadīth. He died on the 24th Rajab, A.H. 676, 22nd December, A.D. 1278. For details see Subki, *Tabakāt al-Kubrā* Vol. V., p. 165; at-Ta'likāt as-Saniya, p. 11; *Ithāf an Nubalā'*, p. 439; Wüstenfeld, *Gesch.* No. 355; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 394.

Beginning :—

الحمد لله البر الجواد الذي جلت نعمه عن الإحصاء بالاعداد النجم *

It is an abridgement of Abū'l Kāsim 'Abd al-Karīm bin Muḥammad ar-Rāfi'i's (d. A.H. 623, A.D. 1226) work on jurisprudence called *al-Muḥarrar*.

For copies see Berlin Cat. No. 4522; Gotha Cat. No. 955; Munich Cat. No. 361; Brown, *Hand List of Cambridge MSS.* p. 223; Bankipur Cat. p. 705, and Hyderabad List, *Fann Fikh*, No. 6.

For commentaries see Hāji Khalīla, Vol. VI., p. 204.

The text with a French translation has been published by L.W.C. Van den Berg in three volumes, Bataavia 1882-84, by order of the Netherlands Government. It has also been printed on the margin of Mughnī al-Muhtāj in Egypt, A.H. 1308.

The volume ends with the chapter called *كتاب قسم الفنى والغنيمة*, and the concluding words are :—

* فاما عقارة فالذهب (فالذهب) انه يجعل رزقا وتقسم عليه (غلة) كذلك *

One or two foll. are missing after fol. I. It has a beautiful 'Unwān at the beginning and the words *الفقه المنهاج فى* are written in gold ink upon a blue ground in the middle of it. A gold line between two black lines in the margin throughout. There are copious marginal glosses up to fol. 147. The headings of chapters are in red ink. Stained with damp.

Written in beautiful Naskh. Not dated. C. 16th century.

No. 172.

foll. 238; lines 11; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins with the chapter on *غنيمة* as follows :—

فصل الغنيمة مال حصل من كغارتقال النجم *

In foll. 17-40, 114-161 the upper and lower margins have been changed, and from fol. 162 to end of the MS. the entire margins have been supplied in a different kind of paper. Stained with damp. The ink of the foll. at the end of the MS. is somewhat faded. The colophon, which the copyist added after transcribing the MS., is incomplete.

Written in the same hand and year as the first volume.

No. 173.

foll. 163; lines 21; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح المقدمة

SHARH AL-MUKADDAMA.

A commentary on 'Abdallāh bin Abd ar-Rahmān Bā Faḍl al-Hadrāmī's treatise on jurisprudence according to the Shāfi'ī school by أحمد بن محمد بن علي بن حجر الهيثمي Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:—

الحمد لله رب العالمين حمدا يوافي نعمه.....و بعد فقد سألني بعض الصلحاء ان اضع شرحا لطيفا على مقدمة الامام الفقيه عبد الله بن عبد الرحمن بانضال الحضرمي المعروف بالعاج الخ •

For chapters see Berlin Cat. No. 4635.

For copies see Berlin Cat. No. 4635; Rampur List, p. 211; and Hyderabad List, Fann Fikh, No. 38.

Printed in Egypt, A.H. 1301.

Passages of the text are marked with black lines. Marginal glosses and corrections occasionally. Fol. 163 is inverted. On the title-page, it is wrongly named مختصر نانغ. It bears the super-scription of a previous owner, dated A.H. 1201, but the name has been scratched out. There are also quotations from Tanbīh al-Ghāfilin about the classification of *Kāḍi*s. Two foll., added at the beginning, contain some poems, etc. on the first additional fol. the work is named كتاب منهج القويم في مذهب الشافعي ر ح. The last fol. contains a prayer in the persian language for removing the effects of enchantment, and the name of a previous owner of the book, penned through. Slightly worm-eaten.

Written in Naskh. Not dated. C. 17th century.

No. 174.

foll. 263 ; lines 35 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

شرح الارشاد

SHARḤ AL-IRSHĀD.

A commentary on Ismā'il bin Abī Bakr bin al-Mukrī's (died, A.H. 837, A.D. 1433, but according to Hājī Khalifa, Vol. I., p. 256, A.H. 836, A.D. 1432) work on jurisprudence according to the Shāfi'ī school by أحمد بن محمد بن علي بن حجر الهيتمي المكي Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī al-Makkī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning :—

بسم الله الرحمن الرحيم وبه نستقي قال الشيخ الامام العالم العلامة
ابو عبد الله شهاب الدين احمد بن حجر الشافعي الانصاري ... الحمد لله
الذي اختص من لجا اليه بحرايا امداده الخ *

The full title of the text is Irshād al-Ghāvi ilā Masālik al-Ḥāvi, and it is an abridgement of 'Abd al-Ghaffār bin 'Abd al-Karīm al-Kazvinī's (d. A.H. 665, A.D. 1266) work, called al-Ḥāvi as-Saghīr. Ibn Ḥajar al-Haitamī bases his commentary chiefly on the commentaries of Shams ad-Dīn Muḥammad bin 'Abd al-Mun'im al-Jau-jarī (d. A.H. 889, A.D. 1484) and Muḥammad bin Abī Sharīf al-Muk-addisī (d. A.H. 930, A.D. 1523). An autograph copy of the latter is mentioned in Hyderabad List, Fann Fikh, No. 89. al-Haitamī also drew many useful points in his commentary from the writings of Zakariya bin Muḥammad al-Anṣārī (d. A.H. 926, A.D. 1520). It was composed in Mecca, which is called Umm al-Kurā in the book and was named Fath al-Jawād. It is in three volumes, but the MS. under notice is only the first volume of the work, and ends with the commentary on the last chapter of كتاب الحج. The chapters are as follows :—

foll. 8a.	باب في مقدمات الطهارة
.. 62a.	باب في الصلوة
.. 167b.	باب في الزكوة
.. 195a.	باب في الصيام
.. 216b.	باب في الحج

For copies see Cairo Cat. Vol. I., p. 305.

For other commentaries see Ḥājī Khalīfa, Vol. I., p. 256, and Berlin Cat. Nos. 4514 and 4516.

Printed, Cairo, A.H. 1305.

Passages of the text are written in red ink. It is remarked at the end that up to باب الجنائز (fol. 149a), the MS. had been compared with a copy that had been compared with one corrected by the commentator. From باب الجنائز to the end it had been collated with a copy which had been compared at Mecca with one written during the life time of the author, and bearing many corrections in his handwriting:—

بلغ مقابلة من اول الشرح الى باب الجنائز على نسخة قوبلت على
نسخة عليه خط المصنف ومن باب الجنائز الى هنا قوبلت على نسخة
قوبلت بمكة في حياة الشارح وعليه خطه في اماكن متعددة *

There are marginal corrections and glosses here and there.

Written in fine Nāskh. The colophon runs thus:—

وقع الفراغ من نسخ هذا الجزء المبارك بعون الله وحسن توفيقه على
يد انقر عباد الله واحوجهم الى رحمة ربه الاحد علي بن احمد بن ابي بكر
ابن احمد القصيري الشافعي المذهب الاشعري المشرب القاطن بومئذ بمدينة
حلب في يوم الاربعاء ثامن شهر الله المحرم الحرام سنة احدى وتسعين
وتسعمائة من الهجرة النبوية على صاحبها افضل الصلوة واتم التسليم *

No. 175.

fol. 37; lines 17; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

تيسير الوتوف على غوامض احكام الوتوف

TAISIR AL-WUKŪF 'ALĀ GHAWĀMID AḤKĀM
AL-WUKŪF.

A treatise on the intricate matters of bequest or legacy according to the Shāfi'i doctrines by تاج العارفين 'عبد الرؤف بن محمد بن تاج العارفين' 'Abd ar-Ra'ūf bin Muḥammad bin Tāj al-Ārifin al-Haddādī al-Munāwī ash-Shāfi'i. He was born in Cairo A.H. 952, A.D. 1545. He studied with his father and with other eminent scholars of his time. He was a professor in the Madrasat as-Sālihiya, and wrote many works. He died on 23rd Šafar, A.H. 1031, 8th January 1622. For details see Kḥulāṣat al-Aṯar, Vol.

II., p. 412; al-Khiṭaṭ al-Taufikiya, Vol. XVI., p. 50; Wüstenfeld, Gescht. No. 553; and Brockelmann, Vol. II., p. 305.

Beginning:—

الحمد لله الذي ان تركت سؤاله عتب النج •

For copies see Cairo Cat. Vol. III., p. 203. Hāji Khalifa, Vol. II., p. 486, mentions the name of this book without giving the name of the author, and the beginning quoted there is quite different from the beginning of our MS. The preface in our copy shows that it is the third part of the work, and consequently the beginnings differ. The name of the author occurs on fol. 286, which has also a lacuna.

Written in Naskh. Not dated. C. 18th century.

No. 176.

fol. 124; lines 29; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الميزان

KITĀB AL-MĪZĀN.

A work on the reconciliation of the four orthodox schools of jurisprudence by أبو المواهب عبد الوهاب بن أحمد الشعراني Abū'l Muwāhib 'Abd al-Wāhhāb bin Ahmad ash-Sh'rānī. He was born about the beginning of the 10th century Hijra, and resided at Cairo. He was a *Sūfī* of high order. Hāji Khalifa assigns three different dates to the death of as-Sha'rānī. In Vol. I., p. 482, Vol. II., p. 22, he says that he died in A.H. 960, A.D. 1552; in Vol. IV., p. 37, he gives the date as A.H. 973, A.D. 1565, and in Vol. VI., p. 285, as A.H. 976, A.D. 1568. The correct date is A.H. 973, A.D. 1565. See al-Khiṭaṭ at-Tawfiqiya, Vol. XIV., pp. 109-112; Brockelmann Vol. II., p. 335; Huart, p. 380; Nicholson, p. 448; and Z.D.M.G. Vols. XX., p. 1, XXI., p. 271. An autobiography of the author will be found in Laṭā'if al-Minan wa'l Akhlāk.

Beginning:—

الحمد لله الذي جعل الشريعة المطهرة بحرا النج •

It is also designated al-Mīzān al-Khidiṛiya.

For chapters see Berlin Cat. No. 3045.

For copies see Berlin Cat. No. 3045; Paris Cat. No. 814, Vienna Cat. No. 1793; Br. Mus. Suppl. Cat. No. 324; Algeirs Cat. No. 1357; Yeni Cat. No. 583; Cairo Cat. Vol. III., pp. 283, 383; and Bankipur Cat. p. 729.

Printed Cairo, A.H. 1272, 1279, 1300, 1302, 1306.

The MS. is very defective, and some foll. are missing after foll. 121 and 122 and many foll. after fol. 123. The first fol.

is defective, as the middle portion of the title-page, where the name of the MS. had been written in a big circle, has disappeared. The illuminated heading has also partly disappeared. Gold-ruled and coloured margins are found throughout. Foll. 27-30 contain some diagrams, etc. The headings are in red ink. Foll 114-122, are slightly worm-eaten under the text. Foll 366-38 contain notes in the margin written by Ṣadr ad-Din. The inner edge of the MS. is supplied in modern paper. Fol. 15 bears the seal of Muẓaffar Husain, son of Masīḥ ad-Dawla, dated 1870. The last fol. bears the seals of Muẓaffar Husain and Muḥammad Shāh.

Written in minute Naskḥ. Not dated. C. 18th century.

No. 177.

fol. 215; lines 15; size $11\frac{3}{4} \times 8$; $8 \times 5\frac{3}{4}$.

رجة الامة في اختلاف الائمة

RAḤMAT AL-UMMA FĪ IKHTILĀF AL-A'IMMA.

A work on those points of jurisprudence about which the four orthodox Imāms differ. Regarding the author of this book, Ḥājī Khalifa, Vol. III., p. 351, says :—

“Ṣadr ad-Din Abū ‘Abdallāh Muḥammad bin ‘Abd ar-Raḥmān ad-Dimishkī al-Uthmānī (died A.H. 870, A.D. 1450), the Chief Justice of the Province of Safad, is the author of this book, and wrote it in A.H. 780 (A.D. 1378); but some people think that Shaikh al-Islām Abū ‘l Hasan as-Sa’dī composed it.” Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., mentions this book in two places. On p. 91 he says that Muḥammad bin ‘Abd ar-Raḥmān bin al-Husain al-Kurashī al-Uthmānī ash-Shāfi‘ī Ṣadr ad-Din is the author of the book, and wrote it in A.H. 780, A.D. 1378, at Safad. But on p. 97 he states that the book was composed by Ṣadr ad-Din Muḥammad bin ‘Abd ar-Raḥmān ad-Dimishkī. For details see Z.D.M.G. Vol. XXXVIII., p. 669.

Beginning :—

بسم الله الرحمن الرحيم وصلى الله على سيدنا محمد و على آله
و صحبه و سلم - الحمد لله الذي اجزل احسانه الخ *

For chapters see Berlin Cat. No. 4864.

For copies see Cairo Cat. Vol. III., p. 228; India Office Cat. No. 288; Berlin Cat. No. 4864; Asiatic Society Cat. p. 14; Rampur List, p. 194; and Hyderabad List, Fann Fikh, No. 25.

Printed, Bulak, A.H. 1300, 1302, and also on the margin of al-Mizān al-Kubrā, A.H. 1311, 1321.

The first page has a ‘*Unwān*. There are gold and coloured

lines in the margin throughout. The headings of chapters are in red ink.

Written in clear Naskh. The colophon runs thus :—

تمت هذا الكتاب بعون الملك الوهاب بخط احقر الناس سيد امداد
حسن حسب الارشاد الجنبال الفضيلة مآب فخر الدولة منشي الملوك
حسين خان بهادر المعروف بمهراجة رتن سنگه هشار جنگ بيوم الخميس
من سبعة شهر رجب المرجب سنة اثنا عشر و ستون و اثنان من هجرة نبينا
على الله عليه و آله و سلم *

No. 178.

fol. 142; lines 15; size $9\frac{1}{2} \times 6\frac{3}{4}$; 7×4 .

fol. 1-27.

I.

مواهب الفتاح في آداب النكاح

MAWĀHIB AL-FATTĀH FĪ ĀDĀB ĀN-NIKĀH.

A treatise on ceremonies of marriage based entirely on the Ḥadīth (Traditions) of the Prophet by محمد بن جمال الدين محمد بن محمد Jamāl ad-Dīn Muḥammad bin Muḥammad al-Burri al-Mālikī.

Beginning :—

الحمد لله الذي بكمال الغمة سن لعباده النكاح الخ *

Fol. 2b-8a are on the excellences and ceremonies of marriage. The chapters begin from fol. 8a as follows :—

- fol. 8a. الفصل الاول في مقدمات النكاح
- „ 9a. الفصل الثاني في آداب المباشرة
- „ 13b. الفصل الثالث في محضراتها
- „ 14b. الفصل الرابع في حقوق الزوج
- „ 15b. الفصل الخامس في حقوق المرأة
- „ 21b. الخاتمة في ذكر احاديث وردت في حق النساء عموماً

Slightly worm-eaten.

Written in bad Naskh. Dated A.H. 1200. Scribe مبارك سعيد الشعيب.

fol. 29-73.

II.

كتاب الحجّة بلا جدال في جواز الجمعة بأربعة رجال
KITĀB AL-ḤUJJAT BILĀ JIDĀL FĪ JAWĀZ
AL-JUMU'Ā BI ARBA'AT RIJĀL.

A treatise on the legality of a Friday prayer being held by only four persons by حسن بن عبد الله بن عمر باحميد الانصاري Ḥasan bin 'Abdallāh bin 'Umar Bāhamīd al-Anṣārī. I could not find any account of him in any work; but from the perusal of his book (fol 111b) I gather that he lived in the vicinity of Aḥmadābād, and in A.H. 1279, A.D. 1862, went to the city to visit 'Abd ar-Rahmān bin Muḥammad bin 'Idrūs az-Zāhir al-'Alavī al-Malībārī. From foll. 81a and 113b it appears that he began the book in A.H. 1274, and completed it in A.H. 1279. Further, from the preface it appears that he was a follower of al-Imām Shāfi'ī.

Beginning :—

نحمد ربنا الله العزيز الحميد الذي منّ علينا الخ *

It is divided into a prologue, several chapters and an epilogue as follows :—

- المقدمة قال الله تعالى يا ايها الذين آمنوا آيّه
fol. 31b. فصل في تولي ان تسبّكم جمعة في تلك البلد
„ 34b. فصل و سذكر شيئاً من الادلة الصحيحة فيما يقع
„ 38a. فيه الرخصة عند الضرورة في الدين
فصل و الآن اشرع في اقوال المشائخ المجتهدين
„ 40a. الذين افتوا بصحة الجمعة
فصل و سذكر شيئاً من كتب اخواننا الكنفية
„ 49b. فيما يويد ما نقلناه عن ائمتنا
„ 52a. فصل في بيان ما قال صاحب المعين
فصل و اعلم ايها الصديق اذا عجزت عن اربعة من
„ 55a. اهل مذهبك
„ 57b. فصل في العمل بالتقليد
„ 60. فصل معرفة الزوال
فصل في جواز الآذان قبل الزوال ليوم الجمعة
62b. خاتمة

- fol. 63a. فصل في ذكر شي من شروطها
 „ 65b. فصل فيما يكره حال الخطبة
 „ 66b. فصل في الصلوة المكروهة حال الخطبة
 „ 68b. خاتمة في شي من فضائل الجمعة

Slightly worm-eaten.

Written in bad Naskh. The colophon runs thus :—

انتهى النقل يوم الثلاثاء ١٣ ربيع الأول سنة ١٢٨٤ *

foll. 74-110.

III.

الكشاف لبيان ما في عدد الجمعة من خلاف

AL-KASHSHĀF LI BAYĀN MĀ FĪ ‘ADAD AL-JUMU‘A
 MIN KHILĀF.

Another treatise by the same author, and in it he seeks to prove the legality of the Friday prayer being held even by only two men.

Beginning :—

ربنا لا علم لنا الا ما علمتنا انك انت العليم الحكيم - الحمد لله الذي
 هدانا للايمان و الاسلام الخ *

It is divided into chapters as follows :—

- fol. 82a. فصل في بيان عدد الجماعة الذين تنعقد بهم الجمعة
 فصل اعلم ان الذي نقلنا من العدد الذي تصح به
 „ 94a. الجمعة كله صحيح
 „ 96b. فصل و اما قوله لعدم تعددها اى الجمعة
 „ 101a. فصل في شي من شروطها
 „ 103a. فصل في صحة صلوة الجمعة مع خطبتها قبل الزوال
 فصل في الاكتفاء بصلوة العيد عن صلوة الجمعة يوم
 „ 103b. العيد اذا اجتمع
 باب ما جاء في من لا يعبد بما بلغه من الحديث اذا
 „ 105a. خالف قول امامه

Worm-eaten.

Written in bad Naskh. The colophon runs thus :—

انتهى النقل لهذه الرسالة المباركة يوم الثلاثاء (الثالث) و عشرين في
 شهر ربيع الأول سنة ١٢٨٤ *

Foll. 110b-114a contain opinions of different scholars on this book. Foll. 114b-142 contain poems of the same author, composed on different occasions. The first piece begins :—

يا قرة العيسى يا طيب الانفاسي يا اخبرنا في عصرنا نور الاماسي

Some of the poems have a short introduction which gives the date of composition. The last date mentioned is A.H. 1282. Worm-eaten.

Written in bad Naskh. The colophon runs thus :—

انتهى النقل من الكتاب و القصائد يوم الاحد خمس و عشرين شهر
ربيع الاول سنة ١٢٨٢ *

Shī'as.

No. 179.

foll. 39; lines 13; size 9½ × 6; 6 × 3½.

المسائل

AL-MASĀ'IL.

A work on jurisprudence according to the Imāmiya school by علي بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب 'Alī bin Ja'far bin Muḥammad bin 'Alī bin al-Husain bin 'Alī bin Abi Ṭālib. He was the brother of Mūsā bin Ja'far, known as al-Imām Mūsā Kāzīm (died, A.H. 180, A.D. 796), the seventh Imām of the Shī'a sect. He resided in the vicinity of Madīna. The date of his death is not known. See Rijāl Najjāshī, p. 176; Muntaha'l Maḳāl, p. 209; and Kashf al-Hujub, p. 510.

Beginning :—

اخبرنا احمد بن موسى بن جعفر بن ابي الياس قال حدثنا ابو جعفر
احمد بن يزيد بن نصر الخراساني من كتابه في جمادي الاخرى سنة احدى
و ثمانين و مائتين عن علي بن جعفر بن محمد عن اخيه موسى بن
جعفر قال سألت ابا جعفر بن محمد عن رجل واقع امرأته قبل طواف النساء
متعمدا ما عليه قال يطوف و عليه بذمة اله *

It contains the questions put by 'Alī bin Ja'far to his brother Imām Kāzīm and the latter's answers to them. The word written in red ink throughout the book. Saiyed Ṣadr ad-Dīn Aḥmad al-Mūsavī has written about the author on an annexed fol.

Written in modern Naskh. Not dated. C. 19th century.

No. 180.

fol. 193 ; lines 29 ; size $9\frac{1}{2} \times 7$; $7\frac{1}{4} \times 5$.

تذكرة الفقهاء

TADHKIRAT AL-FUKAHĀ'.

A work on jurisprudence according to the Imāmiya school by

Jamāl ad-Dīn Ḥasan bin al-Muṭahhar al-Hillī, died, A.H. 726, A.D. 1325. See for his life No. 87.

Beginning :—

الحمد لله ذي القدرة الازلية..... قد عزمت في هذا الكتاب الموسوم
بتذكرة الفقهاء على تلخيص فتاوى العلماء وذكر قواعد الفقهاء الخ *

From the preface it appears that the work is divided into four parts called *قواعد*, each part containing several books, or *كتب*, which again are sub-divided each into many chapters. Our copy contains only two of the books of the first part, as follows :—

fol. 1b.	كتاب الطهارة
„ 71b.	كتاب الصلاة

The author wrote the work at the request of his son Muḥammad. See *Kaṣḥf al-Ḥujub*, p. 110.

For another copy see Asiatic Society List, Government Collection, 1903–1907, Nos. 174–76—a complete copy in three vols.

Very much worm-eaten. The headings of chapters and the word *مسئله* are in red ink. Two-thirds of fol. 71a are blank, but without causing any break in the MS. The first and last foll. have seals of different owners. There are marginal corrections here and there.

Written in fine *Naskh*. The date of transcription is given in two places. In fol. 71a the copyist writes :—

وقد فرغ من تسويد هذا الجزء يوم الاربعاء من شهر جمادى الآخرة سنة
ثلاثة وثمانين وتسعمائة •

In fol. 145 we find the date of composition of that portion, as well as the date of transcription and the name of the copyist, as follows :—

تم الجزء الثانى من كتاب تذكرة الفقهاء بحمد الله ومده ويتلوه في
الثالث بتوفيق الله تعالى المقصد الثالث في باقى الصلوات والحمد لله وحده

وعلى الله على سيدنا محمد وآله الطاهرين فرغت من تسويد ثامن عشر شعبان
من سنة ثلاث وسبع مائة وكتب حسن بن يوسف بن مطهر الحلي مصنف
الكتاب حامدا مصليا مستغفرا - هذا آخر ما كتبه المصنف قدس سره على
يد الحقيق الفقير الى الله الغني موسى بن يوسف بن ابراهيم نصر الله
المازندراني غفر ذنوبهما وستر عيوبهما بيمينه وكرمه والحمد لله رب العالمين
من شهر سنة ثلاث وثمانين وتسعمائة هجرية *

No. 181.

fol. 209; lines 25; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

كنز الفوائد في حل مشكلات القواعد

KANZ AL-FAWĀ'ID FĪ ḤALL MUŠKILĀT AL-KAWĀ'ID.

A commentary on Ḥasan bin Yūsuf bin 'Alī bin al-Muṭabhar al-Hillī's treatise on jurisprudence according to the Shī'a school called Kawā'id al-Aḥkām fī Ma'rifat al-Ḥalāl wa'l Ḥarām by عميد الدين بن عبد المطلب 'Amīd ad-Dīn bin 'Abd al-Muṭṭalib. He was the son of the sister of al-Hillī, died, A.H. 726, A.D. 1325. The date of his death is not known. It probably took place at the end of the 8th century Hijra. See Aml al-Āmil, p. 56.

Beginning: —

الحمد لله الذي اوضح لعباده سبيل الرشاد وهداهم الى طريق السداد
..... فان جماعة من طلاب علم الفقه لما وقفوا على كتاب قواعد الاحكام في
معونة الحلال والحرام وجدوا فيها مسائل مشككة ونكاة معضلة
فكروا على السؤال مرة بعد اخرى في عمل كتاب يحتوي على شرح معضلاته
... فمضغني عن ذلك شواغل الدهر ثم ارهفت جزمي الى عمل
هذا الكتاب الموسوم بكنز الفوائد في حل مشكلات القواعد الخ *

Foll. 1, 2 and 209 are in a later hand. After fol. 208 some
foll. are missing. Quotations from the text are introduced with
the word قوله, and the commentary with اتول. Both these words
are in red ink up to fol. 46 and after that only the word قوله. There
are marginal corrections here and there. Foll. 152-156 are slightly
worm-eaten. Six lines at the top of fol. 207 have been recently
supplied. The title-page contains the seals of Aurangzib, Amjad
'Alī, and Sulaimān Jah. The last fol. bears the seals of the last
two persons. The title-page also has a Persian note, which runs
as follows:—

این کتاب از نفایس روزگار است فقیر محمد هادی حسین عفی عنه

در شاهجهان آباد در شهر سنه ۱۰۸۸ خریده بفرزند از عمر بر خوردار قره العین
 محمد ابراهیم طال عمرة و طاب دهره بخشید ان شاه الله بمطالعہ آن موفق
 گردد بالنبی و آلہ المعصومین علیہ السلام *

The commentary ends abruptly with the following lines :—

فکل کالوکیل فی اخراج الزکوۃ و تفرقة الصدقات و الاخماس فیقبل قوله
 مع الابانة من غیر افتقار الی نية او تصدیق *

Written in Naskh. Not dated. C. 16th century.

No. 182.

fol. 290 ; lines 23 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{3}{4}$.

مجمع الفائدة و البرهان فی شرح ارهاہ الانہان

MAJMA' AL-FĀ'IDAT WA'L BURHĀN FĪ SHARH
 IRSHĀD AL-ADHHĀN.

A commentary on Hasan bin Yūsuf al-Hillī's work on jurisprudence according to the Imāmiya school by محمد بن احمد بن اردبیلی Ahmad bin Muḥammad al-Ardabīlī. He was a great jurist of the Shī'a sect, and died, according to Aml al-Āmil (p. 33) in A.H. 992, A.D. 1584 and according to others in A.H. 993, A.D. 1585. See Muntaha'l Maḳāl, p. 4 ; Rawḍat al-Jannāt, p. 22 ; and Kīṣāṣ al-'Ulamā', p. 132.

Beginning :—

فالرضو يجب للصلاة و الطواف الواجبين الخ *

From Aml al-Āmil, p. 33, it appears that the commentator did not live to complete the book. See also Kashf al-Ḥujub, p. 489.

For other commentaries on Irshād al-Adhḥān see Kashf al-Ḥujub, pp. 320–21.

Our copy is the first part of the commentary, and comprises the following parts :—

fol. 1b.

کتاب الطهارة

,, 58b.

کتاب الصلوة

Quotations from the text are preceded by a gap of about half an inch, left blank for the word قوله but it has not been filled in. The lower half of fol. 57b and the whole of fol. 58a are blank, but

without a break in the MS. Foll. 1-56 are in a modern hand. The MS. bears two seals, one of Wajid 'Alī Shāh, and another overlaid with paper. I believe the latter to be the seal of Sulaimān Jāh.

Written in good Naskh. Not dated. C. 18th century.

No. 183.

fol. 214; lines 27; size 12×6; 9×4.

مدارك الاحكام في شرح شرائع الاسلام

MADĀRIK AL-AḤKĀM FĪ SHARḤ SHARĀ'Ī
AL-ISLĀM.

A commentary on Ja'far bin al-Ḥasan al-Hillī's famous work on jurisprudence according to the Imāmiya school by شمس الدين محمد بن علي بن الحسين بن أبي الحسن الموسوي الجعفي العاملي Shams ad-Dīn Muḥammad bin 'Alī bin al-Ḥusain bin Abī Ḥasan al-Mūsawī al-Jab'ī al-'Āmilī. He was born, A.H. 946, A.D. 1539, was a great jurist of the Shī'a sect, and wrote many works. He died in A.H. 1009, A.D. 1600. For details see Rawḍāt al-Jannāt, p. 528; Aml al-Āmil, p. 28; and Nujūm as-Samā', p. 4.

Our copy is incomplete, and begins with كتاب التجارة as follows:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد و آله الطاهرين
القسم الثاني في العقود و فيه خمسة عشر كتابا - كتاب التجارة و قد سبق في
كلام المصنف الخ •

From Kashf al-Ḥujub, p. 499, it appears that the whole commentary was an extensive one, since we are told there that the part of the commentary which dealt with العيادات alone extended to three volumes. It was composed in A.H. 998, A.D. 1589. For other commentaries see Kashf al-Ḥujub, pp. 338-39.

It contains the following chapters:—

fol. 1a.	كتاب التجارة
„ 73a.	كتاب الرهن
„ 98b.	كتاب الحجر
„ 104a.	كتاب الضمان
„ 123a.	كتاب الصالح
„ 132a.	كتاب الشركة
„ 140a.	كتاب المضاربة

fol. 163a.	كتاب المزارعة
„ 167a.	كتاب الوديعه
„ 179a.	كتاب العارية
„ 187a.	كتاب الاجارة
„ 201a.	كتاب الوكالة

The first vol. of the book is noticed in Berlin Cat. No. 464. On the title-page تدارك الاحكام is erroneously written. The text begins with the word قوله in red ink, and the quotations from the text are overlined with red ink. Slightly worm-eaten. There are double coloured lines in the margin.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 184.

fol. 170; lines 15; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

مفتاح الفلاح

MIFTAH AL-FALAH.

A work on the daily religious functions according to Imāmiya jurisprudence by بهاء الدين محمد بن الحسين بن عبد الصمد الحارثي Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Hārithī al-Āmilī. He was born on the 17th Dhū'l Hijja, A.H. 953, 11th February, A.D. 1547. He studied with his father and other eminent scholars. After making the pilgrimage he travelled for about thirty years in different Islamic countries. He died, according to some in A.H. 1030, A.D. 1621, and according to others in A.H. 1031, A.D. 1622. For details see Nujūm as-Samā', p. 26; Aml al-Āmil, p. 26; Shuḥūr al-Ikyān, Vol. II., fol. 148; Rawḍāt al-Jannāt, p. 94; Brockelmann, Vol II., p. 414 and Rieu. Persian Cat. p. 25.

Beginning:—

الحمد لله الذي دلنا على جادة النجاة الى *

The work is divided into the following chapters:—

الباب الاول فيما يعمل ما بين طلوع الفجر الى طلوع

fol. 2b.

الشمس

„ 63a. الباب الثاني فيما يعمل ما بين طلوع الشمس الى الزوال

- الباب الثالث في ما يعمل ما بين زوال الشمس الى
 fol. 76b. المغرب
 الباب الرابع في ما يعمل ما بين غروب الشمس الى
 ,, 102b. وقت النوم
 الباب الخامس في ما يعمل ما بين وقت النوم الى
 ,, 117a. انتصاف الليل
 الباب السادس في ما يعمل ما بين انتصاف الليل الى
 ,, 124. طلوع الفجر

For copy see Berlin Cat. No. 3531. The headings of chapters are in red ink. Prayers are vocalised throughout. Gold and coloured lines in the margin. There are marginal notes here and there in very elegant Nasta'lik characters. Two foll. are added at the end, containing among other matters some quotations from another work of the author, called جامع عباسي. The date of composition of the work is given in the colophon, as follows :--

فرغت بعون الله من تأليفه في اوائل العشر الثالث من شهر
 الثاني من السنة الخامسة من العشر الثاني بعد الالف ببلدة كنجه و انا اقل
 الانام المشتهر ببهاء الدين العاملي *

Slightly worm-eaten.

Written in Naskh. Not dated. C. 17th century.

No. 185.

fol. 164 ; lines 15-19 ; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{4}$.

THE SAME.

Another copy of the book noticed above. It begins as the former copy does. Marginal notes are given from the beginning to fol. 37a. The prayers quoted in the book are vocalised. Foll. 163b and 164 contain prayers from another work.

Written in Nasta'lik except the prayers quoted, which are in Naskh. The colophon runs thus :--

قد فرغت من تحرير هذه الرسالة الشريفة اقل اقدام تراب الزائرين
 المسنى بسيد حيدر بن السيد المصطفى المشهور بمعز الدين في سنة
 خمس و سبعين بعد الالف و مائتين في منتصف ذي الحجة *

No. 186.

foll. 32; lines 10; size 8×6; 5×2½.

رسالة اثنا عشرية

RISĀLA ITHNĀ 'ASHARĪYA.

A treatise on cleanliness according to the Imāmiya doctrines by Bahā' al-Dīn Muḥammad bin al-Kasīn bin 'Abd al-ṣamad al-Husain bin 'Abd al-Dīn Muḥammad bin al-Husain bin 'Abd al-ṣamad al-Hārithī al-'Amīlī, d. A.H. 1030, A.D. 1620. See for his life No. 184.

Beginning:—

اما بعد حمد الله على آلائه والصلوة على سيد انبيائه واشرف اوليائه
النع *

The work is divided into 12 chapters as follows:—

- | | |
|----------|--|
| fol. 2a. | المطلب الاول ما الطهارة |
| „ 5a. | المطلب الثاني في كم الطهارة |
| „ 6a. | المطلب الثالث لم الطهارة |
| „ 7b. | المطلب الرابع بم الطهارة |
| „ 9a. | المطلب الخامس مم الطهارة |
| „ 10b. | المطلب السادس على م الطهارة |
| „ 12a. | المطلب السابع متى الطهارة |
| „ 13a. | المطلب الثامن ممن الطهارة |
| „ 14a. | المطلب التاسع فيما الطهارة |
| „ 14b. | المطلب العاشر ما مقدمات الطهارة |
| „ 16a. | المطلب الحادي عشر ما كيفية الطهارة |
| „ 20a. | المطلب الثاني عشر ما الذي يتبع الطهارة |

From *Kashf al-Hujub*, p. 5, it appears that in this treatise al-Bahā'i wrote twelve chapters on each of five subjects, viz. Cleanliness, Prayer, Fasting, Alms-giving and Pilgrimage. Consequently our copy is only a part of the work.

Two foll. added at the beginning and the title-page contain some traditions, prayers, drawings of amulets, etc. The headings of the chapters are in red ink. Marginal glosses occasionally. Fol. 2a contains the name of Muzaffar Husain a former owner and three seals. The title-page and the additional pages also bear seals.

Written in ordinary Naskh. Not dated. C. 18th century.
 Scribe نعمة بن حاجي كرم الله.

No. 187.

fol. 54; lines 15; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

شريعة التسمية

SHAR'AT AT-TASMIYA.

A treatise on the belief of the Imāmiya sect that naming the *twelfth* Imām during the period of his concealment is not lawful by محمد باقر بن محمد الكسيني Muḥammad Bāqir bin Muhammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See No. 70.

Beginning:—

الحمد لله رب العالمين حمدا لا يبلغه جند الجاهدين الخ *

The treatise contains a question that people asked the author about the legality of naming the 12th Imām, and his answer. The question begins on fol. 1a as follows:—

مسئله ما قول سيدنا وسدنا ومولانا في تسمية مولانا القائم ايحل في زماننا هذا ذكره صلوات الله عليه باسمه الشريف وكنيته الشريفة في المكائيل والمجامع ام لا يجوز ذلك لأحد من الناس بل انما السبيل ان يذكره الداهلون في صلواتهم ودعوتهم ومكائيلهم ومجامعهم بالقابه السنية الخ *

The answer begins on fol. 2a as below:—

الجواب الثقة بالله لا يحل لاحدنا في زماننا هذا واعني به زمان الغيبة ان يسميه بكنيته صلوات الله عليه في محفل ومجمع مجاهرا باسمه الكريم انما الشريعة المشروعة المتفقا على ساداتنا الشاهين صلوات الله عليهم اجمعين في ذكرنا اياه مادامت غيبته عليه السلام الكناية عن ذاته القدسية بالقابه المقدسة كالخلف الصالح والامام القائم والمهدي المنتظر والحجة من آل محمد صلى الله عليه وسلم الخ *

See also Kashf al-Hujub, p. 360.

In fol. 1-4 a few lines at the bottom are defective on account of paper pasted over them. The colophon indicates that the author composed the treatise in A.H. 1025, A.D. 1616. Marginal corrections occasionally.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 188.

fol. 297 ; lines 25 ; size $11\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{1}{4} \times 5$.

جامع المعارف والاحكام

JĀMI' AL-MA'ĀRIF WA'L AḤKĀM.

A work on jurisprudence according to the Imāmiya school by
عبد الله بن محمد رضا الحسيني 'Abdallāh bin Muḥammad Riḍā al-
Husainī. He was an eminent jurist of his time. He is the author
of several books on jurisprudence. His father, Muḥammad Riḍā,
was a contemporary of Muḥammad bin al-Ḥasan al-Ḥurr al-Āmilī,
died, A.H. 1099, A.D. 1688. See Nujūm as-Samā', p. 142 ; Aml
al-Āmil, p. 64 ; and Kashf al-Hujub, p. 465.
Beginning :—

الحمد لله الذي جَلَّ عن ادراك العقول والارواح اما بعد فيقول
المذنب الجاني ... عبد الله بن محمد رضا الحسيني النجف •

This work is a supplement to 'Tafṣil Wasā'il ash-Shī'a by
Muḥammad bin al-Ḥasan al-Ḥurr al-Āmilī. For the latter work
see Kashf al-Hujub, p. 135. Our copy is the first volume of the
work, and contains the following chapters :—

fol. 2b.	كتاب الطهارة و فيه ابواب
2b.	الباب الاول في المياه و فيه ابواب
„ 24a.	ابواب نواقض الوضوء
„ 27b.	ابواب ما لا ينقض الوضوء
„ 35a.	ابواب الخلاء و احكامه
„ 48a.	ابواب الوضوء
„ 79a.	ابواب السواك
	ابواب الحمام و آدابہ و التنظيف و الحلق و الخضاب
„ 83a.	و الاكتحال و التمشط و نكحها
„ 95a.	ابواب ما يتعلق بالشعر
„ 101b.	ابواب الطيب
„ 106b.	ابواب الرياحين
„ 107a.	ابواب الاغسال

- fol. 127b. ابواب الحيف و ما يتعلق به
 „ 153b. ابواب الجنائز و مقدماتها و لواحقها
 „ 261a. ابواب غسل المس
 „ 262b. ابواب الاغسال المسنونة
 „ 266b. ابواب التيمم و آدابه و احكامه
 „ 275a. ابواب النجاسة و الاواني و الجلود

From fol. 54 to the eighth line of fol. 61a the text has been copied twice by mistake. Foll. 14b and 259b contain lacunae. In fol. 288b about two lines, and in fol. 289a several lines have been penned through. The headings of chapters are marked with red lines. The names of authors and books cited as authorities are in red ink. There are marginal corrections here and there. From the beginning to fol. 53b the book is in one hand, and the rest in another.

Written in ordinary Naskh. The colophon runs thus:—

تم المقصود من كتاب الطهارة و يتبعه انشاء الله كتاب الصلوة في ليلة
 الاربعاء التاسع عشر شهر جمادي الثاني سنة ١٢٣٢ من الهجرة النبوية على
 مهاجرها افضل الصلوة و السلام *

No. 189.

fol. 320; lines 14; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مفاتيح الشرائع

MAFĀTĪH ASH-SHARĀ'Ī'.

A work on jurisprudence according to the Shī'a school by Muḥammad bin Mur-taḍā, known as Mullā Muḥsin al-Kāshānī. At the end of the treatise, while enumerating his own compositions, the author writes: "I wrote this treatise, when my age was 83, in A.H. 1090," A.D. 1679, which indicates that the author was born in A.H. 1007, A.D. 1598. He was a pupil of Mullā Sadra, died, A.H. 1050, A.D. 1640. His learning and piety induced his master to give his daughter in marriage to him. His poetical name, Faīḍ, was also selected by his master for him. Shāh 'Abbās II (A.H. 1052-1077, A.D. 1642-1667) had a special regard and respect for our author. He is the author of no less than two hundred books and treatises on theological subjects, besides a *ḍiwān*. Some biographers assert that he was much inclined to *sufism*; but others say that in the

last part of his life he gave up that belief, and became an orthodox Shī'ā. Shudhūr al-'Ikyān, Vol. II., fol. 354, says that he died in about A.H. 1040, A.D. 1630; but this date must be wrong; for the author himself gives the date of the work under notice as A.H. 1090, A.D. 1679. Brockelmann has fallen into confusion about our author. In Vol. II., p. 200, he says that he died about A.H. 911, A.D. 1505; but in the same volume, p. 413, he says that he died in A.H. 1106, A.D. 1694. The authentic accounts say that he died soon after A.H. 1090, A.D. 1679. See Nujūm as-Samā', p. 119; Aml al-Āmil, p. 68; and Rieu, Vol. II., p. 830a.

Beginning:—

* الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله

From the preface it appears that he intended to write an extensive work on religion, based on the Kur'ān, the Traditions of the Prophet, and the Sayings of the Imāms, and to name it *معنم الشيعة في أحكام الشريعة*; but when he had finished one volume, other matters engaged his mind and consequently he did not complete the work. Afterwards he thought it best to write the work in a concise form, and the outcome of that is the present book. It is indicated in the preface that the author intended to finish the larger work, if Providence should help him, and to write it in such a manner that it would be a commentary on the abridged work.

The book is divided into two parts. The first part is *فني العبادات* and the second part is *فني المعاملات*. Each part contains six books and an epilogue *خاتمة*. The books are sub-divided into small chapters called *مفتاح*, and hence the work is called *مفتاح الأحكام*. Our copy contains only the first part of the work, divided into the following books:—

fol. 4a.	كتاب مفتاح الصلاة
„ 84a.	„ الزكاة „
„ 108b.	„ الصيام „
„ 141b.	„ الحج „
„ 206a.	„ النذور والعهود „
„ 233b.	„ الحسبة والحدود „
„ 307a.	خاتمة في أحكام الجنائز

Foll. 3b and 4a contain the explanation of the abbreviations used in the work. The headings of chapters are in red ink, and

quotations from the *Kur'ān* are marked with red lines. Numerous marginal notes are supplied from the beginning to fol. 79b. The latter part of the MS. has been injured by insects. The title-page bears the seal of Muḥammad 'Abbās, dated, A.H. 1248.

Written in ordinary Naskḥ. Not dated. C. 18th century.

No. 190.

fol. 232; lines 20; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

المصابيح

AL-MAṢĀBĪḤ.

A work on jurisprudence according to the Shī'a school by السيد محمد مهدي بن مرتضى بن محمد الحسيني الملقب by بحر العلوم as-Saiyid Muḥammad Mihdī bin Murtaḍā bin Muḥammad al-Hasanī al-Husainī, known as Baḥr al-'Ulūm. He was born at Karbalā' in A.H. 1155, A.D. 1742. He first studied with his father and with other eminent '*Ulamā*', such as Yūsuf al-Buḥrānī, in his native land. He went to Najaf for the same purpose, and after staying there for some time, he returned to Karbalā', and sat at the feet of Ākā Muḥammad Bākir al-Baḥbahānī. He went again to Najaf, and settled there. After the death of al-Baḥbahānī, which took place in A.H. 1205, A.D. 1790, Muḥammad Mihdī was considered the greatest jurist in 'Irāq. He was given the title of Baḥr al-'Ulūm. He died in A.H. 1212, A.D. 1797. For details see *Nujūm as-Samā*, p. 313; *Muntaha'l Maḳāl*, p. 314; and *Rawdāt al-Jannāt*, p. 138.

The first fol. of our copy is defective, and contains a few sentences of the preface, beginning as follows:—

الحمد لله و المنة و الصلوة و السلام و آله الذين بهم من
الغار و الفوز بالجنة *

Fol. 2a begins thus:—

السماء حتى الحوت في البحر و الطير في الهواء و ذلك فضل الله يؤتيه
من يشاء الخ *

Foll. 2-5 are defective in the middle. New chapters begin with the word مصابيح, which is mostly written in red ink, or a space is left blank for the word. Foll. 1-62, 75-106 are in a modern hand. Fol. 195a has a lacuna. Several borders at the end are supplied in modern paper. Slightly worm-eaten.

Written in Naskḥ. Not dated. C. 18th century.

No. 191.

fol. 294 ; lines 25 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الشرح الكبير

ASH-SHARH AL-KABĪR.

A commentary on Ja'far bin al-Hasan al-Hillī's work on jurisprudence according to the Imāmiya school, called *al-Mukhtaṣar an-Nāfi'*, by السيد على بن محمد على الحسيني الطباطبائي as-Saiyid 'Alī bin Muḥammad 'Alī al-Hasanī al-Husainī at-Tabāṭabā'ī. He was born at Kāzaimān in A.H. 1161, A.D. 1748, and studied with Ākā Muḥammad 'Alī bin Ākā Muḥammad Bākīr al-Babbahānī and others. He wrote several works, and died in A.H. 1231, A.D. 1815. Brockelmann, Vol. I., p. 409, wrongly gives the name of the author's father as Muḥammad instead of al-Hasan. For details see Nujūm as-Samā', p. 338 ; and Rawḍat al-Jannāt, p. 414.

Our copy is the 2nd volume of the work, and contains four parts. The first part deals with عاوة, and begins on fol. 1a as follows :—

الحمد لله رب العالمين على خير خلقه محمد وآله الطاهرين
كتاب الصلوة الخ •

The second part deals with كوة, and begins on fol. 206b as follows :—

الحمد لله رب العالمين كتاب الزكوة وهي لغة الزيادة والنمو
و الطهارة و شرعا حق تجب في المال الخ •

The third part deals with خمس, and begins on fol. 244a as follows :—

الحمد لله رب العالمين كتاب الخمس وهو حق يثبت لبنني
هاشم عوض الزكوة الخ •

The fourth part deals with صوم, and begins on fol. 253a as follows :—

الحمد لله رب العالمين كتاب الصوم وهو يستدعي بيان امور الاول
الصوم لغة الخ •

It was composed in A.H. 1192, A.D. 1778. This commentary is also called رياض المسائل في بيان احكام الشرع بالدلائل. The text, *al-Mukhtaṣar an-Nāfi'*, is an abridgement by Ja'far bin al-

Ḥasan al-Hillī (d. A.H. 676, A.D. 1277) of his own work called *Sharā'i' al-Islām fī Masā'il al-Halāl wa'l Harām*, and was lithographed. Lucknow, A.H. 1301. This commentary also was lithographed, Teheran, A.H. 1291. The text is overlined in red ink. Foll. 26-32, 40-49 and 56-61 are slightly worm-eaten. A lacuna occurs in fol. 26a. There are marginal corrections here and there. The MS. is stained with damp from the beginning up to fol. 202a. There are marginal notes from the beginning up to fol. 7a.

Written in three different hands of Naskh. Not dated. C. 18th century.

No. 192.

fol. 165; lines 12; size 6×4 ; $4\frac{1}{2} \times 2\frac{1}{4}$.

رسالة في الفقه

RISĀLA FĪ'L FIKH.

A treatise on jurisprudence according to the Shī'a school. The name of the author could not be traced.

Beginning :—

الحمد لله على نعمائه و الحمد من نعمائه و الشكر له على آله و الشكر
من آله و الصلوة على محمد و آله كتاب الطهارة الحج •

It is divided into the following chapters :—

fol. 1a.	كتاب الطهارة
„ 17b.	كتاب الصلوة
„ 46a.	كتاب الزكاة
„ 54a.	كتاب الصوم
„ 59b.	كتاب الحج و العمرة
„ 82a.	كتاب الامر و المعروف
„ 83a.	كتاب الكفارات
„ 86b.	كتاب اليمين
„ 87b.	كتاب القضاء
„ 91b.	كتاب الشهادة
„ 94a.	كتاب الوقف
„ 96b.	كتاب المتاجر
„ 97b.	كتاب البيع

fol. 101a.	كتاب الضياع
„ 103a.	كتاب الشركة
„ 103b.	كتاب القسمة
„ 105b.	كتاب المزاولة و المقاسات
„ 108b.	كتاب الجعالة
„ 109b.	كتاب الرهان
„ 110b.	كتاب الدين
„ 112a.	كتاب الرهن
„ 113a.	كتاب الضمان
„ 114a.	كتاب الكفالة
„ 116a.	كتاب الإقرار
„ 116b.	كتاب الإبراء
„ 117a.	كتاب الوديعة
„ 118a.	كتاب العارية
„ 118b.	كتاب الغصب و الائلاف
„ 119b.	كتاب اللقطة
„ 121b.	كتاب الولاية
„ 122a.	كتاب الوكالة
„ 125a.	كتاب الهبة
„ 126a.	كتاب العتق
„ 126b.	كتاب التدبير
„ 127a.	كتاب الكتابة
„ 127b.	كتاب الصيد
„ 129a.	كتاب الذبابة
„ 132b.	كتاب النكاح
„ 149a.	كتاب الدفاع
„ 155b.	كتاب القصاص
„ 157b.	كتاب مقادير الديات
„ 160a.	كتاب القرائض و الموارث

Some of these chapters are also sub-divided into several sections. There are lacunae in foll. 19b, 53a, 58, 128a, 129a, 154b and 158a.

Slightly worm-eaten. The title page bears the name and seal of an owner, dated A.H. 1253.

Written in mixed Nasta'lik and Shikasta. Not dated. C. 18th century.

No. 193.

foli. 152; lines 20; size $11 \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

فقه الرضا

FIQH AR-RIDĀ.

A work on jurisprudence according to the Imāmiya school. It is attributed to 'Alī ar-Ridā. His full name was *الإمام أبو الحسن علي الرضا بن موسى الكاظم بن جعفر الصادق* al-Imām abū'l Ḥasan 'Alī ar-Ridā bin Mūsā al-Kāzim bin Ja'far aṣ-Ṣādiq. He was born at Madina in A.H. 153, A.D. 770; but according to some in A.H. 151, A.D. 768. The caliph al-Māmūn (A.H. 198-218, A.D. 813-833) gave his daughter Umm Ḥabīb in marriage to Imām in A.H. 202, A.D. 817. He died in A.H. 202, A.D. 817, or according to some in A.H. 203, A.D. 818. He is the *eighth* Imām according to the Shī'as. See Ibn Khallikān, Vol. I., p. 348; Tārīkh Guzīda, p. 206, and Safinat al-Awliyā', p. 26. Shī'a scholars believe the work to have been written by the Imām and the following passage in fol. 100a shows that it was the work of one of the Imāms *باب دعاء الوتر* Kashf al-Ḥujub, p. 510, mentions two works of the Imām under the head of *المسائل*. Sunni scholars regard both as spurious.

Beginning :—

الحمد لله رب العالمين يقول عبد الله علي بن موسى الرضا
إما بعد إن أول ما افترض الله على عباده وأوجب على خلقه النعم *

The work is divided into the following chapters :—

fol. 3a.	باب مواقيت الصلوة
„ 7a.	باب التيمم
„ 8a.	باب المياه
„ 9a.	باب الآذان
„ 10a.	باب الصلوة المفروضة

fol. 18b.	باب صلوة يوم الجمعة
„ 19b.	باب صلوة العيدين
„ 20b.	باب صلوة الكسوف
„ 23b.	باب صلوة السفينة
„ 23b.	باب صلوة الخوف
„ 24a	باب صلوة الماشي
„ 24b.	باب صلوة الحاجة
„ 24b.	باب صلوة الاستخارة
„ 25a.	باب صلوة الاستسقاء
„ 25b.	باب صلوة جعفر بن أبي طالب ^٤
„ 26a.	باب اللباس وما لا يجوز فيها الصلوة
„ 26a.	باب صلوة المسافرين والمريض
„ 27b.	باب غسل الميت وتكفينه
„ 31b.	باب الصلوة على الميت
„ 32b	باب آخر في غسل الميت والصلوة عليه
„ 34a.	باب آخر في الصلوة على الميت
„ 35a.	باب الاعتكاف
„ 35a.	باب الحيض والمستحاضة
„ 36a.	باب الزكاة
„ 38a.	باب الصوم
„ 39a.	باب نوافل شهر رمضان ودخوله
„ 43b.	باب الحج وما يستعمل فيه
„ 51a.	باب النكاح والمتعة والزواج
„ 53a.	باب العقيقة
„ 54b.	باب طلاق السنة والعدة والحامل
„ 56b.	باب الإيلاء واللعان
„ 57a.	باب التجارة والبيع والمكاسب
„ 58a.	باب الغفقة والمأكول والمشرب
„ 59a.	باب الربا والدين والنسب

fol. 60a.	باب القضاء و الاحكام
61b.	باب اللقطة
62a.	باب الدين و القرض
62b.	باب الإيمان و النذور و الكفارات
64b.	باب الزنا و اللواط
66a.	باب في شرب الخمر و الغذاء
67b.	باب اللعب بالشطرنج
67b.	باب القذف فى المعصنات و المعصن
68a.	باب الفرائض و الموارث
70b.	باب الغنائم و الخمس
71a.	باب الصيد و الذبائح
71b.	باب الوصية للميت
72b.	باب الصناعات
73a.	باب اللباس و ما يكره فيه الصلوة
73b.	باب العتق و التدبير و المكاتب
74a.	باب الشهادات
74b.	باب النذور فى الحدود
75a.	باب الديات
75b.	باب العين
76a.	باب الاذن
76a.	باب الصدغ
” ”	باب اشغار العين
” ”	باب الحاجب
” ”	باب الانف
” ”	باب الشفة
” ”	باب اللحد
76b.	باب اللسان
” ”	باب الاسنان
77a.	باب الراس

fol. 77a.	باب الترقوة
„ 77b.	باب المنكبين
„ „	باب العضد
„ „	باب الاصابع
„ 78a.	باب الصدر و الظهر و الكتف و الاعلاج
„ 78b.	باب البطن
„ „	باب الورك
„	باب الذكر و الانثيين
„ „	باب الفخذان
„ „	باب الركبتين
„ 79a.	باب الساقين
„ „	باب الاصابع
„ „	باب دية النفس
„ „	باب دية المرأة
„ 79b.	باب دية اهل الذمة
„ „	باب اكل مال اليتيم ظلما
„ 80a.	باب حق الوالد
„ 80b.	باب حق الاخوان
„ „	باب حق الولد على الوالدين
„ 81a.	باب حق النفوس
„ „	باب الطب
„ 81b.	باب الادوية الجامعة بالقرآن
„ „	باب فضل الدعاء
„ 84a.	باب القدر و المغفرة بين المنفلتين
„ 85a.	باب الاستطاعة
„ 85b.	باب مكارم الاخلاق
„ 87a.	باب التوكل على الله
„ 89a.	باب السخاء
„ „	باب القناعة

- fol 90a. باب الكفاف
- „ 90a. باب البأس
- „ 90b. باب الصبر و الكتمان
- „ 91a. باب الزهد و التواضع
- „ 92a. باب فى المعروف
- „ 92b. باب الامر بالمعروف و النهي عن المنكر
- „ 93a. باب النيات
- باب التفكير و الاعتبار و الهم فى الدين و الاخلاص و اليقين
و البصيرة و التقوى و الخوف و الرجاء و الطاعة لله
- „ 93b. عز وجل
- „ 94a. باب البدع
- „ 95a. باب حديث النفس
- „ 96a. باب النوادر
- „ 96a. باب العطس
- „ 96b. باب الفزع و الهم
- „ 97a. باب الحجابة
- „ 97b. باب الرى و الزينة
- „ 98a. باب الاداب
- باب دعاء الوتر و ما يقال فيه و مما ندام به نحن معاشر
اهل البيت
- „ 100a. باب نرى عن رسول الله ص انه قال ادهنوا غبا و اكتحلوا
وترا
- „ 102b. باب فى الاستطاعة
- „ 103a. باب فضل صوم شعبان و صلته بربما
- „ 103b. باب ما يكره للصائم من صومه
- „ 104b. باب ما لا يلزم من الغدر و الايمان و لا يجب فيه الكفارة
- „ 106a. باب المنذور و الايمان النبي يلزم صاحبها الكفارة
- „ 109a. باب من جعل لله على نفسه شيئا فيعجز عنه و ما يجزيه
- „ 110b. من ذلك

- fol. 111a. باب من كره الحلف بالله
 ,, 111b. باب استخلاف اهل الكتاب
 ,, 112a. باب الاستثناء فى اليمين
 ,, 112b. باب الكفارات فى الايمان كيف يردى و ما يجوز فيها
 ,, 117b. باب كفارة القتل

From fol. 118a a new section begins as follows :—

بسم الله الرحمن الرحيم
 التدليس فى النكاح و ما ترد به المرأة *

It has the following chapters :—

- fol. 120a. باب كفارة الطهارة
 باب كفارة من وقع اهله فى شهر رمضان او انظر متعمدا
 ,, 120b. او غير متعمد و الكفارة فيه
 ,, 121a. باب معرفة القضاء و المشية و الارادة
 ,, 123a. نكاح المتعة
 ,, 127a. باب كفارة الشيخ الكبير و العجوز يضعفان عن الصوم
 ,, 127b. باب الكفارة على المعصوم
 ,, 130b. باب اذا استقبلت في صلوة الزوال الخ
 ,, 131a. نكاح الامة و اليهودية و النصرانية
 ,, 134a. نكاح الناصب و الناصبة
 ,, 135a. نكاح ولد الزنا
 ,, 135b. نكاح الصبيان
 ,, 148b. الديات
 ,, 149a. القسامة
 ,, 149b. الربا
 ,, 150a. المزارعة
 ,, 151b. كفارة الايمان

Some foll. are missing after fol. 1, 111, and 118. Foll. 116–127 are not in proper order. Fol. 123 should come after fol. 118, fol. 118 after fol. 119, fol. 125 just after fol. 117, and fol.

127 just after fol. 120. Foll. 1-35, 38, 40, 43 and 45 are of a light turquoise colour. From the beginning up to fol. 94 the book is in one hand, and the rest is in another. The borders have been changed. The word باب is written in red ink. The MS. is much injured by insects, specially the last half. Sprinkled with vowel-points. From the colophon it appears that it is only the first volume of the work.

From the beginning to fol. 6a the MS. is in *Nim Shikasta*; the rest is in good Naskh. The colophon runs thus :—

تم الكتاب المبارك المنسوب الى سيدنا و مولانا علي بن موسى الرضا
صلوات الله عليهما قد وقع الفراغ من كتابته و انتساخه يوم الأحد من يوم
عشر الأول من شهر ذيقعدة الحرام شهر سنة خمس و خمسين بعد الألف
من الهجرة النبوية *

No. 194.

fol. 419; lines 28; size 12×8 ; $8\frac{3}{4} \times 5$.

fol. 1-411.

I.

الزهور تلى كتاب اللع

AZ-ZUHUR 'ALĀ KITĀB AL-LUMA'.

A supercommentary on Jamāl ad-Dīn al-Muṭahhar bin 'Alī bin al-Ḥusain's commentary, called al-Luma' ilā Kitāb at-Taḥrīr, on Yahyā bin al-Ḥusain bin al-Kāsim al-Hādī ila'l Ḥaḳḳ's work on jurisprudence according to the Zaidiyya school, called Kitāb at-Taḥrīr, by Ṭḥmān bin Ahmad bin Muḥammad bin Ahmad bin Ṭḥmān Najm ad-Dīn Yūsuf bin Ahmad bin Muḥammad bin Ahmad bin 'Uṭhmān. He was a pupil of al-Ḥasan bin Muḥammad an-Nahwī, and died in A.H. 832, A.D. 1429. See Brockelmann, Vol. II., p. 113.

Beginning :—

الحمد لله الذي سنَّ لعبادة مسالك الرشاد النج *

For copies see Berlin Cat. No. 4887, where only the first vol. of the work has been noticed.

Foll. 1-4a contain a prologue by the supercommentator, in which the superiority of learning, the utility of jurisprudence, and the things which are necessary for students are discussed. On fol. 4b the supercommentary commences as follows :—

بسم الله الرحمن الرحيم روى ابو عيسى الزجاج عن النبي صلى الله
عليه و سلم ان عيسى بن مريم *

The work is divided into several volumes. The following are the principle chapters of the first volume :—

fol. 8b.	كتاب الطهارة
„ 58a.	كتاب الصلوة
„ 152b.	كتاب الزكوة
„ 189b.	كتاب الخمس
„ 193a.	كتاب الصيام
„ 209a.	كتاب الحج

The first volume ends on fol. 249b. The colophon runs thus :—

تم التعليق على الجزء الاول بعون الله و رحمته و كرمه فله الحمد كثيرا
والصلوة على سيدنا محمد و آله و ذلك في غرة شهر رجب الاصم ٤ يوم
خلت منه تاريخ سنة ١٠٩٥ *

The second volume begins on fol. 252b, and begins as follows :—

وبه نستعين كتاب النكاح وهو يستعمل بمعنى الوطي والضم و الجمع الخ *

The following are the main chapters of this volume :—

fol. 251b.	كتاب النكاح
„ 306a.	كتاب الطلاق
„ 340b.	كتاب النفقات
„ 345b.	كتاب الرضاع
„ 348a.	كتاب البيوع

Foll. 250-251a contain legal questions and answers according to the Zaidiya school. Foll. 251b, 252a, 317b, 318a, 412, and parts of foll. 251a and 412a are blank, but without causing any break in the text. Foll. 85a, 173b, 281, 282b, 308b, 326b, 353b and 372b contain lacunae.

It ends abruptly in the middle of fol. 411b with the following lines :—

قوله في الثالثة و قال البائع ليس بعيب يعني مع الاتفاق على وجوده
نقطرة من دهن في ثوب و نحو ذلك فلا يكون هذا تكرار لما في الاولى *

The lower part of fol. 411b and about half of fol. 412a contain quotations from the Traditions concerning burial-grounds.

From the beginning to fol. 173a and foll. 176a and 177a have double red lines in the margin. Marginal corrections are numerous.

fol. 413-418a.

II.

This contains religious questions referred to the author of the supercommentary, and his answers to them.

Beginning:—

اللهم زدنا علما ينفعا به يا كريم الحمد لله وعلى الله على سيدنا محمد
ورسوله وعبده و بعد فبذة سوالات سئل عنها سيدنا يوسف بن احمد
ابن محمد بن عثمان الن *

Foll. 418b and 419a contain some religious poems. The title-page bears the name of a previous owner.

Written in different hands of Yamani Naskh. Dated A.H. 1098.

HISTORY.

General History.

No. 195.

fol. 249; lines 15; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

تاريخ دول الاسلام

TĀRĪKH DUWAL AL-ISLĀM.

An abridged muslim Chronicle by شمس الدين ابو عبد الله محمد بن احمد بن عثمان الذهبي Shams ad-Dīn Abū 'Abdallāh Muḥammad bin Ahmad bin Uthmān adh-Dhahabī. He was born at Damascus on the 3rd Rabi' II, A.H. 673, 7th October, 1274. He visited different countries for the sake of study, was a teacher of Traditions at Damascus, and wrote many useful works. His great Tārīkh al-Islām is in twenty volumes (according to Hāji Khalifa, Vol. II., p. 131, in twelve volumes): it is to be found, in odd volumes, in various western and eastern libraries. Dr. Horowitz in his work "Aus den Bibliotheken von Kairo, Damaskus und Konstantinopel," p. 9, No. 5, gives the names of the different libraries where these odd volumes are to be found. adh-Dhahabī died on the 3rd Dhū'l Ka'da, A.H. 748, 5th February, A.D. 1348. Hāji Khalifa, Vol. III., p. 239, wrongly says that adh-Dhahabī died in A.H. 786. For details see Tabakāt al-Kubrā, Vol. V., p. 216; Fawāt al-Wafayāt, Vol. II., p. 228; Madinat al-'Ulūm, fol. 65; Ta'likāt as-Saniya, p. II; Brockelmann, Vol. II., p. 46; and Wüstenfeld, Gesch. No. 410.

Beginning :—

الحمد لله العلي الكبير على الحمد له فإنه نعم المولى ونعم النصير الخ *

In this history events are narrated in chronological order, covering the period from the 11th to the 744th year of the Hijra. At first adh Dhahabī wrote events up to A.H. 715, A.D. 1315, but subsequently he wrote a supplement and added to the original work the accounts up to A.H. 744, A.D. 1343, but not to A.H. 740, A.D. 1339 as stated by Ḥajī Khalifa, Vol. III., p. 239. See also *Orientalia*, Vol. II., p. 381.

For copies see Cat. MSS. de la grande Mosquée de Tunis, No. 2916; Br. Mus. Suppl. Cat. No. 471; Vienna Cat. No. 809; Leyden Cat. Nos. 763-4; Rosen, *Notices-Sommaires* No. 165; Cairo Cat. Vol. V., p. 56; Rampur List, p. 636; Bankipur Cat., p. 268; and Hyderabad List, Fann Tārīkh No. 11.

The headings, which give the year and also the name of the Caliph, are in red ink. The Supplement begins from fol. 236a. Fol. 235b is blank, but does not cause any break in the text.

Written in clear Nasta'liq. Dated A.H. 1298. Scribe وزيد علي.

No. 196.

fol. 244; lines 19; size $14\frac{1}{2} \times 10\frac{1}{2}$; $9\frac{1}{4} \times 6$.

مراة الجنان و عبرة اليقضان

MIR'AT AL-JANĀN WA 'IBRAT AL-YAQḌĀN

Vol. I.

Annals of Islam from the beginning of the Hijra to A.H. 750
عفيف الدين ابو محمد عبد الله بن اسعد بن علي اليانعي الشافعي by
'Afif ad-Dīn Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al-Yāfi'ī ash-Shāfi'ī. He was born about A.H. 698, A.D. 1298, at Yemen, and studied at Aden. From A.H. 718., A.D. 1318, he resided chiefly either at Mecca or at Madīna and in A.H. 724, A.D. 1324, he made a journey to Jerusalem, Damascus and Cairo. He died at Mecca in A.H. 767, A.D. 1365, or A.H. 768, A.D. 1366. Ḥajī Khalifa, Vol. III., p. 167, erroneously says that he died in A.H. 771, A.D. 1369. For details see *Tabakāt al-Kubrā*, Vol. VI., p. 103; *Ta'likāt as-Saniya*, p. 18; *Nafahāt al-Uns*, p. 618; *Safinat al-Auliya'*, p. 68; *Wüstenfeld, Gesch.* No. 429; *Orient. Vol. II.*, p. 419; and *Brockelmann, Vol. II.*, p. 176.

Beginning :—

قال العبد الفقير الى لطف الله الكريم سيدنا الشيخ ابو محمد

عبد الله بن اسعد بن علي نزيل الحرمين الشريفين اليميني المعروف
بالبانجي اما بعد حمد الله المتوحد بالالهية الخ *

The full title of the work is معرفة عبدة اليقضان في معرفة
حوادث الزمان وقلب احوال الانسان و تاريخ موت بعض المشهورين الاعيان

Regarding the sources and other particulars of the book see
Berlin Cat. No. 9452, and Br. Mus. Supp. Cat. No. 473.

For copies see India Office Cat. Nos. 706-7; Berlin Cat.
Nos. 9452-3; Vienna Cat. No. 812; Paris Cat. Nos. 1589-92;
Br. Mus. Cat. p. 426b; Cat. des MSS. de la Grande Mosquée de
Tunis, Nos. 4913-14; Koprülüzâdah Cat. No. 1144; Rampur List,
p. 646; Bankipur Cat. p. 695; and Asiatic Society Cat. p. 58. See
also Hâji Khalifa, Vol V., p. 481.

The headings are in red ink. Indexes—one of the year and
the other of biographical names—for both volumes are annexed at
the beginning in a different hand. The life of the author from
Nafahât al-Uns is also given in an annexed leaf. Marginal corrections
are found throughout the book with the following remarks
on the title-page:—

از ابتداء تا صفحه ۴۴۴ بتاريخ ۴ بیساکه سنه ۱۲۹۷ بنگله تصحيح شد *

Lacunae of a word or two are numerous.

Written in a recent clear Naskh. The date of transcription is
given in the second volume.

No. 197.

fol. 348; lines 19; size $14 \times 10\frac{1}{2}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

سنة ثمان و ثلث مائة فيها ظهر اختلال الدولة العباسية الخ *

It bears marginal corrections. Lacunae of a word or two are
numerous.

Written in modern clear Naskh. Dated A.H. 1307. Scribe
غلام امير.

Lives of the Prophets.

No. 198.

fol. 348 ; lines 19 ; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

کتاب بدء الدنيا وقصص الانبياء

KITĀB BAD' AD-DUNYĀ WA QIṢṢ AL-ANBIYĀ'.

A work on the creation of the world, and on the traditional history of the prophets who preceded our Prophet Muḥammad by أبو الحسن محمد بن عبد الله الكسائي Abū' l Ḥasan Muḥammad bin 'Abdallāh al-Kisā'ī. He flourished in the beginning of the 5th century Hijra, and is also the author of a work called 'Ajā'ib al-Malakūt. See Brockelmann, Vol. I., p. 350. He should not be confounded with the famous grammarian Abū' l Ḥasan 'Alī bin Ḥamaza al-Kisā'ī, who died in A.H. 189, A.D. 804. This work is mentioned in Ḥāji Khalifa under two titles in Vol. II., p. 23, under the title *Bidā' ad-Dunyā*, and in Vol. III., p. 174, under, *Khalq ad-Dunyā*.

Beginning:—

قال الشيخ أبو الحسن محمد بن عبد الله الكسائي رحمه الله عليه الحمد

لله الذي انبت الخلق نباتا الخ *

For copies see Berlin Cat. Nos. 1021-4 ; Paris Cat. Nos. 1914-17 ; Br. Mus. Cat. pp. 169*b*, 417*a*, 582*a*, 683*a* ; Munich Cat. No. 444 ; Bodl. Cat. Vol. II., p. 113 ; Br. Mus. Suppl. Cat. No. 497 ; India Office Cat. No. 715 ; Cairo Cat. Vol. V., p. 113 ; and Asiatic Society of Bengal, Cat. p. 56. See also Hottinger, Promptuarium (Heidelberg, 1658), p. 209, and Lidzbarski Diss, pp. 20-5.

The upper parts of foll. 1-9, and the lower part of foll. 15, 17 and 18 have been supplied in new paper, written on by a modern scribe. Two entire leaves (foll. 20 and 338) have also been supplied by a modern hand. Headings of chapters in red ink. Foll. 319-24 are bound upside down. Foll. 310-33 are disarranged. The borders of many foll. have been changed. It is defective at the end. Much worm-eaten. An index of names is added at the beginning in a modern hand.

Written in Naskh. Not dated. C. 18th century.

Early Caliphs.

No. 199.

fol. 176; lines 21; size $10 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{8}$.

كتاب الامامة والسياسة

KITĀB AL-IMĀMAT WA'S SIYĀSA.

A history of the early Caliphs by أبو محمد عبد الله بن مسلم بن أبي محمد بن قتيبة الدينوري Abū Muḥammad 'Abdallāh bin Muslim bin Qutaiba adl-Dinawari. He was born either at Baghdād, or at Kūfa, in A.H. 213, A.D. 828. For a long time he was Kādi at Dinawar, and afterwards taught at Baghdād. He died in A.H. 270, A.D. 883, or A.H. 271, A.D. 884, or A.H. 276, A.D. 889. The last date is considered by Ibn Khallikān, Vol. I., p. 272, to be correct. For details see Nuzhat al-Alibbā', p. 272; Wüstenfeld, Gesch. No. 72; and Brockelmann, Vol. I., p. 120.

Beginning:—

قال أبو محمد عبد الله بن مسلم بن قتيبة نفتح كلامنا بحمد الله و نقديس نادينا بذكره الخ *

For copies see Berlin Cat. No. 9412; Br. Mus. Cat. p. 581a; Paris Cat. No. 1566; Br. Mus. Suppl. Cat. No. 519; Cairo Cat. Vol. V., p. 13; and Cat. d. MSS. de la Grande Mosquée de Tunis, No. 3559. See also Z.D.M.G., Vol. XL., p. 309; Dozy, Recherches sur l'histoire d'Espagne, 3rd edition, Vol. I., 21, and Gayangos, Mohammadan, Dynasties, Vol. I., App. E.

For chapters see Berlin Cat. No. 9412. The first part of the book is translated into Latin, and has been published by A. Peterson, *Lundae*, 1856, under the title *Expositio de quatuor primis Khalifis*. See Ellis, Cat. of Printed Books, Br. Mus. Vol. I., p. 17.

Printed at Egypt A.H. 1322.

The first 26 foll. have been recently added to the MS. The borders of the old part of the MS. have been recently changed. Sprinkled with vowel-points. Marginal corrections occasionally.

Written in fine Nasta'liq. Dated A.H. 1154.

No. 200.

fol. 213; lines 25; size 10×6 ; $8 \times 4\frac{1}{8}$.

الاكتفاء في فضل الاربعة الخلفاء

AL-IKTIFĀ' FĪ FAḌL AL-ARABĀ'AT AL-KHULAFĀ'.

A work in praise of the virtues of the Companions of the Prophet, especially of his first four successors, chiefly based on the

Traditions, by إبراهيم بن عبد الله الوصافي اليمني الشافعي Ibrahim bin 'Abdallāh al-Wassābī al-Yamanī ash-Shāfi'ī. From a perusal of the work it appears that he was an inhabitant of Yemen, and a follower of the Shāfi'ī school. He flourished in the later half of the 10th century, Hijrā.

Beginning :—

الحمد لله الحميد المجيد القائل لما يريد النعم *

The author gives in the preface his reason for compiling the book, as follows :—

أما بعد فيقول افتقر العبيد إبراهيم بن عبد الله الوصافي اليمني الشافعي لما سألني بعض اخوان الصفاء ان اجمع له تائيفا من الاحاديث النبوية في فضل الصحابة رضي الله تعالى عنهم سيما الاربعة الخلفاء ثم من سواهم من الصحابة على ما ورد في فضلهم خصوصا وعموما اجبته بالاعتداز و الاعتراف بالعجز و التقصير فلم يقبل الاعتداز مني فاستعزرت بالله تعالى في ذلك مرارا فرأيت بعد الاستشارة ان اجابته واجبة علي فشرح الله صدري فاجبته الى سؤالي لما رأيت من عجزهم و اقباله فجمعت هذا الكتاب في شرف مذايهم و عظيم قدرهم من كتب عديدة على وجه الاختصار و حذف السند ليسهل على الناظر مذاولة علاذا كل حديث الى الكتاب المخرج منه منبها على موثقه و سميته الاكتفاء في فضل الاربعة الخلفاء و ترتيبه على ثمانية كتب *

The book is divided into eight parts, each called كتاب, which again is sub-divided into several chapters. The first part begins on fol. 2b as follows :—

الكتاب الاول كتاب التحقيق فيما جاء في فضيلة الخليفة على التحقيق صاحب الصدق و التصديق ابي بكر الصديق رضي الله عنه على انفراد و فيه تسعة عشر بابا و ثلاثة فصول و خاتمة *

It ends on fol. 39a, and the date of composition of this part is given by the author as follows :—

انتهى كتاب التحقيق في فضائل ابي بكر الصديق رضي الله عنه قال
جامعه اتفق الفراغ من جمعه و ترتيبه في سلع شهر رجب الاصب احد شهور
سنة اثنين و ستين و تسعمائة •

Below this the copyist has made the following additional
remark :—

كان الفراغ من رقم هذه النسخة في حادي عشر شهر صفر الخير احد
شهور عام ثمان و ستين و تسعمائة •

From fol. 39a the second part begins as follows :—

بسم الله الرحمن الرحيم كتاب القول الصواب فيما جاء في فضل
امير المؤمنين ابي حفص عمر بن الخطاب رضي الله عنه على انفراد و فيه
اثنا و عشرون بابا و سبعة فصول و خاتمة •

It ends on fol. 96a, and the date of composition of this part is
given as below :—

تم كتاب القول الصواب في فضل امير المؤمنين عمر بن الخطاب رضي
الله عنه قال جامعه كان جمعه و ترتيبه في سادس شوال احد شهور عام
اثنين و ستين و تسعمائة •

From fol. 96a the third part commences as follows :—

بسم الله الرحمن الرحيم كتاب الاحاديث الغرر في فضل الشيعيين ابي
بكر و عمر رضي الله عنهما و فيه ثمانية ابواب •

It ends on fol. 118a, as follows :—

قال جامعه كان الفراغ من جمعه و ترتيبه ثامن عشر من شهر ذي القعدة
العوام احد شهور عام اثنين و ستين و تسعمائة •

The copyist gives the date of transcription of this part as
follows :—

كان الفراغ من رقم هذه النسخة الى مضي يوم الجمعة رابع عشر من
شهر ربيع الاول احد شهور عام سنة و سبعين و تسعمائة •

The fourth part begins on fol. 118a, thus :—

بسم الله الرحمن الرحيم كتاب توفيق البرهان في فضل امير المؤمنين
ابي عمرو عثمان بن عفان رضي الله عنه على انفراد و فيه سبعة عشر بابا
و ثلاثة فصول و خاتمة •

It ends on fol. 153a, and the date of composition of this part is given as below :—

انتهى كتاب راضع البرهان بلطف الكريم المذنب قال جامعه كل الفراغ
من جمعه و ترتيبه فى اليوم المبارك ثامن عشر محرم الحرام سنة شهر عام
ثلاث و ستين و تسعمائة *

The date of transcription of this part is thus indicated :—

و كان الفراغ من رقم هذه النسخة سابع شهر رجب الفرد احد شهر عام
ستة و سبعين و تسعمائة *

The fifth part begins on fol. 153a, thus :—

كتاب اسنى المطالب فى فضائل امير المؤمنين ابي الحسن علي بن
ابي طالب رضى الله عنه على انفراد و فيه عشرون بابا و اربعة عشر فصلا *

It ends on fol. 211a as follows :—

انتهى كتاب اسنى المطالب قال جامعه اتفق الفراغ من جمعه و ترتيبه
فى ربيع الأول احد شهر عام ثلاث و ستين و تسعمائة *

The date of transcription is given as below :—

و كان الفراغ من رقم هذه النسخة فى سادس شهر رجب الاصب احد
شهر عام ست و سبعين و تسعمائة و ذلك بالمدينة المنورة *

The MS. ends here, and three more parts are wanting. In the preface, fol. 2a, the author has mentioned the names of all the eight parts which he would write in the book.

The remaining parts have been thus described : —

الكتاب السادس كتاب تبصرة الناظر فيها جاء فى فضيلة عمار بن ياسر
الكتاب السابع كتاب الدر المصعة فى ما جاء فى فضل الخلفاء الاربعة
الكتاب الثامن من كتاب الانتصار فيما جاء فى فضل السادة الانصار *

There is a copy of the book noticed in Berlin Cat. No. 8531/3 with the same title, but the beginning and the end are not quoted therein. Lacunae are in fol. 21b, 33a, and 187b. Fol. 213 should come next to fol. 189, and fol. 212 should go before fol. 211. The MS. is in a very decayed condition. Some foll. are missing after fol. 5, 9 and 48, and blank foll. of modern paper have been inserted

after those foll. The middle part of fol. 8 is much injured by insects. Headings of chapters and the first names of traditionists are in red ink. It is stained with damp. Many of the borders have thick paper pasted over them. The different dates of transcription of each part, which have been given above, are evidently as in the MS. from which our copy was made.

Written in Nasta'liq. Not dated. C. 19th century.

No. 201.

fol. 70; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$

اسعاف اخوان الصفاء بشرح تحفة الظرفاء

IS'ĀF IKHWĀN AṢ-ṢAFĀ' BI SHARḤ TUḤFAT
AZ-ẒURAFĀ'.

A commentary on as-Suyūṭī's poetical accounts of the Caliphs

ابوبكر محيي الدين عبد القادر بن شيخ بن عبد الله العيدروس اليميني by
Abū Bakr Muḥī ad-Dīn 'Abd al-Qādir bin Shaiḥ bin
'Abdallāh al-Īdrūs al-Yamanī al-Hindī, died, A.H. 1038, A.D.
1628. See No. 125.

Beginning:—

الحمد لله رب العالمين الذي علّمنا ما لم نكن به عالمين الخ *

The first couplet of the poem is:—

الحمد لله حمدا لانقاذ له ; انما الحمد حقار اس من شكرا

The accounts of the Caliphs are brought down to al-Mustamsik Billāh. This commentary is mentioned in *Khulāṣat al-Aṭhar*, Vol. II., p. 442, but it has been designated there as *Iḥāf Ikhwān aṣ-Ṣafā'*. The text is written in red ink. Marginal corrections occasionally. All the inner edges, and some of the outer-edges are pasted over with modern paper. It was composed, as stated at the end, in A.H. 1010, A.D. 1601.

Written in Naskh. Dated A.H. 1017. Scribe. ابو بكر بن محمد المنكي.

'Alī and His Descendants.

No. 202.

foll. 216; lines 15; size $10\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تذكرة خواص الامة في معرفة الائمة

TADHKIRAT KHAWAṢ AL-UMMA FĪ M'RIFAT
AL-A'IMMA.

A history of the Caliph 'Alī bin Abī Ṭālib, his family and the twelve *imāms*, by شمس الدين ابو المظفر يوسف بن قزغلي المعروف بسبط ابن الجوزي Shams ad-Dīn Abū'l Muẓaffar Yūsuf bin Kuzughlī, known as Sibṭ Ibn al-Jawazī. He was born in A.H. 582, A.D. 1186, or A.H. 581, A.D. 1185. He lost his father soon after his birth; his maternal grandfather Ibn al-Jawzī brought him up, and consequently he has been given the surname of Sibṭ Ibn al-Jawzī, i.e. the grandson of Ibn al-Jawzī. He studied at Baghdad, and finally settled at Damascus, where he died in A.H. 654, A.D. 1257. For details see Ibn Khallikān, Vol. I., p. 302; al-Fawā'id al-Bahīya, p. 96; Wüstenfeld, Gesch. No. 340; and Brockelmann, Vol. I., p. 347. Wüstenfeld, and Brockelmann spell قزغلي as Kizughlū, while Ibn Khallikān gives Kuzughlī.

Beginning:—

الحمد لله الواهب من النعم كل كثير و جزيل الع *

Scholars of the Sunnī sect attach very little value to this work, as it contains in some places (for instance fol. 40a) views which are quite contrary to their belief. Thus adh-Dhahabī in his work Mizān al-I'tidāl, Vol. II., p. 624, concerning the author says:—

يوسف بن قزغلي الواعظ المورخ شمس الدين ابو المظفر سبط ابن الجوزي روى عن جده و الف كتاب امرأة الزمان فقراة ياتي فيه بمناكير الحكايات وما اظنه بثقة فيما ينقله بل يحفف و يحذف ثم انه يبرص وله موراف في ذلك مات سنة اربع و خمسين و ستمائة بدمشق قال الشيخ محي الدين لما بلغ جدي موت سبط ابن الجوزي قال لا رحمه الله كان رافضيا *

For copies see Leyden Cat. No. 791 and Rampur List, p. 633.
A copy of this work is also in the Bankipur Library.

The work is divided into twelve principal parts as follows :—

fol. 1b.	الباب الاول في ذكر نسب مولانا الاعمام علي بن ابي طالب كرم الله وجهه
„ 11a.	الباب الثاني في فضائل علي كرم الله وجهه
„ 36a.	الباب الثالث في ذكر اولاده
„ 37b	الباب الرابع في ذكر خلافة علي عليه السلام
„ 70b.	الباب الخامس في ذكر وزعه و زهادته و خونه و عبادته
„ 77a.	الباب السادس في المختار من كلامه عليه السلام
„ 106b.	الباب السابع في وفاته عليه السلام
„ 118a.	الباب الثامن في ذكر الحسن عليه السلام
„ 140b.	الباب التاسع في ذكر الحسين عليه السلام
„ 173b.	الباب العاشر في ذكر محمد بن الحنفية
„ 178a.	الباب الحادي عشر في ذكر خديجة و فاطمة
„ 189a.	الباب الثاني عشر في ذكر الائمة عليهم السلام

These chapters are also sub-divided into many smaller chapters. A table of contents is annexed at the beginning. Some additional foll. containing some biographical accounts of the author, and quotations from different sources describing the author as a reliable one, have been added at the beginning. It is also mentioned that the copy has been transcribed from the copy in the Bankipur Library. On the top of the first fol. it is stated in Persian that the cost of transcription was *seventeen* rupees, خرج كتابت این کتاب مبلغ هفده روپيه. Marginal corrections occasionally. Headings in red ink. Foll. 28, 36b, 72b, 80-82a, 100b, 101a, 165b, 190a and 201b contain marginal notes in Persian in the handwriting of Saiyid Šadr ad-Din. In fol. 5a seven lines are penned through ; also from the bottom of fol. 5b to fol. 7 the lines are penned through except two and a half lines of fol. 7b. There are lacunae of a word or two in foll. 2a, 26a, 82b, 92b 117b, 119a, 120b, 150b, 151a, 154, 155a and 215. Fol. 211b has a big lacuna. It was compared in A.H. 1308.

Written in Nasta'liq. Dated A.H. 1307.

No. 203.

fol. 341 ; lines 14 ; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

العدة

AL-'UMDA.

A work on the virtues and excellences of 'Alī bin Abī Ṭalīb and his descendants by شمس الدين أبو الحسين يحيى بن الحسين بن علي بن محمد بن البطريق الحلي الشيعي Shams ad-Dīn Abū'l Ḥusain Yahyā bin al-Ḥasan bin al-Ḥusain bin 'Alī bin Muḥammad bin al-Biṭrīq al-Hillī ash-Shī'ī. He was a reliable scholar of the Imamiyya Sect ; lived for some time at Baghḍād and then at Wasīṭ, and died at the age of seventy-seven at Hilla in Sha'bān, A.H. 600, A.D. 1261. For details see Aml al-Āmil, p. 73 ; Shudhūr al-Ik'yān, Vol. II., fol. 258 ; and Kashf al-Hujub, p. 386.

Beginning :—

بالحمد لله شكرا لجزيل آلائه و استدعاء لمزيد نعمائه الخ *

The work is divided into the following chapters :—

- الفصل الاول في نسب امير المؤمنين علي بن ابي طالب عليه السلام fol. 13a.
- الفصل الثاني في كنيته عليه السلام „ 14b.
- الفصل الثالث في مولده عليه السلام „ 16b.
- الفصل الرابع في نسب امه عليه السلام „ 17b.
- الفصل الخامس في ذكر وفاته عليه السلام „ 17b.
- الفصل السادس في ذكر اولاده عليه السلام „ 18a.
- الفصل السابع في نقوش خواتم امير المؤمنين عليه السلام „ 18b.
- الفصل الثامن في قوله تعالى انما يريد الله ليذهب عذكم الرجس اهل البيت و يطهركم تطهيرا „ 19a.
- الفصل التاسع في معنى قوله تعالى قل لا اسألكم عليه اجرا الا المودة في القربى „ 30a.
- الفصل العاشر في انه عليه السلام اول من اسلم و اول من صلى مع رسول الله صلعم „ 39a.

- الفصل الحادي عشر في قوله عليه السلام خلقت فيكم
 fol. 44b. الثقلين وقوله خلقت فيكم خليفتين
- الفصل الثاني عشر في ان عليا عليه السلام وصي رسول
 ,, 50a. الله صلعم
- الفصل الثالث عشر في الكتابة عن امير المؤمنين عليه
 ,, 56b. السلام بلفظ الخليفة
- الفصل الرابع عشر في ذكر يوم غدريخ
 ,, 61b. الفصل الخامس عشر في تفسير قوله تعالى انما وليكم
- الله ورسوله و الذي آمنو الآية
 ,, 80b.
- الفصل السادس عشر في قول النبي صلعم لعلي عليه
 ,, 86a. السلام انت مني بمنزلة هارون من موسى
- الفصل السابع عشر في قوله عليه السلام لا اعطين الراية نذا
 ,, 94b. رجلا يحب الله ورسوله و يحبه الله ورسوله
- الفصل الثامن عشر في ذكر اخذة عليه السلام لسورة براءة
 ,, 112a.
- الفصل التاسع عشر في ذكر المواخاة له
 ,, 116b.
- و العشرون من الفصول في سد الابواب الاباب علي ص
 ,, 122a.
- الفصل الحادي والعشرون في تفسير قوله تعالى يا ايها
 ,, 129b. الدين آمنو اذا ناجيتم الآية
- الفصل الثاني والعشرون في قوله تعالى تعالوا ندع
 ,, 131b. ابناؤنا و ابناؤكم الآية
- الفصل الثالث والعشرون في قوله تعالى اجعلتم سقاية
 ,, 135b. الحاج و عمارة المسجد الحرام الآية
- الفصل الرابع والعشرون في قوله صلعم علي مني و انا
 ,, 139a. منه
- الفصل الخامس والعشرون في قوله صلعم ان فيك مثلا
 ,, 146b. من عيسى بن مريم
- الفصل السادس والعشرون في قوله عليه السلام لا يحبك
 ,, 150b. الا مومن و لا يفضك الا منافق

- الفصل السابع و العشرون في قوله عليه السلام الصديقون
ثلاثة
fol. 153b.
- الفصل الثامن و العشرون في قوله صلعم لعلي عليه السلام
خلصك النعل
,, 156a.
- الفصل التاسع و العشرون في قول النبي صلعم لعلي عليه
السلام انك وارثي و حامل لوائى يوم القيمة
و مكتوب على باب الجنة
,, 160b.
- الفصل الثلاثون في قوله سبحانه و تعالى و من الناس
من يشترى نفسه ابتغاء الآلة
,, 167a.
- الفصل الحادي و الثلاثون في ذكر خبر الطائر
الفصل الثاني و الثلاثون في ذكر قضايا عليه السلام في
زمن رسول الله صلعم و بعده
,, 179b.
- الفصل الثالث و الثلاثون في انه عليه السلام قال سلوني
قبل ان تفقدوني
,, 185a.
- الفصل الرابع و الثلاثون في امر النبي صلعم بحب علي
عليه السلام
,, 192a.
- الفصل الخامس و الثلاثون في فنون شتى من مناقبه
صلوات الله عليه
,, 202a.
- الفصل السادس و الثلاثون في فنون شتى من مناقبه
على الله عليه و آله
,, 210b.
- فصل في مناقب سيدة النساء عليها السلام
,, 274a.
- فصل في ذكر مناقب خديجة عليها السلام
,, 280a.
- فصل في مناقب الحسن و الحسين عليهما السلام
,, 282a.
- فصل في ذكر ما ورد في اثنا عشر خليفة
,, 297a.
- فصل في ذكر ما جاء في المهدي عليه السلام
,, 302b.
- فصل في شي من الاحداث بعد رسول الله صلعم
,, 318b.

In foll. 4b-5, where the chapters are enumerated, it is mentioned that the work contains 34 chapters, but we find in the MS.

36 chapters, as mentioned above. After the 36th chapter which is on miscellaneous subjects connected with 'Alī bin Abi Tālib, six more chapters are added by the author, as mentioned above.

In the preface the author has enumerated several reliable works of Sunnī scholars, which he has quoted as authorities. Before describing each virtue or excellence he mentions the names of the books which he would cite as authorities. Headings and names of works are in red ink. Corrections are numerous; but still the book contains many mistakes. Foll. 176 and 256 are in a different hand. In the colophon it is named *عدة البطريق*.

Written in modern Naskh. Not dated. C. 19th century.

No. 204.

fol. 107; lines 21; size $13 \times 8\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

كتاب اليقين

KITĀB AL-YAQĪN.

A work proving that 'Alī bin Abi Tālib was particularly ordained to be the head of the moslems next after the Prophet by *ابو القاسم رضي الدين علي بن موسى بن جعفر بن محمد بن طائوس العلوي الحسنی* Abū'l Kāsim Raḍī ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin Tā'ūs al-'Alavī al-Ḥasanī, died, A.H. 664, A.D. 1265. For his life see No. 75.

Beginning:—

يقول مولانا المولي ابو القاسم علي بن موسى بن جعفر بن محمد
ابن الطائوس العلوي الفاطمي ادام الله ذكره احمد الله جل جلاله الذي سبق
في علمه الخ *

The full title of the book is *اليقين باختصاص مولانا علي عليه السلام* بامرة المومنين. See also Kashf al-Hujub, p. 606. The work is divided into 220 small chapters, in which the author proves from different sources that 'Alī bin Abi Tālib is the head of the moslem world.

From fol. 11b it appears that it was composed when the author was passed 70 years of age.

Headings of chapters in red ink.

Written in clear Naskh. Not dated. C. 19th century.

No. 205.

fol. 126; lines 18; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

الكشكول فيما جري على آل الرسول

AL-KASHKŪL FĪ MĀ JARĀ 'ALĀ ĀL AR-RASŪL.

A work on the circumstances that befell the descendants of the Prophet, together with an account of the cause of ill-feeling and dissension between the Sunnī and the Imāmiya sect, by حيدر بن علي العبيدي الحسيني الشيعي Haidar bin 'Alī al-'Ubaiddi al-Husainī ash-Shī'ī. He was a contemporary of Muḥammad bin al-Ḥasan bin Yūsuf al-Muṭahhar al-Hillī, died, A.H. 771, A.D. 1369, and is the author of Jāmi' al-Asrār, a work on sufism, Jāmi' al-Ḥakā'ik, and other works. The date of his death is not known. See Shuḥūr al-'Ikyān, Vol. I., fol. 127b; and Kashf al-Hujub, pp. 151 and 470.

Beginning:—

الحمد لله و السلام على عباده الذي اصطفى و بعد فقد كتبت
الى اعز الناس عليّ حين حاجت الغتنة بين الخاصة والعامة و ذلك
في سنة خمس و ثلاثين و سبعمائة لهجرة النبي صلى الله عليه و آله النح *

In this work the virtues of 'Alī bin Abī Ṭālib and his descendants have also been described. The Sunnis are referred to by the word العامة.

Written in Naskh. Not dated. C. 19th century.

No. 206.

fol. 73; lines 9; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

كتاب الودعة في القربى

KITĀB AL-MUWADDA FĪ'L QURBĀ.

A work describing the excellences of the Prophet and his descendants, and enjoining every one to love them, by علي بن شهاب الدين الحسيني الهمداني 'Alī bin Shihāb ad-Dīn al-Ḥusainī al-Hamadānī. He was a *sufi* of a high order. He came to Kashmīr in A.H. 781, A.D. 1379, with a train of 700 followers, and died in A.H. 786, A.D. 1385. For details see Nafahāt, p. 518; Ḥabīb as-Siyar, Vol. III., juz' 3, p. 87; Rieu, Pers. Cat. p. 447b; and Brockelmann Gesch. d. Arab. Litter. Vol. II., p. 221. Safinat-

al-Awliyā' p. 108 wrongly says that he died in A.H. 770, A.D. 1368.

Beginning:—

الحمد لله على ما انعمني اولى النعم و الهمني الى مودة حبيبه
جامع الفضائل والكرم الخ *

The author says in the preface that Muhammadans are required to love the Prophet and his descendants, but that they cannot love them unless they know their excellences. He wrote the present work to make them known.

The work is divided into fourteen chapters, called مودات, as follows:—

- المودة الاولى في فضائل سيدنا و صغينا و مولانا محمد
fol. 3a. المصطفى صلعم
- „ 9b. المودة الثانية في فضائل اهل بيت عليهم السلام
- „ 15b. المودة الثالثة في فضائل امير المؤمنين عليه السلام
- المودة الرابعة في ان عليا امير المؤمنين و سيد الوصيين
- „ 19b. و حجة الله عز و جل
- المودة الخامسة في انه مولى من كان رسول الله صلعم
- „ 21a. مولاة
- المودة السادسة في ان عليا اخ رسول الله صلعم و وزيره
- „ 26a. وان طاعته اطاعة الله
- „ 31a. المودة السابعة في فضل على ولي عليه السلام
- المودة الثامنة في ان رسول الله و عليا من نور واحد
- و في ما اعطى علي من الفضائل ما لم يعط احد
- „ 37a. من العالمين
- المودة التاسعة في ان مفتاح الجنة و النار بيد على
- „ 42b. عليه السلام
- „ 46a. المودة العاشرة في فضائل الائمة الاثنا عشر
- „ 50a. المودة الحادي عشر في فضائل فاطمة عليها السلام

- fol. 54a. المودة الثانية عشر في فضائل اهل بيت معا
 ,, 58a. المودة الثالثة عشر في فضائل فاطمة وخديجة رض
 المودة الرابعة عشر في فضائل النبي صلعم و اهل بيته و فيها
 ,, 63a. فوت النبي و فوت فاطمة و دنوها عليهما السلام

The word *عن* at the beginning of each Tradition is written in red ink. Foll. 66b and 70b have lacunae with the remark *بيان في الاصل* written in red ink. The headings of chapters are also in red ink.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 207.

fol. 173 ; lines 19 ; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

جواهر العقدين

JAWĀHIR AL-'AḲDAIN.

A work on the importance of the two honours (the honour of knowledge, and that of being descended from 'Alī bin Abī Ṭālib), by *ابوالحسن نورالدين علي بن عبد الله بن احمد الحسني السهمودي* *Abū'l Ḥasan 'Alī bin 'Abdallāh bin Aḥmad al-Ḥasanī as-Samhūdī ash-Shāfi'ī*. He was born at Samhūd, a large village in Upper Egypt. He studied at Cairo under Ibn Kuṭlūbughā and afterwards proceeded on a pilgrimage to Mecca, and from there he went to Madina, where he settled. He was appointed *Shāikh al-Islām* in that sacred city, and died there in A.H. 911, A.D. 1505. His histories of Madina, *Wafā' al-Wafā'*, and *Ḳhulāṣat al-Wafā'*, are well-known books. For details see Brockelmann, Vol. II., p. 173 ; and Wüstenfeld, *Gesch.* No. 507.

Beginning :—

الحمد لله الذي اعز اولياءه الخ *

The work is divided into two parts. The first part (fol. 1-53) deals with the excellences of knowledge and scholars, etc., and the second part (fol. 54-173) describes the excellences and superiority of the descendants of the Prophet. It was composed, as stated in the colophon, in A.H. 897, A.D. 1492. The full title of the work is *جواهر العقدين في فضل الشرفين شرف العلم الجلي والنسب العلي*. See *Hāji Khaliḥ*, Vol. II., p. 644.

For copies see Leyden Cat. No. 2045; Paris Cat. No. 1977; Derenbourg, No. 702; Aya Sofia Cat. No. 3171; and Rampur List, p. 668.

The headings are in red ink. Marginal corrections occasionally. A list of contents and a short life of the author are annexed at the beginning. A note in the handwriting of Ṣadr ad-Dīn shows that the MS. was copied from another, preserved in the Bankipur Library, in A.H. 1309.

Written in Nasta'lik. Scribe الرحيم.

No. 208.

fol. 229; lines 17; size 8½ × 5½; 6 × 3.

مفتاح النجاة في مناقب آل العبد

MIFTĀḤ AN-NAJĀ' FĪ MANĀḤIB AL AL-'ABĀ'.

A work on the virtues and excellences of the descendants of the Prophet, chiefly based on the Traditions, together with a short account of their birth and death, by ميرزا محمد بن رستم معتمد Mirzā Muḥammad bin Rustam Mu'tamad Khān al-Hārithī al-Badakhshī. He belonged to an illustrious family which served the Mogal Empire in various capacities. His grandfather, Kubād Beg, a native of Kandahār, received the title of Diyanat Khān from Aurangzib, and died in Dehli, A.H. 1083, A.D. 1672. His father, Rustam, received from the same monarch the title of Mu'tamad Khān, and fell in the Deccan war, A.H. 1117, A.D. 1705. Our author was a scholar of great reputation and served Kutb ad-Dīn Shāh 'Ālam I (A.H. 1119-1124, A.D. 1707-1712). He is the author of a Persian history called Tarīkh Muḥammadi, and several Arabic works, such as Tarājim al-Huffāz (see Nos. 252-53) and Tuhfat al-Muhibbin bi Manāḥib al-Khulafā' ar-Rāshidin, mentioned in Rampur List, p. 668. See for his life, Rieu, Persian Cat. p. 894.

Beginning:—

الحمد لله الذي اصطفى محمدا وآله على العالمين وهدانا به الى

الضراط المستقيم والمنهاج المبين الخ *

The author in fol. 2b says that he saw a treatise on the virtues of the descendants of the Prophet by Abū 'Uthmān 'Amar bin Bahr al-Jāhiz (died, A.H. 255, A.D. 869) quoted in some work. He copied this treatise at the beginning of his work with abbreviation of some of the words. It ends on fol. 6b as the author says:—

تمت رسالة ابي عثمان الجاحظ ثم رايت بعد في كتاب كشف الغمة
هذه الرسالة باختلاف يسير وتقديم و تاخير •

From the preface it appears that the author began the work in Ramaḍān, A.H. 1123, A.D. 1711, and the colophon indicates that it was completed on the 7th Muharram, A.H. 1124, A.D. 1712.

The work is divided into five parts, which are sub-divided into several chapters. They are as follows:—

- الباب الاول في بيان ما جاء في مناقب اهل البيت
عموما وهو يشتمل على فصلين - الفصل الاول
fol. 7a. في الآيات النازلة في شانهم
,, 8a. الفصل الثاني في الاحاديث الواردة في فضلهم
الباب الثاني في مناقب هؤلاء الاربعة او بعضهم الاكثر
مجتمعة وهو ايضا يشتمل على فصلين - الفصل
,, 15a. الاول في الآيات النازلة في شانهم
,, 17a. الفصل الثاني في الاحاديث الواردة في فضلهم
الباب الثالث في ذكر امير المؤمنين و امام المتقين علي
ابن ابي طالب رضوان الله عليه الى يوم الدين وهذا
الباب يشتمل على ثلاثين فصلا - الفصل الاول في
,, 23b. اسمه ونسبه وكنيته ولقبه وذكر ولادته و بيان حليته
,, 26a. الفصل الثاني في سبق اسلامه
,, 28a. الفصل الثالث في قوة ايمانه
,, 28a. الفصل الرابع في مشاهدته
الفصل الخامس في منزلته عند النبي صلى الله
,, 35a. عليه وسلم
الفصل السادس في تزويجه من سيدة النساء رضى
,, 37a. الله عنهما
الفصل السابع في بيان ما جاء من سد الابواب الاباه
,, 40b. الفصل الثامن في مواخاة النبي صلى الله عليه وسلم بين نفسه
,, 42a. وبين علي كرم الله وجهه

- fol. 43a. الفصل التاسع في تكميته بابي تراب
- „ 44a. الفصل العاشر في رد الشمس له
- „ 45a. الفصل الحادي عشر في الآيات النازلة في شأنه
- الفصل الثاني عشر في الأحاديث الواردة في فضله
- „ 51b. وهو قسمان
- „ 51b. القسم الأول في ما ورد في حقه وحده
- „ 59b. القسم الثاني ما ورد في حقه مع غيره
- „ 62a. الفصل الثالث عشر في سيادته
- „ 63a. الفصل الرابع عشر في علمه
- „ 65a. الفصل الخامس عشر في ولايته
- „ 68a. الفصل السادس عشر في وجوب حبه و منع بغضه
- „ 73a. الفصل السابع عشر في وصايته
- „ 74b. الفصل الثامن عشر في قول النبي صلعم الحق معه
- الفصل التاسع عشر في اخبار النبي صلعم عن قتاله
- 76b. البغاة و الخوارج
- „ 81b. الفصل العشرون في ذكر ما وقع في خلافته مجملا
- الفصل الحادي والعشرون في طرف من اخباره
- „ 87b. و حكاياته
- الفصل الثاني والعشرون في نبذة من كلماته
- „ 92a. الشريفة
- 93b. الفصل الثالث والعشرون في بعض اشعاره اللطيفة
- الفصل الرابع والعشرون في عدد مرويات
- اميرالمؤمنين و ذكر من روى عنه من
- „ 98b. الصحابة و التابعين
- الفصل الخامس والعشرون في اخبار النبي صلعم
- „ 99a. عن شهادته
- „ 100b. الفصل السادس والعشرون في كيفية شهادته
- الفصل السابع والعشرون في ذكر وصاية و بيان انتقاله
- „ 103b. الى جوار رحمة الله

- الفصل الثامن و العشرون في تجهيزه و تكفينه
 fol. 105b. و الصلوة عليه و تدفينه
- الفصل التاسع و العشرون في تاريخ ولادته و وفاته
 ,, 108b. و مدة خلافته و حياته و غير ذلك
- الفصل الثلاثون في عدد ازواجه و اولاده و ذكر
 ,, 107a. مجمل من احوال اسباطه و احفاده
- الباب الرابع في ذكر سيدة النساء فاطمة الزهراء رضى الله
 عنها بفت رسول الله صلعم و هذا الباب يشتمل
 على سبع فصول -
- الفصل الاول في ذكر جملة من احوال امها خديجة
 ,, 112a. الكبرى رضى الله عنها
- صل الثاني في ولادة سيد النساء رضى الله عنها
 ,, 114b. و بيان كنيتهما و القابها
- الفصل الثالث في تزويجها
 ,, 115a.
- الفصل الرابع في الاحاديث الواردة في فضلها
 ,, 115b
- الفصل الخامس في وفاتها و غسلها و تكفينها و الصلوة
 عليها و تدفينها
 ,, 119a.
- الفصل السادس في تاريخ وفاتها و ذكر مدة حياتها
 ,, 121a. و بيان عدد مروياتها
- الفصل السابع في عد اولادها
 ,, 122a.
- الباب الخامس في ذكر السبطين الشهيدين ابي محمد
 الحسن و ابي عبد الله الحسين رضى الله عنهما
 هذا الباب يشتمل على سبعة عشر فصلا - الفصل
 الاول في ولادتهما و ما يتعلق بها
 ,, 123b.
- الفصل الثاني في بيان حليتهما و ذكر القباها
 ,, 126b. و كنيتهما
- الفصل الثالث في الاحاديث الواردة في فضلها
 ,, 127b. جميعا

- الفصل الرابع فى الاحاديث الواردة في فضل
 الحسن دون الحسين رضي الله عنهما fol. 133a.
 ,, 136a. الفصل الخامس فى خلافته و بيان نزوله عنها
 الفصل السادس في بيان بعض مآثره و ذكر نبذ
 ,, 142a. من مفاخره
 الفصل السابع في شهادته و بيان غسله و تكفينه
 ,, 144b. و ذكر الصلوة عليه و تدفينه
 الفصل الثامن في تاريخ وفاته و ذكر مدة حياته و بيان
 ,, 147b. عدد مروياته
 ,, 148a. الفصل التاسع في عدّ اولاده
 الفصل العاشر في نبذ من مآثر السبط الثاني
 حسين بن علي بن ابي طالب رضي الله
 ,, 152b. عنهم
 الفصل الحادي عشر فى الاحاديث الواردة في
 فضله و بيان اخبار النبي صلعم عن قتله
 ,, 153b. الفصل الثاني عشر في ذكر ما كان باعته على الخروج
 الى العراق
 ,, 157a. الفصل الثالث عشر في خروج الحسين رض الى
 العراق و وصله بكرلاء
 ,, 159a. الفصل الرابع عشر في كيفية شهادته و هذا فصل يعبط
 الجفون و يجري الدموع من العيون
 ,, 162a. الفصل الخامس عشر في ذكر ما جرى بعد قتله
 ,, 165b. الفصل السادس عشر في تاريخ شهادة امير المؤمنين
 الحسين رضي الله عنه و بيان مدة عمره
 ,, 171a. الفصل السابع عشر في مآل حال قاتليه
 ,, 172a. الفصل الثامن عشر في عدّ اولاد الحسين رضي
 ,, 178a. الله عنه

From fol. 214 the advent of Imām Mihdī is described both according to Shī'a and Sunni belief. The headings are in red ink. Marginal corrections and notes occasionally. The outer and inner

borders up to fol. 13, and from fol. 14 to the end the edges of the inner borders have been changed.

Written in fine Naskh. The colophon runs thus :—

قد تم هذا الكتاب المستطاب يوم الاثنين سادس شهر رمضان سنة ست وعشرين و مائة الزائدة على الالف من هجرة نبي آخر الزمان بدار الخلافة شاهجهان آباد حرسها الله عن الفساد بيد العبد الفقير الى جناب الملك الغني محمد غياث بن نعمان بيگ الحارثي *

No. 209.

fol. 86 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

نفع العنبرية في انساب آل خمر البرية

NAFHAT AL-'ANBARĪYA FĪ ANSĀB ĀL KHAIR
AL-BARĪYA.

A genealogical account of the descendants of the Prophet by أبو فضيل محمد الكاظم الموسوي Abū Fuḍail Muḥammad al-Kāzim al-Mūsawī. From a perusal of the preface it appears that the author was a descendant of Husain bin 'Alī, and the colophon shows that he completed this book in A.H. 1074, A.D. 1663.

Beginning :—

الحمد لله الذي خلق الموجودات وكونها وطر الصور ولونها الخ *

See also Kashf al-Hujub, p. 584.

It bears vowel-points. Important names are in red ink. Marginal notes are to be found here and there. The title-page, contains, among other notes, a very brief account of Ahmad bin 'Alī bin al-Husain, the author of a similar work, called عمدة الطالب في نسب آل أبي طالب. Worm-eaten. It was compared in A.H. 1244.

Written in Naskh. Not dated. C. 19th century.

No. 210.

fol. 196 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

مناقب اهل البيت

MANĀQIB AHL AL-BAIT.

A work on the lives and virtues of the twelve Imāms of the Imāmīya sect by حيدر علي بن ميرزا محمد بن الحسن الشيرازي Haider

'Alī bin Mīrzā Muḥammad bin al-Hasan ash-Shīrwānī. He was an Imāmiya scholar, and wrote several treatises and books. One of his works, called Kitāb al-Majālis is well-known. His father Muḥammad bin al-Hasan, known as Mullā Mirza, was a pupil of Ākā Husain bin Muḥammad al-Khūnsārī, who died in A.H. 1098, A.D. 1686. The date of his own death is not known. For details see Nujūm as-Samā' pp. 109, 192-3; Shudhūr al-Ik'yān, Vol. I., fol. 131; and Kashf al-Ḥujub, p. 556.

Beginning :--

الحمد لله على ما منح من الهداية و رهب من الدلالة اما بعد
 فيقول الفقير الى عفوره الغني حيدر علي بن ميرزا محمد بن الحسن
 الشيرواني عفى الله عنهما هذا مختصر يعتوي على شئ من الاخبار المروية
 في فضائل اهل البيت صلوات الله عليهم و مناقبهم و مثالب اعدائهم
 و مطاعنهم مما روت العامة و محدثوهم و مفسروهم ممن يعتمدون عليه و يتقون
 به النعم *

The book is divided into a prologue and several chapters as follows :—

- مقدمة قال ابن ابي الحديد في الجزء الحادي عشر
 من شرح نهج البلاغة و روى ابوالحسن علي بن
 محمد بن سيف المدايني في كتاب الاحداث
 قال كتب معوية نسخة واحدة الى عماله بعد عام
 الجماعة ان برئت الذمة ممن روى شيئاً في
 فضل ابي تراب و اهل بيته
 fol. 2a. الباب الاول في ذكر فضائل سيد المسلمين و امير المؤمنين
 علي بن ابي طالب صلوات الله عليه و آله و فيه
 فصول - الفصل الاول في خلق امير المؤمنين
 3b. صلوات الله عليه و صفته
 الفصل الثاني في اسلامه صلوات الله عليه و اسلام
 5a. ابيه و امه عليهما السلام
 الفصل الثالث في آيات الغزاة في فضله صلوات
 الله و سلامه عليه و هي كثيرة و نذكر منها
 19b. تسعا و عشرين آية

- الفصل الرابع في خبر الدار وما يتبعه من الآثار
 fol. 34a. الدالة على الوزارة و الوصاية
- الفصل الخامس في الاخبار المتضمنة كونه^٤ واي
 المؤمنين و امامهم و سيدهم و فيه انت
 مني و انا منك
 ,, 37a.
- الفصل السادس في حديث غديرخم
 ,, 42b.
- الفصل السابع في حديث المفزلة
 ,, 47b.
- الفصل الثامن في خبر خيبر وما يتبعه من الاخبار
 ,, 48a.
- الفصل التاسع في الاخبار الدالة على فضله صلعم
 على سائر الامة و على جميع الخلق
 ,, 52a.
- الفصل العاشر في حديث النجوى
 ,, 56a.
- الفصل الحادي عشر في حديث المواخاة
 ,, 56b.
- الفصل الثاني عشر في اخراجه صلعم الصحابة من
 المسجد و سد ابوابهم الا باب امير المؤمنين
 صلوات الله عليه
 ,, 58a.
- الفصل الثالث عشر في الاخبار المتضمنة ان حبه
^٤ حب الله تعالى و بغضه^٤ بغض الله تعالى
 و من اذاه فقد اذى الله سبحانه
 ,, 59a.
- الفصل الرابع عشر في الاخبار الدالة على رجوب
 متابعيهم و لاعتصام بعبيلهم و ان الحق
 و القرآن معهم و هم معهما و ان النجاة في
 التمسك بعبيلهم و فيه ذكر الشيعة و الثناء
 عليهم
 ,, 61b.
- الفصل الخامس عشر في الاخبار النادرة
 ,, 65a.
- الفصل السادس عشر في علمه صلعم و رجوع من
 تقدمه و سائر الصحابة اليه صلوات الله عليه
 ,, 69a.
- الفصل السابع عشر في نبذ من معجزاته و اعلامه
 صلوات الله عليه
 ,, 76a.

- ١ لفصل الثامن عشر في ذكر شي من فضائله و افعاله
 fol. 82a. الحسنة و اخلاقه الكريمة و شيمه الرضية
- .. 86b. الباب الثاني في فضائل ناطمة الزهراء صلوات الله عليها
- .. 90a. الباب الثالث في فضائل امامي المسلمين الحسن و الحسين صلوات الله عليهما
- .. 96a. الباب الرابع في فضائل الامام سيد الساجدين و زين العابدين علي بن الحسين صلوات الله عليهما
- 97b. الباب الخامس في فضائل الامام امام المسلمين الباقر محمد بن علي بن الحسين صلوات الله عليهم
- .. 98b. الباب السادس في فضائل امام المؤمنين الامام جعفر بن محمد الصادق صلوات الله عليه و آله
- .. 101a. الباب السابع في فضائل حجة الله على الخلق اجمعين موسى بن جعفر صلوات الله عليه و آله
- .. 102a. الباب الثامن في فضائل امام المتقين علي بن موسى الرضا صلوات الله عليه
- .. 103b. الباب التاسع في ذكر فضائل امام المسلمين الامام محمد ابن علي الجواد صلوات الله عليه
- .. 104b. الباب العاشر في فضائل سيدنا و مولانا المؤمنين علي بن الهادي صلوات الله عليه
- .. 104b. الباب الحادي عشر في فضائل الامام الهمام سيد المتقين حسن العسكري صلوات الله و سلامه عليه
- .. 105b. الباب الثاني عشر في فضائل سيدنا و حجة الله على العالمين صاحب الزمان الحجة بن الحسن بن علي صلوات الله و سلامه عليه
- .. 107a. الباب الثالث (عشر) فيما ورد من الاخبار في النص عليهم جملة و عددا صلى الله عليهم
- الباب الرابع عشر في ذكر نبذة من سيرة ابي بكر و عمر و عثمان و معوية و عائشة و حفصة و احوالهم

- و اخلاقهم و صفاتهم و فيه فصول - الفصل الاول في
 fol. 107b. ذكر ابي بكر
 الفصل الثاني في ذكر شي من اخبار عمر بن
 „ 113b. الخطاب و سيرة
 „ 130b. الفصل الثالث في ذكر عثمان بن عفان الاموي
 الفصل الرابع فيما يدل على خبث باطن من تقدم
 „ 144a. عليه صلوات الله عليه
 „ 187a. الفصل الخامس في ذكر معوية
 „ 189a. الفصل السادس في ذكر عائشة
 الفصل السابع في ذكر جماعة من ملوك بني امية
 „ 191b. و بني العباس الذين جلسوا هذا المجلس

Marginal notes occasionally. Slightly worm-eaten. On the top of the first fol. there are two seals and the name of Muẓaffar Ḥusain bin Masīḥ ad-Dawla.

Written in Naskḥ. Not dated. C. 19th century.

No. 211.

fol. 544 ; lines 9 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المجالس المفجعة

AL-MAJĀLIS AL-MUFJĪ'A.

A work to justify and recommend assemblies of mourning for the descendants of the Prophet, specially for the martyrs of Karbalā' by as-Saiyid Ḥusain bin as-Saiyid Dildār 'Alī an-Nasirābadī. He was born in A.H. 1211, A.D. 1796, and studied under his father and his eldest brother, as-Saiyid Muḥammad. He was given the surname of Sayid al-'Ulāmā', and passed his life at Lucknow. He is the author of many works, and died in A.H. 1271, A.D. 1854. For details see *Shuḥḥ al-'Ikḡān*, Vol. I., fol. 212 ; and the preface of *Kashf al-Hujub*, p. 5.

Beginning :—

• نحمدة على السراء والضراء و نشكركم على الشدة و الرخاء الخ •

See *Kashf al-Hujub*, p. 486.

The work contains ten *muḥaddamāt*, and eleven chapters, each

المجلس called. Foll. 1-209 are occupied by the *muḳaddamāt* as follows :—

- المقدمة الاولى في بيان عظم هذه المصيبة العظمى
 fol. 6b. والدا هيبة الكبرى
 المقدمة الثانية في بيان الاخبار المتضمنة لاختبار الله سبحانه
 اولياءه عن هذا المصاب قبل وقوع هذه الوتعة
 „ 36a. المقدمة الثالثة في بيان ثواب البكاء والحزن والجزع
 علي هذا المصاب على حسب عظم هذا العزاء
 fol. 52a. لا سيما يوم عاشوراء
 المقدمة الرابعة في بيان ان الاحتراز عن الكذب في النياحة
 و الرثاء و اخلاص العمل عن السمعة و الريا
 „ 59a واجب
 „ 79a المقدمة الخامسة في حرمة الغناء
 المقدمة السادسة فيما يتعلق بهذا المصاب من شعار التعزية
 „ 115a و مراسم العزاء
 المقدمة السابعة من مهام يوم عاشوراء مزيد الاهتمام بالبكاء
 و الاشتغال بالفواج و الرثاء و التوجه اليه و الى
 سائر الشهداء معه بالزيارات و المبالغة في لعن
 „ 144b قاتليه الاشقياء
 المقدمة الثامنة في بيان انه من وظائف هذا اليوم
 „ 148a الامساك الى العصر لاصوم يوم تام
 المقدمة التاسعة من مهام يوم الزيارة للامام السعيد المظلوم
 „ 159b الشهيد ابي عبد الله الحسين عليه السلام
 „ 200b المقدمة العاشرة في بقية اعمال يوم عاشوراء

Half of fol. 209a, foll. 209b and 210a are blank. From fol. 210b the work proper commences, and the chapters are as follows :—

- المجلس الاول في ذكر وفات النبي صلعم و هو مشتمل
 على ثلاثة فصول - الفصل الاول في نبذ من
 fol. 210b. شمائله و فضائله صلعم

- الفصل الثاني في بيان يوم وفاته و بيان عظم هذه
المصيبة على سائر اهل الاسلام سيما على
fol. 219a. اهل البيت عليهم السلام
- الفصل الثالث في بيان وفات النبي صلعم
,, 230b. المجلس الثاني في ذكر وفات سيدة نساء العالمين
فاطمة الزهراء
,, 240b. المجلس الثالث في ذكر وفات امير المؤمنين على بن
ابي طالب عليه السلام و فيه ثلاثة فصول متضمنة
لما سنع في الليالي الثلاثة
- الفصل الاول فيما يتعلق بليلة تسع عشر
,, 268a. الفصل الثاني فيما يتعلق باحوال ما بعد الضربة
و بليلة العشرين
,, 288a. الفصل الثالث فيما يتعلق بالحادي والعشرين
,, 302b. المجلس الرابع في ذكر وفات الحسن المجتبي عليه
افضل الصلوة و الثناء
,, 320a. المجلس الخامس في شهادة مسلم بن عقيل رحمه الله
الجليل
,, 338a. المجلس السادس في احوال ولدي مسلم بن عقيل
,, 366b. المجلس السابع في احوال حرب بن يزيد الرباعي
,, 376a. المجلس الثامن في احوال قاسم بن الحسن^٤
,, 404a. المجلس التاسع في ذكر وفات عباس بن علي بن
ابي طالب^٤
,, 417a. المجلس العاشر في ذكر مقتل الامام السعيد المظلوم
الشهيد بن الشهيد سيد الشهداء ابن سيد الارباب
النج و هذا المجلس مشتمل على فصول -
فصل في ذكر شهادة علي بن الحسين الذي
يدعى بعلي الاكبر
,, 429a.

- نصل يتبع ذلك الفصل في ذكر شهادة ولده الرضيع
 و اسمه على ما في بعض الروايات عبد الله
 fol. 435b. وهو آخر سكة من ام واحدة
 ,, 466b. نصل في احوال نهار عاشوراء
 ,, 484b. نصل و لذكر حال المعركة اكثرها
 المجلس الحادي عشر فيما جري من الظلم و العداوة
 على اهل بيت سيد الانس و الجان بعد
 ,, 505a. ما استشهد الحسين عليه السلام

In foll. 1-40, 451-464 and 513-544 the outer edges have been supplied in a different paper. Marginal corrections occasionally. The headings are in red ink. From the beginning up to one-third of fol. 523b the MS is in one hand; the rest is in another.

Written in Naskh. Not dated. C. 19th century. Scribe مرزا محمد عباس.

No. 212.

fol. 275; lines 17; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{8} \times 3$.

كتاب المناقب

KITĀB AL-MANĀQIB.

A work on the virtues of 'Alī bin Abī Ṭālib and his descendants. The first fol. is missing, and the name of the author could not be traced. In some places, such as foll. 228b, 242a, quotations from Ibn Hajar al-Haitamī's famous work, *aṣ-Ṣawā'ik al-Muhrikā*, composed in A.H. 950, A.D. 1543, are given. The book must have been composed after that date.

It begins abruptly as follows:—

ان هو الا وحي يوحى كلما انزل اليه المقاسي من الناس عليه
 اما بعد فاعلم ايها الاخ في الدين ان محبة الحبيب لا يتم الا بمحبة
 آله و مودة اهله فوق الفقير الحقير بكمده ان يجمع ما قال النبي
 العلي في حق الولي رضي و باقي اهله مما اتصل سنده و ثبت نقله برواية
 اهل السنة الخ *

The first two foll. are in a different hand. Foll. 129-136a, 171, 199-204, 217-220, 250-257, 262-267 are also in some other hand. Foll. 7-8, 26, 57, 92, 97 and 246 are left blank. The lower

parts of foll. 9, 244-245 are pasted over with thick paper. Between foll. 135 and 136 a slip of paper has been inserted, containing notes in Arabic and Persian. Marginal notes in Arabic and Persian are numerous. Worm-eaten. On the last fol. a Persian quotation from Baḥr al-Asrār is given, and this has led to the book being erroneously named 'Baḥr al-Asrār.' The following remark *بالامل* قوبل is found on the last fol. Double coloured rules in the margin.

Written in Naskh. The colophon runs thus:—

تحریر فی التاریخ پنجم شهر ربیع الثاني سنه ۱۱۴۱ هـ

No. 213.

foll. 130; lines 16; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

كتاب المناقب

KITĀB AL-MANĀQIB.

A work on the virtues and excellences of 'Alī bin Abī Tālib and his descendants. It is incomplete both at the beginning and at the end.

It begins abruptly on fol. 2a as follows:—

الفصل الاول في بيان اسمائه وكناه و القابه وصفاته - من مناقب
خطيب خوارزم موفق بن احمد المكي قال اسمه الذي اشتهر به على النح *

The other chapters of the work are as below:—

		الفصل الثاني في بيان انه اول من صلى مع النبي
fol.	5a.	صلى الله عليه وسلم
„	9b.	الفصل الثالث في بيان انه من اهل البيت
		الفصل الرابع في بيان محبة الرسول اياه و تعريضه
„	15a.	على محبته
		الفصل الخامس في بيان غزارة علمه و انه اقضى الاصحاب
„	26a.	و في ذكر نبذ من قضاياه
		الفصل السادس في بيان ان الحق معه و انه مع الحق
„	31a.	و حديث القضيبي
		الفصل السابع في بيان انه افضل اصحاب رسول الله صلى
„	32b.	الله عليه وسلم

- الفصل الثامن في بيان زهدة في الدنيا و قناعته منها
 باليسير fol. 37a.
- الفصل التاسع في بيان شرف صعوده على ظهر النبي
 صلى الله عليه وسلم بكسر الاصمّاع 42a.
- الفصل العاشر في بيان تورطه المهالك في الله و رسوله 43b.
- الفصل الحادي عشر في بيان رسوخ الايمان في قلبه 49b.
- الفصل الثاني عشر في بيان انه اقرب الناس من رسول
 الله صلى الله عليه وسلم 52a.
- الفصل الثالث عشر في بيان امر رسول الله اياه بتبليغ
 سورة برآوة 56b.
- الفصل الرابع عشر في بيان الاحاديث الواردة في المنافقين
 و القاسطين و المارقين 59a.
- الفصل الخامس عشر في بيان انه الاذن الاروعية و بيان
 قوله تعالى لا اسئلكم عليه اجرا الا المودة في
 القربى و فيه شيء من اخبار فذك 77a.
- الفصل السادس عشر في بيان انه وصي رسول الله صلعم 84b.
- الفصل السابع عشر في بيان مخاطبته الرسول بلفظ الخلافة
 و الوصية 98b.
- الفصل التاسع عشر في ذكر احاديث يوم الغدير و النصّ
 فيه 100b.
- الفصل السابع و الثلاثون في بيان نبذة من فضائل فاطمة
 الزهراء 116a.
- الفصل الثامن و الثلاثون في بيان نبذة من فضائل الحسن
 و الحسين^ع 122b.

The MS. ends abruptly in the course of the 38th chapter as follows:—

و متى مات لم يحزن عليه غيري و اما الحسين فامه فاطمة ابنتي
 و ابوة *

An imperfect index is prefixed on foll. 1 to 3a. The last chapter of the work according to fol. 3a is the 39th chapter, and its heading is:—

الفصل التاسع و الثلاثون ما ورد في اثنا عشر خليفة و في تعداد اسمائهم

و في ما ورد في المهدي عليه السلام *

Many foll. are missing. Foll. 99, 110b and 111 are blank. Some parts of foll. 108b and 110a are also blank. Worm-eaten.

Written in Naskh. Not dated. C 18th century.

No. 214.

foll. 45 ; lines 15 ; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

كتاب المناقب

KITĀB AL-MANĀQIB.

A work on the excellences and virtues of 'Alī bin Abī Ṭālib and his descendants by محمد بن محمد بن الجوزي Muḥammad bin Muḥammad bin Muḥammad bin al-Jawzī. In fol. 20b the author quotes 'Unmūdhaj al-Labīb by as-Suyūṭī (died, A.H. 911, A.D. 1505). The work cannot be a composition of an earlier date.

Beginning :—

الحمد لله على ان هدانا لدين الاسلام و وثقنا سنة نبيه عليه افضل الصلوة

و السلام الخ *

There are marginal corrections.

Written in ordinary Naskh. Not dated. C. 19th century.

Ghaznavis.

No. 215.

foll. 356 ; lines 11 ; size $11\frac{3}{4} \times 7$; 8×4 .

تاريخ اليميني

TĀRĪKH AL-YAMĪNĪ.

A history of the first two Ghaznavide sovereigns, Subuktigīn and Maḥmūd, by ابو نصر محمد بن عبد الجبار العتبي Abū Naṣr Muḥammad bin 'Abd al-Jabbār al-'Utbi. He was employed by Yamīn ad-Dawla Maḥmūd al-Ghaznavī, and held the appointment of *Ṣāḥib al-Barīd*, or official intelligencer, in Ganj Rustāk, while he was writing this work. It was written about A.H. 411, A.D. 1020.

He died, A.H. 427, A.D. 1036. For details see Wüstenfeld, *Gesch.* No. 174; and Brockelmann, Vol. I., p. 314.

Beginning:—

الحمد لله الظاهر بآياته الباطن بذاته القريب برحمته البعيد بعزته الخ •

For copies see Leyden Cat. Nos. 841-2; Berlin Cat. Nos. 9807-09; Munich Cat. No. 423; Pet. Rosen No. 34; Paris Cat. Nos. 1894-5; Vienna Cat. No. 947; Br. Mus. Suppl. Cat. No. 548; Br. Mus. Cat. pp. 152, 551; India Office Cat. No. 701; Cairo Cat. Vol. V., p. 176; and Rampur List, p. 632.

Printed on the margins of al-Kāmil at Cairo, A.H. 1290; lithographed, Dehli, A.D. 1847 and at Lahore A.H. 1300.

It has been translated into Persian, and an English translation founded upon the Persian version was published by Rev. James Reynolds for the Oriental Translation Fund, London, 1858.

For further particulars see Hāji Khalifa, Vol. VI., p. 514; Sitzungsberichte der Kaiserlichen Akademie, Vienna, Vol. XXIII., pp. 15-102; Elliot, *History of India*, Vol. II., pp. 14-52; *Journal Asiatic Society* 1868, p. 424; *Wiener Jahrbücher*, Vol. LXX., *Anz. Blatt*, p. 83, and Vol. LXXI., *Anz. Blatt*, p. 25; and *Notices et Extraits*, Vol. IV., pp. 325-411.

The first two pages are richly illuminated with a beautiful *Unwān*. Gold and coloured lines are throughout. Headings in red ink. Vowels sparingly added. Fol. 352b contains a lacuna of about a line. The MS. proper ends on fol. 352b as in the Berlin copy, but four foll. are added, in which we notice, among other matters, the lives of some scholars. The heading of fol. 353a runs thus:—

ذكر عدة من مشائخ الفضل في دولة السلطان •

Foll. 353b and 355 contain lacunae. The last part of the MS. is stained with damp. The margin of the last fol. has been changed.

Written in beautiful Naskh. Not dated. C. 17th century.

Aiyubides.

No. 216.

fol. 159; lines 13; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

الغوارر السلطانية والحاسن اليوسفية

AN-NAVĀDIR AS-SULTĀNĪYA WA'L MAĤĀSIN AL-YŪSUFĪYA.

A history of Ṣalāḥ ad-Dīn Yūsuf bin Aiyūb (Saladin), A.H. 564-589, A.D. 1169-1193, by إمام الدين إسماعيل الحاسن يوسف بن رافع

شدداد الحلبى Bahā' ad-Din Abū'l Maḥāsin Yūsuf bin Rāfi' known as Ibn Shaddād al-Halabī. He was born on 10th Ramaḍān, A.H. 539, 6th March 1145. He lost his father when he was a mere boy, and his maternal uncles, Banī Shaddād, brought him up. He has consequently been given the surname of Ibn Shaddād. He studied with several scholars of his time, and is the author of useful works. He died in A.H. 632, A.D. 1234. His autobiography will be found in Ibn Khallikān Vol. II., p. 526. See also Abulfedae, Vol. IV., p. 408; Wüstenfeld, Gesch. No. 318; Brockelmann, Vol. I., p. 316; and Z.D.M.G., Vol. VIII., p. 817.

A few foll. at the beginning are missing. Our copy begins abruptly as follows:—

بسبب ضيق الوقت وفراغ اليد عما يليق بأمثاله فآخره الى العام
المستقبل الخ *

The identity of the work has been established by comparing the colophon with that of the Berlin copy, and also by comparing passages of the work with quotations from it found in the Kitāb ar-Rawdatain fi Akhbār ad-Dawlatain.

For copies see Berlin Cat. No. 9812; and Leyden Cat. No. 820.

Edited with a French translation, by Baron Mac Guckin de Slane, 1884. See Ellis, Vol. II., p. 814.

Lacunae are numerous. Headings in red ink.

The copy under notice is a recent one, made from a MS., dated A.H. 1009.

Written in Naskh. Not dated. C. 19th century.

History of Egypt.

No. 217.

foll. 82; lines 15; size $12\frac{3}{4} \times 7\frac{3}{4}$; $7 \times 4\frac{1}{2}$.

Foll. 1-70a.

I.

الفرائد الباهرة في محاسن مصر والقاهرة

AL-FAḌĀ'IL AL-BĀHIRA FĪ MAḤĀSIN MIṢR WA'L
KAHIRA.

A history and topography of Egypt and Cairo by أبو حامد محمد القدسي الشافعي الشهير بابن ظهير Kudsi ash-Shāfi'i, known as Ibn Zahir. He was born at Jerusalem in A.H. 820, A.D. 1417, lived chiefly in Egypt, and died in A.H. 888, A.D. 1483. For details see Wüstenfeld, Gesch. No. 498; and Rieu, Suppl. Cat. No. 563. In India Office Cat. No. 718, the

author has been wrongly named Ahmad bin Zuhairah, and it is mentioned there that he was a native of Mecca.

Beginning :—

الحمد لله الذي فارت بين البلاد نبي نضلها و صفاتها النح *

For copies see Br. Mus. Suppl. Cat. No. 563 ; Paris Cat. No. 1767 ; India Office Cat. No. 718 ; Gotha Cat. No. 1628 ; and Asiatic Society Cat. p. 56.

For chapters see Br. Mus. Suppl. Cat. No. 563.

Marginal corrections occasionally. Headings in red characters. Lacunae of a word or two are in foll. 9, 10a, 11a, 16b, 43b and 46a.

Foll. 70a-82.

II.

Another treatise containing a short account of Egypt by 'Amar bin al-'Ās bin Yūsuf al-Kindī. See Hājī Khalifa, Vol. II., p. 146.

Beginning :—

الحمد لله رب العالمين قال عمرو بن العاص بن يوسف الكندي هذا كتاب امر بجمعه وحض على تأليفه الاستاذ اطل الله بقاء يذكر فيه اخبار مصر وما خصها الله عز وجل من الفضل والبركات والخيرات فجمعت ما امر به ادام الله كرامته من كتب شيوخ المصريين وغيرهم من اهل العلم والخبرة والبعث والذكاء النح *

Marginal corrections occasionally. The beginning of a new topic is in red ink. The following note appears on the last fol.

كتاب هذا از كتاب مولوي اسمعيل خان ساكن پٹنه نقل گرفته شد خرچ کاتب مبلغ ده روپيه سواى خرچ تصحيح و کاغذ و غيره و اين کتاب داخل کتب خانۀ جلاليه بوهار نمود نئی التاريخ ۲۲ رمضان سنه ۱۳۱۱ هـ کتبه سيد صدر الدين احمد الموسوي عفا الله عنه *

Both parts of the MS. are written in clear Nasta'liq. The colophon runs thus :—

تم الكتاب بعون الله الوهاب مسمى فضائل الباهرة في محاسن مصر والقاهرة للشيخ الامام ابن تيمية رحمه الله تعالى يوم الثلاثاء رابع ربيع الآخر سنة عشرة وثلاثمائة بعد الالف من الهجرة النبوية بخط خام سيد عبد الرحيم ابراهيم باباي البردواني از كمتريون شاگردان مولانا حسيب الدين احمد صاحب

مدرس اول من مدرسة جلاله بوهار و مولانا خادم حسين صاحب مدرس دوم
من هذه المدرسة ايضا *

No. 218.

fol. 83 ; lines 17 ; size $7\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

جواهر البحور و وقائع الدهور

JAWĀHIR AL-BUHŪR WA WAKĀ'I' AD-DUHŪR.

A legendary history of Egypt by ابراهيم بن واصف شاه المصري
Ibrāhīm bin Wāṣif Shāh al-Miṣri. He flourished in the 6th
century of the Hījra. He is also the author of *Zubad Maḥāsin*
Mir'at az-Zamān (see No. 282) and *Kitāb al-'Ajā'ib al-Kabir*, the
great book of wonders. The date of his death is not known.
Hāji Khalifa, Vol. II., p. 641, Vol. IV., p. 186, and Vol. V., p. 114.
spells Wāṣif as Wasif. See also Brockelmann, Vol. I., p. 335 ;
Wüstenfeld, Gesch. No. 373a. ; Z.D.M.G., Vol. VI., p. 408 ; and
Br. Mus. Suppl. Cat. No. 687.

Beginning :—

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد خاتم

النبيين الخ *

For copies see Copenhagen Cat. p. 98 ; Gotha Cat. No. 1644 ;
Paris Cat. No. 1819 ; and Vienna Cat. No. 919. See also Wüsten-
feld, Orient und Occident, Vol. I., pp. 326-340.

Printed in Egypt.

On the title-page the name of the author is given erroneously
as العيني الحنفى, and the book has been named and described as
below :—

كتاب جواهر البحور و وقائع الامور و عجائب الدهور و اخبار الديار
المصرية و ما ورد فيها من الآيات العظيمة و الاحاديث الشريفة و ما خصت
به دون غيرها من البلاد و من ملكها من الجبابرة و الفراغة و غيرها الى حين
ظهور الاسلام و الى الآن تاليف سيدنا و مولانا شيخ الاسلام العيني الحنفى
تغمده الله برحمته و اسكنه نسيجه جنته *

It is stained with damp. The title-page bears the name of a
previous owner.

Written in Naskh. The colophon runs thus:—

كان الفراغ من نسخها صبيحة يوم الاثنين الثاني والعشرين من شهر
رجب الفرد من شهر سنة احدى وخمسين بعد الالف *

No. 219.

fol. 279 ; lines 37 ; size $13\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

تاريخ حشيري

TARIKH HUSHAIBARI.

A portion of a book defective both at the beginning and end.
It begins abruptly as follows:—

و مرخ بخلع المستعين و بايع بالخلافة اخاه داود و نقل المستعين اليه *

On fol. 1b the work runs thus:—

قال الحافظ البحر المحيط الشيخ الحشيري قال ابو حامد الازدلي
الغرناطي في مصر موضع يقال له عين شمس الخ *

Each article is headed with the expression البحر المحيط الشيخ الحشيري
قال الحافظ البحر المحيط الشيخ الحشيري ; but in fol. 77b, instead of that, we read as follows:—

قال الشيخ الحافظ البحر المحيط الشيخ محمد بن علي الحشيري *

The passages quoted in Berlin Cat. No. 9738 tally with fol. 28b. of our copy. At the beginning of the MS. topographical descriptions of some important places in Egypt are to be found.

The following chapters are important:—

ذكر طرف من احوال نبينا صلى الله عليه وسلم وما

fol. 77b. يتعلق بذلك و يتصل به

,, 181a. بيان خلافة ابي بكر الصديق رضي الله عنه

,, 220b. بيان خلافة عمر بن الخطاب رضي الله عنه

In the first chapter, fol. 78a, where the author makes remarks
about the birth of the Prophet, as follows:—

فولد سيدنا و نبينا محمد صلى الله عليه وسلم يوم الاثنين لاثني عشر
ليلة من شهر ربيع الاول عام فيل قيل بعد الفيل بخمسين يوما و قال الزبير
حملت به امه صلى الله عليه وسلم في ايام التشريق في شعب بنبي طالب
عند الجمة الوسطى الخ *

we find a note in Persian on the margin which says that the passage was copied from Abū'l Fath Muḥammad bin Abī Bakr Muḥammad al-Ja'mari al-Andalusī's (died, A.H. 734, A.D. 1333) work called 'Uyūn al-Athar. From this we conclude that it was written after the composition of that work.

The borders have been changed throughout. Several foll. are missing. Headings of chapters are in red ink. Marginal corrections occasionally. Worm-eaten at the end. Written in different hands. Foll. 261-265, 275-276 and 279 are defective on account of paper pasted over them. Gold ruled lines and coloured margins throughout.

Written in Naskh. Not dated. C. 17th century.

Appendix to History.

No. 220.

foll. 236 ; lines 16 ; size $12\frac{3}{4} \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

كتاب الاوائل

KITĀB AL-AWĀ'IL.

A work on innovations, new practices, customs, etc., associated with the names of their respective originators, by ابو هلال الحسن بن سبل بن سعيد بن يحيى العسكري Abū Hilāl al-Hasan bin 'Abdallāh bin Sahl bin Sa'īd bin Yahyā al-'Askarī. He studied at Baghdād, Baṣra and Iṣfahān, and died in A.H. 395, A.D. 1005. See for his life *Khizānat al-Adab*, Vol. I., p. 97 ; Wüstenfeld, *Gesch.* No. 157 ; and Brockleemann, Vol. I., p. 126.

Beginning :—

الحمد لله الذي رفع رتبة الادب وذويه قال ابو هلال الحسن ابن عبد الله بن سهل رحمه الله وقد رأيت أكثر الخاصة وجلّ العامة لهجين بالسؤال عن اوایل الاعمال فعملت كتابي هذا مشتملا على هذا النوع من الاخبار وجعلته عشرة ابواب الن •

The work is divided into ten chapters as follows :—

- الباب الاول فى الاخبار عما كان من قريش و فيهم من
 fol. 4b. لوائل الافعال و ابتدئات الامور
 الباب الثاني فيما جاء من ذلك عن عامة اهل الجاهلية
 ,, 27a. من العرب خاصة

- الباب الثالث فيما جاء من ذلك منسوبا الى النبي
 صلى الله عليه وسلم
 47a. ,,
 الباب الرابع فيما جاء من ذلك منسوبا الى الصحابة
 رضي الله عنهم
 fol. 65b.
 الباب الخامس فيما جاء من ذلك عن الملوك
 في الاسلام
 126a. ,,
 الباب السادس فيما جاء من ذلك عن الامراء و الوزراء
 و الروساء
 150b. ,,
 الباب السابع في ذكر القضاة و العلماء و اصحاب المذهب
 و مصنفى الكتب
 194b. ,,
 الباب الثامن في ذكر النساء
 213a. ,,
 الباب التاسع فيما جاء من ذلك عن العجم خاصة
 221b. ,,
 الباب العاشر في ذكر انواع مختلفة من اوائل جاءت
 عن العرب و العجم
 226a. ,,

For copies see Rampur List, p. 645.

On the literature of *awā'il* see Hājī Khalifa, Vol. I., p. 490 ; Gosche "Die Kitāb al-Awā'il, Festgabe zur 25-ten Versammlung der Philologen," Halle, 1867 ; Mélanges, Asiatiques, Vol. I., p. 100 ; and Gotha Cat. No. 1551.

Fol. 3 should come before fol. 8. Headings in red ink. It has been recently copied from one dated A.H. 1001. There are marginal corrections.

Written in clear Naskh. Not dated. C. 19th century.

Biography.

No. 221.

fol. 228 ; lines 15 ; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5$.

التاريخ الصغير

AT-TĀRĪKH AŞ-ŞAGHĪR.

A biographical dictionary of the Traditionists by ابو عبد الله محمد بن اسمعيل البخاري الجعفي Abū 'Abdallāh Muḥammad bin Ismā'il al-Bukhārī al-Ju'fī. He was born on 13th Shawwāl, A.H. 194, 21st July A.D. 810 at Bukhārā of an Iranian family. He

performed the pilgrimage to Ka'ba when he was sixteen years of age, and studied the Traditions at Mecca and Madina. He went to Egypt and travelled in different Islamic countries with the same object. He died on the 30th Ramaḍān, A.H. 256, 31st August, A.D. 870. For details see *Tabakāt al-Kubrā*, Vol. II, pp. 2-19; *Ibn Khallikān*, Vol. II., p. 28; *Bustān al-Muhaddithin*, p. 100; and *Brockelmann*, Vol. I., p. 157.

Beginning :—

اخبرنا ابوذر عبد بن احمد بن محمد المروزي قال حدثنا
محمد بن اسمعيل البخاري قال بسم الله الرحمن الرحيم كتاب المختصر من
تاريخ النبي صلى الله عليه وسلم و المهاجرين و الانصار و طبقات التابعين لهم
باحسان و من بعدهم و وفاتهم و بعض نسبهم و كتابهم الخ *

For copies see Berlin Cat. No. 9914; Rampur List, p. 623; and Bankipur Cat., p. 81. See also *Hāji Khalifa*, Vol. II., p. 117.

The headings of chapters and the word حدثنا are in red ink. Foll. 2, 3 and 49b contain lacunae of about a word or two. There are marginal corrections. Lithographed, Allahabad, A.H. 1324.

Written in clear Naskh. Not dated. C. 19th century.

No. 222.

foll. 222; lines 18-19; size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

حلية الاولياء

HILYAT AL-AWLIYĀ'.

Vol. I.

A biographical work containing the lives of Moslem saints, and an account of their miraculous gifts, actions and sayings by Abū Na'im Aḥmad bin 'Abdallāh bin Aḥmad bin Ishāq al-Iṣfihānī. He was born in Iṣfihān in Rajab, A.H. 336, January, A.D. 947, or according to some in A.H. 334, A.D. 945. He visited Basra, Kūfa and Naisābūr for the study of the Traditions. He is the author of many works, and died in A.H. 430, A.D. 1038. For details see *Ibn Khallikān*, Vol. I., p. 27; *Subki*, *Tabakāt al-Kubrā*, Vol. III., p. 7; *Bustān al-Muhaddithin*, p. 43; *Wüstenfeld*, *Gesch.* No. 187; and *Brockelmann*, Vol. I., p. 362.

Beginning :—

الحمد لله محدث الاكوال و الاعيان و مبدع الاركان و الزمان الخ *

Before commencing the lives, which begin on fol. 17a, the author describes the characteristics which a saint ought to have, and also gives the philology of the word تصوف. The first life is that of Abū Bakr, the first caliph of Islām.

For copies see Berlin Cat. Nos. 9973-4; Paris Cat. Nos. 2028-9; Leyden Cat. No. 891; and Rāghib Pāsha Cat. Nos. 1004-5. See also Hāji Khalifa, Vol. III., p. 119.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

There are occasional marginal corrections. The headings, the first word of each name, and the word حدثنا are in red ink. The last name in this volume is that of طلحة بن عمرو البصري.

Written in Naskh. Not dated. C. 19th century.

No. 223.

fol. 222 lines 19; size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:-

نزل الصفة و سكن البصرة حدثنا ابوبكر بن مالك ثنا عبد الله بن

احمد النخ *

From the following note on fol. 20a it appears that the first volume of the work really ends on this fol. of the present volume:—

تم لي بحمد الله هذا الجزء الاول من كتاب الحلية النبي نعيم ظهر يوم

الاحد لعلة شهر شعبان الكريم سنة ١٢٢٠ *

Fol. 20b is blank but without causing any break in the MS.

From fol. 21a it begins as follows:—

ذكر جماعة من سكان الصفة و قطن المسجد ترك ذكرهم السلمي ; ابن

الاعرابي النخ *

The first word of each name and the word حدثنا are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 224.

fol. 224; lines 19; size $13 \times 7\frac{3}{4}$; $9 \times 3\frac{3}{4}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning:—

• ابراهيم ابو اسمعيل العباد قال سمعت قتادة يقول منع البر النوم الخ *

From the following note on fol. 104b it appears that the second volume of the work really ends there. It runs thus:—

انتهى الجزء الثاني من العلية ويتلوه الجزء الثالث بقلم افقر عباد
الله عبد الكريم بن احمد بن محمد بن اسحق كل الفراغ من
تحريره ثمة شهر ربيع الاول سنة ١٢٢١ هـ *

Fol. 120 is blank. Marginal corrections occasionally. The word حدثنا and the first word of each name are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 225.

fol. 219; lines 19; size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning:—

• ابن الوليد الدمشقي سمعت سهلا يعنى ابن هاشم يذكر عن ابراهيم الخ *

There are lacunae in fol. 19a, 62b-64, 66a, 67a, 69a, 71a, 90a, 92a, 105 and 106a.

Written in Naskh. Not dated. C. 19th century.

No. 226.

fol. 224; lines 19; size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning :—

عام اولها حدثنا عبد الله بن احمد ثنا احمد بن جعفر ثنا احمد بن خالد

• الخ

Marginal corrections occasionally. The following note is found on fol. 157b :—

انتهت ترجمة الامام احمد بن حنبل رحمه الله يتلوه الجزء الذي يليه
ترجمة اسحق بن ابراهيم الكنظلي رح و الحمد لله كثيرا بقلم مالكه
الفقيه عبد الكريم بن احمد بن محمد بن اسحق الخ *

Written in Naskh. Not dated. C. 19th century.

No. 227.

fol. 215 ; lines 19 ; size $13 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning :—

دائمة فما ظنك باتوام اخيار ابرار قد خرجوا من رق البغلة الخ *

The lower part of fol. 2b is left blank, with the remark صحيح
البيان. There is also a lacuna in the middle of fol. 173b, with
the remark هنا سقط في الاصل. The book was compared in A.H.
1315. The colophon of the copy, from which our MS. was made,
runs thus :

وافق الفراغ من رقه ليلة السبت المسفرة عن سادس عشر خلت من
شهر رمضان الكريم احدى شهور سنة ست و عشرين و مائتين و الف من
الهجرة بقلم الحقيير معصن بن عبد الكريم بن محمد بن احمد
بن اسحق *

Written in Naskh. Not dated. C. 19th century.

No. 228.

fol. 288; lines 17; size $9\frac{1}{2} \times 6\frac{1}{8}$; $7 \times 4\frac{1}{8}$.

كتاب الاستيعاب في معرفة الاصحاب

KITĀB AL-ISTĪ'ĀB FĪ MA'RIFAT AL-AṢḤĀB.

Vol. I., Part I.

A biographical work of the Companions of the Prophet by

Abū 'Umar Yūsuf bin 'Abdallāh bin Muhammad bin 'Abd al-Barr an-Namārī al-Kurṭubī. He was born on the 24th Rabi' II, A.H. 368, 30th November, A.D. 978, studied at Cordova, and became the greatest authority on Traditions in Maghrib. He travelled in the west of Spain for some time, and finally settled at Denia, paying occasional visits to Valencia and Jativa. He is the author of many useful works, and died on the 29th Rabi' II, A.H. 463, 3rd February A.D. 1071 at Jativa. For details see Ibn Khallikān, Vol. II., p. 518; Ibn Bashkuāl, No. 1386; Bustān al-Muhaddithin, p. 69; Itāḥāf an-Nubalā', p. 442; Wüstenfeld, Gesch. No. 207; Brockelmann, Vol. I., p. 367; and Goldziher, Zāhir. p. 171.

It begins on fol. 3b.

بسم الله الرحمن الرحيم و به نستعين و صلى الله على سيدنا محمد و آله و صحبه اجمعين انا الفقيه الكاظم ابو عمر يوسف بن عبد الله بن محمد ابن عبد البر النمري رضى الله عنه قراءة عليه مني في رجب سنة خمس و خمسين و اربع مائة قال بحمد الله ابتداء و اياة استعين و استهدى و هو وليي و عصمتي من الزلل في القول و العمل و ولي توفيقى لاشريك له و لا حول و لا قوة الا به الحمد لله رب العالمين جامع الاولين و الآخرين اليه *

The work is arranged alphabetically according to Maghribi system and contains altogether 3500 biographical notices of the Companions of the Prophet; see Hāji Khalifa, Vol. I., p. 276.

For copies see Madrid Cat. Nos. 511, 527; Brill-Houtsma Cat. No. 195; Br. Mus. Suppl. Cat. No. 623; Cairo Cat. Vol. I., p. 116; Aya Sofia Cat. Nos. 453-4; and Rampur List, p. 133.

It has been printed in Egypt, and also at Dāyarat al-Ma'arif, Hyderabad, Deccan.

Three foll. have been attached, containing the life of the author from some biographical work. The early pages of the work are devoted to such Traditions as prove the superiority of the Companions of the Prophet over other Moslems, and similar matters

connected with the Companions. Foll. 19-37a contain the account of the Prophet and his family. On fol. 37b the biography of the Companions begins. Our copy is divided into two vols. but the first vol. is divided into two parts. The present MS. is the first part of the 1st vol. The headings of chapters and the principal names dealt with in the book are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 229.

fol. 439; lines 17; size $9\frac{1}{4} \times 6$; 7×4 .

THE SAME.

Vol. I., Part II.

The second part of the first volume of the work noticed above.
Beginning:—

رواه عن النبي صلى الله عليه وسلم قال أتيت رسول الله صلى الله عليه وسلم فقلت يا رسول الله أين تامرني الخ *

The headings of chapters and the first word of each biographical name are in red ink. Foll. 39b, 243a, and some part of fol. 324b, are blank. Marginal corrections occasionally. The colophon runs thus:—

كمل الجزء الاول من كتاب ترتيب الاستيعاب و يتلوه انشاء الله الجزء الثاني منه المفتح بحرف الغاء و المنتهي بآخره من الكتابات و كتاب النساء على النمط المذبور في ديبلجة اول الكتاب *

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 230.

fol. 330; lines 19, size $13 \times 7\frac{1}{4}$; $9 \times 4\frac{1}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

It begins abruptly as follows:—

يقال له بن ذى الغضه وفد على النبي صلى الله عليه وسلم و كتب له كتابا الى قومه ام يذكره البخاري الخ *

The first name, on which a biography is given in this volume, is that of قيس بن المجرم. As the 2nd part of the first volume

ends with the names beginning with letter غ, and the second volume begins with names which have the letter ق at the beginning, some foll. must be missing. It is designated on the top of the first fol. as جلد ثالث استيعاب. There are marginal corrections. Lacunae are numerous.

Written in clear Naskh. Not dated. C. 19th century.

No. 231.

foll. 306 ; lines 16 ; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

كتاب الجمع بين رجال الصالحين

KITĀB AL-JAM' BAIN RIJĀL AṢ-ṢAḤĪHAIN.

A biographical dictionary of those Traditionists whose names are found in al-Bukhārī's famous work called *al-Jāmi' aṣ-Ṣaḥīḥ* and in Muslim al-Kushairī's work *aṣ-Ṣaḥīḥ* by ابن الفضل محمد بن أبي القيسراني Ṭāhir bin 'Alī al-Makḍisī, known as Ibn al-Kaisarānī. He was born in 6th Shawwāl, A.H. 448, 18th December, A.D. 1058 in Jerusalem. He came to Baghdād in A.H. 467, A.D. 1074, and afterwards returned to his native land. From there he went on pilgrimage to Mecca, and thence to Baghdād, where he died in Rabi' I, A.H. 507, August, A.D. 1113. For details see Ibn Kḥallikān, Vol. II., p. 61 ; Yāqūt, Vol. IV., p. 601 ; and Brockelmann, Vol. I., p. 355.

Beginning:—

قال الحافظ ابن الفضل محمد بن طاهر المقدسي رضي الله عنه الحمد لله
على كل حال و امام كل حاجة و سوال *

In this work the author has collected the works of al-Kalābādhī, died, A.H. 398, A.D. 1007, and Ahmad Ibn Manjawaih, died, A.H. 428, A.D. 1036, improving their arrangement and adding something of his own. See also Ḥājī Khalifa, Vol. I., p. 289.

Printed at Dāyarat al-Ma'ārif, Hyderabad. Deccan.

Names are arranged in alphabetical order. The first word of each name is written in red ink.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 232.

fol. 160; lines 19; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

الكشاف في معرفة أسماء الرجال

AL-KĀSHIF FĪ MA'RIFAT ASMĀ' AR-RIJĀL.

A biographical work on those Traditionists whose names are found in the Six Canonical Books (al-Kutub as-Sitta) by شمس الدين أبو عبد الله محمد بن أحمد بن عثمان الذهبي ʿAbdallāh Muḥammad bin Aḥmad bin ʿUṯmān aḍh-Dhahabī, died, A.H. 748, A.D. 1348. For his life see No. 195.

Beginning:—

الحمد لله والشكر لله ولا حول ولا قوة الا بالله يقول محمد بن أحمد الذهبي سامحه الله هذا مختصر نافع في رجال الكتب الستة الصحيحين والسنة الأربعة الخ *

The copyist has put in red ink the initial letter of the name of one or other of the Six Canonical Books at the top of the name of each Traditionist in order to indicate in which of these books the name is to be found. The work is based on Abū'l Ḥajjāj al-Mizzī's work called Tahdhīb al-Kamāl, and according to Ḥājī Khaliḥ, Vol. V., p. 4, it was completed on the 20th Rāmāḍān, A.H. 720. Names are arranged alphabetically.

For copies see Casiri, No. 1779; Cairo Cat., Vol. I., p. 242; Koprulüzādah Cat. Nos. 386-7; Bankipur Cat., p. 642; and Rampur List, p. 138.

Marginal corrections occasionally. Alphabetical headings in red ink.

From a note at the end it appears that it was copied from a copy preserved in the Bankipur Library, and that it was collated by Mawlavīs Ḥasib ad-Dīn and Khādīm Ḥusain in A.H. 1309.

Written in Nasta'liq. Dated Sāwan 1299, Bengali era. Scribe عبد الرحيم.

No. 233.

fol. 147; lines 13; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

المعجم

AL-MU'JAM.

A biographical work on the Traditionists by شمس الدين أبو عبد الله محمد بن أحمد بن عثمان الذهبي Shams ad-Dīn abū ʿAbdallāh

Muhammad bin Ahmad bin 'Uthmān adh-Dhahabī, died, A.H. 748, A.D. 1348. See for his life No. 195.

Beginning :—

الحمد لله فاطر السموات والارض و اشهد ان لا اله الا الله شهادة النح *

In this work adh-Dhahabī deals with the lives of those Traditionists from whom he studied the Traditions.

For copies see Cairo Cat., Vol. I., p. 252; and Rampur List, p. 138. See also Hāji Khalifa, Vol. V., p. 628, where it is stated that it is also called al-Laṭīf.

The names of the Traditionist are in alphabetical order and are generally written in red ink. Lacunae are found occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 234.

fol. 311; lines 19; size 13×8; 8½×4½.

تهذيب تهذيب الكمال في معرفة الرجال

TAHDHĪB TAHDHĪB AL-KAMĀL FĪ MA'RAFAT
AR-RIJĀL.

Vol. I.

A biographical work on the Traditionists by شهاب الدين أبو الفضل أحمد بن علي بن محمد بن حجر العسقلاني الشافعي Shihāb ad-Dīn Abū'l Faḍl Ahmad bin 'Alī bin Muḥammad bin Hajar al-'Asqalānī ash-Shāfi'ī. He was born at Ascalon in A.H. 773, A.D. 1372, and travelled to different Islamic countries to study Traditions. He is the author of many useful works, and died in A.H. 852, A.D. 1449. Madinat al-'Ulūm, fol. 64a, wrongly says that he died in A.H. 858, A.D. 1454. For details of his life see Bustān al-Muḥaddithīn, p. 113; Ta'likāt as-Saniya, p. 12; Ithāf an-Nubalā, p. 193; al-Khiṭaṭ al-Jadida, Vol. VI., p. 37; Wüstenfeld, Gesch. No. 487; and Brockelmann, Vol. II., p. 67.

Beginning :—

الحمد لله الذي تغرر بالبقاء و الكمال النح *

It is an abridgement of Yūsuf bin 'Abd ar-Rahmān al-Mizzī's excellent work in thirteen volumes called Tahdhīb al-Kamāl fī Asmā' ar-Rijāl, which itself is based upon 'Abd al-Ghanī bin 'Abd al-Wāḥid bin Surūr al-Maḥdisī's (died, A.H. 600, A.D. 1203) work called al-Kamāl fī Asmā' ar-Rijāl. Hāji Khalifa, Vol. V., p. 240, concerning the work of al-Mizzī, remarks that, هو كتاب كبير, "it is a voluminous work, its like has

not been composed, and it is supposed that such another could not be composed."

For copies see Berlin Cat. Nos. 9930-1; Paris Cat. Nos. 2089-91; Bodl. Cat. Vol. I., 754; Cairo Cat. Vol. I., p. 233; and Rampur List, p. 137.

For other information and regarding other abridgements see Hāji Khalifa, Vol. V., pp. 240-44.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan, A.H. 1327.

According to Hāji Khalifa, Vol. V., p. 241, this work is in six volumes, but our copy has been bound in eight volumes. The MS. under notice is the first of the eight. Each alphabetical heading (i.e. the letter preceding the list of names commencing with it) and the first word of the name of each Traditionist, are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 235.

fol. 292; lines 19; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

وَلَدَ بَقْرِيَّةً مِنْ قَرْنَى اصْبَهَانَ وَنَشَأَ بِالْكُوفَةِ وَنَزَلَ الرِّيَّ الْخِ *

The first name in this volume is جرير بن يزيد بن جرير بن عبد الله and the last is رافع بن الربيع التميمي اخو حفظة الكاتب البجلي. The first word of the names of the Traditionists and the alphabetical headings are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 236.

fol. 292; lines 19; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning :—

وَقَالَ الدَّارِقُطْنِيُّ لَيْسَ فِي الصَّحَابَةِ أَحَدٌ يُقَالُ لَهُ رِيَّاحٌ إِلَّا هَذَا عَلِيٌّ
اِخْتِلَافٌ فِيهِ الْخِ *

The first name in this volume is رباح بن زيد القرشي, and the last is صفوان بن عمرو بن حزم السكسكي. Foll. 37-140 are in a different hand. Marginal corrections here and there. The first word of each name and the headings are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 237.

fol. 291; lines 19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning :—

البخاري أثرا معلقا ساذكرا في ترجمة ضميرة بن حبيب ذكره ابن حبان في الثقات النج *

The first name is صفوان بن عمر الحمصي and the last name is عبد الرحمن بن عبد الله بن عمر بن حفص بن عاصم بن عمر بن الخطاب البواقي المدني. The headings and the first part of each name are in red ink. Foll. 1-103 are in one hand, and the rest in another. Half of fol. 181a and fol. 181b are blank, with the remark صحيح البياض. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 238.

foll. 294 : lines 19 : size 13×8; 8 $\frac{1}{2}$ ×4 $\frac{1}{2}$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning :—

ضعيف وقد سمعته منه وقال مرة ليس بشئ النحر *

The first name is عبد الرحمن بن عبد الله بن كعب بن مالك and the last is عمار بن ياسر بن عامر and the middle is الانصاري السلمي ابو الخطاب المدني. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 239.

fol. 291; lines 19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning:—

قد من اليمن الى مكة فخالف ابو حذيفة بن المغيرة فزوجه مولاه
سمية النخ *

The first name is عمار وهو عمار بن ابي عمار
and the last is زبالة . محمد بن الحسن بن زبالة . From the beginning to
fol. 211 the MS. is in one hand, and the rest in another. Lacunae
are in fol. 151 and 152. Half of fol. 211b is blank, but without
any break in the text.

Written in Naskh. Not dated. C. 19th century.

No. 240.

fol. 284; lines 19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning:—

عن عائشة مرفوعا فتحت المدينة بالقران و فتحت البلاد بالسيف النخ *

The first name is محمد بن الحسن بن الزبير الاسدي ابو عبدالله
and the last is مكى بن ابراهيم بن بشر بن فرقد .

The first part of the name of each Traditionist is in red ink.
From the beginning to fol. 204 the MS. is in one hand, and the rest
in another.

Written in Naskh. Not dated. C. 19th century.

No. 241.

fol. 387; lines 21-19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above.

Beginning :—

محمد بن عمرو البلخي و أبي موسى محمد بن المثنى و محمد بن
حاتم بن ميمون النخ *

The first name is *ملقادم* ويقال ملقادم بن السلب بن ثعابة بن ربيعة بن التميمي يونس بن يوسف بن حماس بن (in fol. 227b) *عمر اليتي العدني*. From fol. 228a *باب الكنى* and from fol. 355b *كتاب النساء* begin. From the beginning to fol. 227 the MS. is in one hand, and the rest in another. From the colophon it appears that al-Mizzi's work was completed in A.H. 712, and the book under notice in A.H. 808. It runs thus:—

قال مولفه يعني مولف الاصل فوجت منه يوم النحر سنة اثنى عشر
وسعمائة و اقام في عمله ثمان سنين الاشهر واحدا وكان الفراغ من اختصاره
يوم الاربعاء تاسع جمادى الآخرة سنة ثمان و ثمانمائة على يد مختصرة احمد
ابن علي بن محمد بن علي العسقلاني الاصل ثم المصري الشافعي المذهب
عفا الله تعالى عنه *

Written in Naskh. The colophon runs thus:—

نقل کفایتد این کتاب نایاب بنویسند میرزا محمد مهدی کشمیری
 الکنونی بمقام لکھنو و خرچ نقل و تصحیح مبلغ درود و بست روپیہ و خرچ
 جلد پنچ روپیہ داخل کتب خانہ جلالیہ بھار نمودن فی التاریخ ۱۹ رمضان
 المذاک سنہ ۱۳۱۴ھ *

No. 242.

fol. 102; lines 21; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

المغنى

AL-MUGHNĪ.

A biographical work on the Traditionists by محمد بن طاهر بن Muḥammad bin Ṭāhir bin 'Alī al-Fatānī, died A.H. 986. A.D. 1578. See for his life No. 47.

Beginning :—

الحمد لله الذي فضّل بنى آدم بتعليم الاسماء النجم *

The author when referring to his authorities uses abbreviations, which are explained on fol. 2b. From the colophon it appe-

ars that it was completed at Patan in Gujarat in A.H. 952, A.D. 1545. The border of the first fol. is somewhat damaged. Lithographed on the margin of Takrīb at-Tahdhīb, Dehli, A.H. 1290. Written in Naskh. Not dated. C. 18th century.

No. 243.

fol. 207; lines 21; size $13 \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

مختصر تاريخ بغداد

MUKHTAṢṢAR TĀRĪKH BAGHDĀD.

An abridgement of al-Khaṭīb al-Baghdādī's famous work on the history of the learned men of Baghdād called Tārīkh Baghdād, or Tārīkh Madīnat as-Salām, by محمد بن أحمد بن أبي اليمن مسعود بن محمد بن أحمد بن حامد البخاري Abū'l Yumn Mas'ūd bin Muḥammad bin Aḥmad bin Hāmid al-Bukhārī. He was a Qāḍī and died in A.H. 461, A.D. 1068. See Hāji Khalifa, Vol. II., p. 120; Wüstenfeld, Gesch. No. 209; but Brockelmann, Vol. I., p. 329, gives A.H. 491, A.D. 1098, as the date of his death.

Beginning :—

الحمد لله على وتجاوز العلم الجزئي احاطة و اشرفها العلم الذي
فضل ... جلّ جلاله و تعالى به العيوان الانسى على كثير من خلقه به شرف
على ما شاركه في الوجود الخ *

The original work is in fourteen volumes, and is considered a reliable and very useful work of its kind. See Hāji Khalifa, Vol. II., p. 119 and Horowitz, Aus den Bibliotheken von Kairo, Damascus und Konstantinopel, p. 61.

For another copy see Berlin Cat. No. 9850.

This abridgement is in two parts. The first part ends on fol. 111a and the second part begins from fol. 113b as follows :—

بسم الله الرحمن الرحيم كتب الكسائي الى الرشيد بهذه الابيات و هو
يودب محمدا و احتاج الى التزويج :
قل للخليفة ما يقول لمن امسى اليك بصرة يدلى

In the second part from fol. 203b, lives of learned and scholarly women commence with the following words :—

ذكر النساء من اهل بغداد المذكورات بالفضل و رواية العلم *

Biographical names are in red ink. Foll. 111b-112 are blank, but without causing any break in the text. Erroneously designated on the title-page and on fol. 113a as :—

مختار مختصر كتاب تاريخ بغداد لابن براهيم بن علي بن ثابت
الخطيب الحافظ البغدادي رح اختيار ابي علي يحيى بن عيسى بن جزلة
الحكيم البغدادي رحمه الله •

There are lacunae in foll. 1b, 2a, 3a, 15b, 20a, 21a, 28b, 30a, 37a, 42a, 43, 44b, 48b, 51a, 53a, 54a, 58a, 61, 64b, 65a, 66-71, 76a, 77b, 78, 79, 85b, 87a, 88b, 95a, 97b, 98a, 145 and 196b. Foll. 1-24 and 151-207 are in one hand, and the rest (foll. 25-150) in another. A few lines at the bottom of fol. 83b, and the important names in foll. 161b-162 are written in purple ink. The colophon of the first part shows that it was copied from an old copy, dated A.H. 742.

Written in a very modern hand of Naskh. Not dated. C. 19th century.

No. 244.

foll. 240; lines 19; size 13×8; 9×4½.

كتاب الانساب

KITĀB AL-ANSĀB.

Vol. I.

A general biographical dictionary arranged according to *ansāb* by أبو سعد عبد الكريم بن محمد التميمي السمعاني Abū Sa'd 'Abd al-Karīm bin Muḥammad at-Tamīmī as-Sam'ānī. He was born at Merv in A.H. 506, A.D. 1113, and made extensive journeys to learn Traditions. He was a doctor of the sect of ash-Shāfi'ī, wrote many useful works, and died in A.H. 562, A.D. 1167. See Ibn Khallikān, Vol. I., p. 326; Subkī, Tabakāt al-Kubrā, Vol. IV., p. 259; Badakhshī, Tadhkirat al-Huffāz, Vol. II., foll. 141-154; at-Ta'likāt as-Saniya, p. 10; Wüstenfeld Gesch. No. 254; Brockelmann, Vol. I., p. 329; Huart, History of Arabic Literature, p. 198; and De Slane, Vol. II., p. 156.

Beginning:—

الحمد لله الذي فتح ابواب الرغائب وصرح اسباب المواهب الخ •

For copies see Koprulüzādab Cat. No. 1010; Aya Sofia Cat. Nos. 2976; 2980; Bashīr Āghā Cat. No. 445; and Rampur List, p. 625. See also Hājī Khalifa, Vol. I., p. 456.

Reproduced in facsimile from the MS. in the Br. Mus. by the Trustees of the Gibb Memorial, 1912.

The headings of chapters, and the first word of each name, on which an article is written, are in red ink. The arrangement

is alphabetical. Lacunae of about a word or two are numerous.
The first name in this volume is الأبري, and the last is البليلي.

Written in clear Naskh. Not dated. C. 19th century.

No. 245.

fol. 225 ; lines and size as of the above copy.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

قال توفى في صفر سنة احدى و ثلاثين و مائتين البلجاني بفتح الباء
الموحدة و سكون اللام الخ *

The volume comprises the names from الحسيني to البلجاني.

Lacunae of about a word and two are numerous.

Written in the same hand as the above. Not dated. C. 19th century.

No. 246.

fol. 240 ; lines and size as above.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning :—

باب الحاء و الشين المعجمة الحشاني بكسر الحاء المهملة الخ *

This volume contains names from الرقي to الحشاني. Lacunae

of about a word or two are numerous.

Written in another hand of Naskh. Not dated. C. 19th century.

No. 247.

fol. 229 ; lines and size as above.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning :—

الرئى بركة بغداد وهى بلدتان النح •

This volume comprises the names from الرئى to الشطى .
Lacunae are numerous.

Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 248.

fol. 220 ; lines and size as above.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning :—

الشعاب بفتح الشين المعجمة و العين المهملة المشددة النح •

This volume comprises the names from الشعاب to العوي .
Lacunae are numerous.

Written in the same hand as Vol. I. Not dated. C. 19th century.

No. 249.

fol. 209 ; lines and size as above.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning :—

العلائى بضم العين المهملة و اللام الف و في آخرها التاء المثلثة النح •

This volume contains the names from العلائى to الكئي . Lacunae are numerous.

Written in the same hand as Vol. I. Not dated. C. 19th century.

No. 250.

fol. 195 ; lines and size as above.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning :—

الكجى بفتح الكاف الجيم المشددة هذه النسبة الى الكج النح •

This volume comprises the names from المعيرنى الى الكجى .
Lacunae are numerous.

Written in the same hand as above. Not dated. C. 19th century.

No. 251.

fol. 201 ; lines and size as above.

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above.

Beginning :—

باب الميم و الغين المغازلى بفتح الميم و الغين المعجمة النح •

This volume contains the names from البيشع الى المغازلى . Lacunae are not so numerous as in the other volumes.

Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 252.

fol. 326 ; lines 15 ; size 13×8 ; $8\frac{1}{2} \times 4\frac{3}{4}$.

تراجم الحفاظ

TARĀJIM AL-ḤUFFĀZ.

Vol. I.

A biographical dictionary of Traditionists arranged alphabetically. ميرزا محمد بن رسم معتد خان الكارثي البدخشي Mirzā Muḥammad bin Rustam Mu'tamad Kḥān al-Ḥārithī al-Badakhshī. See for his life No. 208.

Beginning :—

الحمد لله على افضاله و الصلوة و السلام على حبيبه محمد و صعبه

و آله و بعن فهذه تراجم حفاظ الحديث و نقاد الاثر استخرجتها من كتاب

الانساب للامام تاج الاسلام ابي سعد عبد الكريم بن محمد منصور السمعاني

المروزي تغمد الله بغيره و اسكنه حديقة جنانه و من غيره من الكتب مع

اختصار في بعض التراجم دون بعض و ختمت عبارة صاحب الانساب في كل ترجمة بقولي انتهى وزدت في بعض التراجم بعد تمام عبارة المؤلف ما فيه مزيد فائدة مصدرا بقولي قلت ثم اني اردت بذكر الكني و الانساب و الالقاب ليسهل استخراجها على الطلاب و التوفيق من الله و التكلان عليه فانه تعالى جواد كريم وهاب النعم *

It is chiefly based on as-Sam'ānī's famous work *Kitāb al-An-sāb*. The chapters are as follows :—

fol. 2a.	حرف الالف
„ 86a.	حرف الباء الموحدة
Wanting.	حرف التاء المثناة العرفانية
fol. 89b.	حرف التاء المثناة
„ 91a.	حرف الجيم
„ 99b.	حرف الحاء المهملة
„ 145b.	حرف الخاء المعجمة
„ 150b.	حرف الدال المهملة
„ 152b.	حرف الذال المعجمة
„ 163b.	حرف الزاء
„ 158a.	حرف الراء
„ 166a.	حرف السين
„ 192b.	حرف الشين
„ 199a.	حرف الصاد
„ 204a.	حرف الضاد
„ 206a.	حرف الطاء
„ 207a.	حرف الظاء
„ 207b.	حرف العين
„ 325b.	حرف الغين

Lacunae about a word or two are found in foll. 13b, 14a, 16a, 17b, 24, 28a, 30b, 32a, 33a, 42a, 53a, 63b, 69, 71a, 72a, 77a, 80b,

82a, 86a, 94a, 104, 110b, 111b, 116a, 138b, 144, 183b, 202b, 273b, 277a, 288b, 296a, 297b, 323b and 325b. The first word of each name is written in red ink. Marginal corrections occasionally. Foll. 1-272 are in one hand, and the rest in another.

Written in Naskh. Not dated C. 19th century.

No. 253.

fol. 290; lines 15; size 13×8 ; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :--

• الفضالة بن ابراهيم النسائي ذكره في نسبة النسائي وقد مر تحقيقها الخ

The chapters are as follows :—

fol. 1a.	حرف الفاء
„ 6a.	حرف القاف
„ 10a.	حرف الكاف
„ 11a.	حرف اللام
„ 12a.	حرف الميم
„ 196a.	حرف النون
„ 203b.	حرف الواو
„ 209b.	حرف الهاء
„ 220b.	حرف الهمزة
„ 221a.	حرف الياء

Lacunae of a word or two are found in fol. 5b, 27b, 126a, 141a, 153b, 157a, 214a, 216a, and 236b. Foll. 1-111, 136b-290 are in one hand, and the rest (fol. 112-136a) in another. Foll. 242-289 contain three lists of names as follows :—

The first list (fol. 242-265a) contains names according to كنية with the following remark :—

باب الكنى على الترتيب الماضى فى الاسماء و الاعتبار بما بعد أداة

الكنية *

The second list (foll. 265b-284a) contains names according to
نسبة:—

باب الانساب الى القبائل و البلاد و الصنائع وغير ذلك على الترتيب *

The third list (foll. 284b-289b) contains names according to
لقب:—

باب الالقباب على الترتيب الماضي في الاسماء و الكنى و الانساب *

From the colophon it appears that the author completed this work in A.H. 1146, and our copy was transcribed from his copy.

هذا آخر ما اردت جمعه و ترتيبه و ترميفه و تهذيبه في هذا الكتاب من
الاسماء و الكنى و الانساب و الالقباب و قد وقع الفراغ منه تاسع شهر ربيع الاول
يوم الخميس سنة ست و اربعين و مائة بعد الف من هجرة اشرف كل
شريف و انفس كل نفيس صلى الله عليه و على آله و اصحابه اجمعين الى
يوم الدين و كان ذلك بمحرسة دهلي الجديدة المعروفة بشاهجهان آباد حفظها
الله تعالى عن الفتن و الفساد و هي كرسي مملكة الهند و الحمد لله على
ذلك حمدا كثيرا طيبا مباركا فيه و انا العبد الضعيف الراجي رحمة ربه الكريم
المعان ميرزا محمد بن رستم المخاطب بمعتمد خان بن قباد الملقب بدنانت
خان ختم الله بالامن و الايمان و احسن اليه و اليهما في الجنان و بذلك
نختم الكتاب و التوثيق من الله الكريم الوهاب *

Written in Naskh. Our copy was transcribed at Lucknow
in A.H. 1314 as the following shows:—

من الـرجب الامم سنة ١٣١٤ بلغت اقبالا في يوم الجمعة و انا العبد
الـجاني عبد الصمد العظيم آبادي و الغافل الجليل عبد الجليل البـنـاري لـامر
الحكيم محمد مهدي الكهنري سلمه الباري *

No. 254.

foll. 329; lines 19; size $12\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

الجواهر المضيئة في طبقات الحنفية

AL-JAWĀHIR AL-MUḍĪ'A FĪ ṬABAQĀT AL-ḤANAFĪYA.

محبي الدين
A biographical work on the Hanafī jurists by
Muḥī ad-Dīn 'Abd al-Kādir
عبد القادر بن ابو الوفاء محمد القرشي المصري

Abū'l Wafā' Muḥammad al-Kurashī al-Miṣrī. He was born in A.H. 676, A.D. 1277, or according to ad-Durrar al-Kāmina, Vol. I., fol. 379b, in Sha'bān, A.H. 696, A.D. 1296; studied in Cairo and Mecca, and died in A.H. 775, A.D. 1373. For details see al-Fawā'id al-Bahiya, p. 42; Tāj at-Tarājim, p. 28; Flügel, Die Classen d. Hanefitischen Recht., p. 335; Wüstenfeld Gesch. No. 436; and Brockelmann Vol. II., p. 80.

Beginning:—

الحمد و العظمة و الكبرياء لمن له الاسماء الحسنى الخ *

For copies see Berlin Cat. No. 10020; Yeni Cat. No. 840; and Asiatic Society Cat. p. 54. See also Ḥājī Khalifa, Vol. II., p. 648.

It has been printed at the Dāyart al-Ma'ārif press Hyderabad, Deccan.

The first 12 foll. contain a prologue, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and praise of al-Imām abū Hanīfa an-Nu'mān bin Thābit. The book proper begins from fol. 13a. The names are arranged alphabetically. The life of the author by some one else is given on the last fol. The headings of chapters and the first word of each name are in red ink. Lacunae are found in foll. 3a, 13b.

Written in Nasta'liq. Dated A.H. 1314.

No. 255.

foll. 484; lines 19; size $11 \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

اعلام الاخيار من فقهاء مذهب المعيان المختار

I'LĀM AL-AKHYĀR MIN FUKAḤĀ' MADHHAB
AN-NU'MĀN AL-MUKHTĀR.

A biographical work on the Ḥanafī jurists in chronological order by محمود بن سليمان الكفوي Maḥmūd bin Sulaimān al-Kafawī.

He passed the early part of his life in the Madrasa of Murād Khān at Barusah, and also visited other countries for the sake of acquiring learning. He wrote the present work at the age of sixty, and died in A.H. 990, A.D. 1582. He dedicated the work to Sulṭān Murād, son of Sulṭān Salīm (A.H. 982–1003, A.D. 1574–1595). For details see at-Ta'liqāt as-Saniya, p. 9, and Hadā'ik al-Hanafiya, p. 387. We also get some autobiographical information from different parts of this book. In Paris Cat. No. 2097, and in Brockelmann, Vol. II., p. 83, the author has been named Muḥammad instead of Maḥmūd.

Beginning :—

الحمد لله الذي ارسل رسوله بالهدى و دين الحق الخ *

For copies see Paris Cat. No. 2097; and Berlin Cat. No. 10027.

The most important chapters of the book are as follows :—

برهان كتاب اعلام الاخبار (fol. 5b-8b). In this chapter the significance of the words اسلام and فقه are discussed.

سلطان كتاب اعلام الاخبار (fol. 8b-25b). In this chapter, a short account in chronological order of some of the Prophets is found.

أركان اعلام الاخبار من اصحاب النبي المختار (fol. 25b-47a). In this chapter accounts of the most important Companions of the Prophet are given.

كثيبة اعلام الاخبار من التابعين الابرار (fol. 47a-69a). In this chapter the author deals with the lives of some of the Companions of the Prophet.

كثيبة الائمة المجتهدين واصحاب المذهب واهل البيت (fol. 69a-81a). It contains the lives of other Imāms.

The biographical portion begins from fol. 81a, and runs on to the end of the book. In some places there are quotations from Persian works, such as Rashahāt (fol. 308b) and Nafahāt al-Uns (fol. 309a). Lacunae are found in fol. 68b, 142b and 143a. The names and headings of chapters are in red ink. At the beginning is an index of names occurring in the text, in chronological order, and there is another index at the end arranged alphabetically. On the title-page is a note in Persian by Ṣadr ad-Dīn Aḥmad, mentioning where it was copied.

Written in Nasta'liq. Dated A.H. 1282. Scribe حسيب الدين احمد.

No. 256.

fol. 198; lines 15; size $9\frac{3}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{2}$.

الاخبار الجنية في اسماء الكنفية

AL-ATHMĀR AL-JANĪYA FĪ ASMĀ' AL-ḤANAFĪYA.

علي بن سلطان A biographical work on the Ḥanafī jurists by علي بن سلطان Muhammad al-Kāri al-Haravī, died, A.H. 1014, A.D. 1605. See for his life No. 36.

Beginning :—

الحمد لله رب الارض و السماء الخ *

For copy see Bankipur Cat. p. 466.

Foll. 1-43b are occupied with matters connected with al-Imām Abū Hanīfa. Foll. 43b-44 give the account of al-Imām Zufar. From fol. 45 the lives of the Hanafī jurists begin in alphabetical order. In fol. 44b several lines in the body of the book, as well as on the margin, are penned through. The MS. was copied by the order of Saiyid Ṣadr ad-Dīn al-Buhārī.

Written in two hands of Nasta'liq. Dated 1294, Bengali era (A.D. 1885). Scribe سيد عبد الرحيم.

No. 257.

fol. 212; lines 19; size $12\frac{3}{4} \times 8$; 9×5 .

طبقات الشافعية الكبرى

TABAKĀT AṢH-ṢHĀFI'ĪYAT AL-KUBRĀ.

Vol. I.

An extensive biographical work about Ṣhāfi'ī scholars by Abū Ṣṣar أبو نصر تاج الدين عبد الوهاب بن علي بن عبد الكافي السبكي Taj ad-Dīn 'Abd al-Wahhāb bin 'Alī bin 'Abd al-Kāfi as-Subkī. He was born at Subk, a village in Egypt, in A.H. 729, A.D. 1327, studied under his father and others, and wrote many useful works. He died in A.H. 771, A.D. 1370. For details see al-Khiṭaṭ al-Jadida, Vol. VII., p. 8; at-Ta'likāt as-Saniya, p. 81; Wüstenfeld Gesch. No. 431; and Brockelmann, Vol. II., p. 89.

Beginning:—

قال سيدنا العبد الفقير الى الله تعالى الحمد لله

نحمده و نستعينه و نستغفره و نستبديه الخ *

Besides the above as-Subkī has written two other biographical works concerning Ṣhāfi'ī scholars, the medium and the smaller ones. See Ḥāji K̄halifa, Vol. IV., pp. 139, 142; and Madinat al-'Ulūm, fol. 73.

For copies see Berlin Cat. No. 10037 (fragment); Leyden Cat. No. 807; Paris Cat. No. 2100-1; Casiri, No. 1664; Aya Sofia Cat. Nos. 3299-3301; Yeni Cat. Nos. 870-1; Cairo Cat. Vol. V., p. 78; and Rampur List, p. 640.

Printed in six volumes in Egypt, A.H. 1324.

When our copy was examined it was found to consist of 452 foll.; but foll. 114-370 were pages of a Persian biography called Ḥadā'ik aṣh-Ṣhu'arā' bound with the rest by mistake. These have now been separately bound, and a description of the MS., it being

too late to include in the Persian Catalogue, is given at the end of this volume. About two-thirds of fol. 113*b* are blank, but without any break in the MS. Lacunae are found in fol. 60*b* and 66*b*. The headings of the chapters and the names are in red ink. There are marginal corrections. The last name in this volume is *الحارث بن شريح النقال الخوارزمي*.

Written in two hands of Naskh. Dated A.H. 1317.

No. 258.

fol. 201; lines 19; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 5$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

الحارث بن مسكين بن محمد بن يوسف الاموي ابو عمرو المصري
*تقديمه محدث صالح امام الخ **

The headings of the chapters and the names are in red ink. A list of the names is annexed at the beginning. There are marginal corrections. Foll. 99*a*, 164*a*, 170*b*, 187*b* and 189*a* contain lacunae. Four lines at the bottom of fol. 47*a*, and two and half lines at the top of fol. 47*b* have been penned through. The last name in this volume is *الحسين بن احمد بن يزيد بن عيسى الامطخري*.

Written in a very modern Naskh. Not dated. C. 19th century.

No. 259.

fol. 231; lines 15; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning :—

الحسين بن احمد بن محمد الطبري ابو الحسين الجليلي قدم بغداد
*و كان حضر مجلس الخ **

The headings of the chapters and the names are in red ink. A list of names is added at the beginning. Lacunae are found in fol. 20*b*, 22*b*, 30*a*, 64*a*, 67*b*, 68*a*, 75*b*, 127*a*, 146*a*, 153 and 200*a*.

The last name in this volume is اسمعيل بن ابراهيم بن محمد بن عبد الله بن محمد بن علي بن القاسم
الرحمى القراى ابو محمد الفقيه المغربي السرخسي ثم الهروي.

Written in Naskh. Not dated. C. 19th century.

No. 260.

fol. 240; lines 15; size $12\frac{3}{4} \times 8$; $8\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning:—

اسمعيل بن زاهر بن محمد بن عبد الله بن محمد بن علي بن القاسم
الذوقانى النيسابورى تلميذ ابي بكر الطوسي الخ *

The names are in red ink. A list of the names is added at the beginning. Lacunae are found in fol. 18a, 26b, 39a, 72b, 107b, 214b, 220b and 230b. Marginal corrections occasionally.

The last name in this volume is نصر بن ابراهيم بن نصر بن ابراهيم بن داؤد المقدسي.

Written in Naskh. Not dated. C. 19th century.

No. 261.

fol. 245; lines 14; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 5$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning:—

نصر بن سري بن علي العراقي ابو القاسم نزيل البصرة ولي القضاة الخ *

The headings of the chapters and the name are in red ink. Marginal corrections occasionally. A list of the names is added at the beginning. Lacunae are found in fol. 40b, 50a, 66a, 128a, 132b, 136a, 137a, 138b, 171b, 177b, 183b, 194a, 217b, 218a, and 227b. The last name in this volume is عبد المنعم بن علي الشيرازي.

Written in Naskh. Not dated. C. 19th century.

No. 262.

fol. 360 ; lines 14 ; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 5$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning :—

عبد الملك بن زيد بن ياسين بن زيد بن فايد بن جميل الثعلبي
ابو القاسم الدولعي خطيب دمشق الخ *

The headings of the chapters and the names are in red ink. Marginal corrections occasionally. Foll. 171–174 are written on a different kind of paper. Lacunae are found in foll. 25a, 52a, 61b, 65, 66b, 69a, 71b, 75a, 84b, 88, 89a, 94a, 98b, 100a, 102a, 131a, 155b, 159b, 161a, 165b, 169a, 217b, 255b, 289b, 312a, 345, 355b, and 356b. A list of the names is added at the beginning. The last name in this volume is محمد بن احمد بن ابراهيم بن حيدر.

Written in Naskh. Not dated. C. 19th century.

No. 263.

fol. 244 ; lines 15 ; size $12\frac{3}{4} \times 8$; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning :—

محمد بن احمد عبد المؤمن بن الشيخ شهاب الدين بن البان تفتة
على الفقيه الخ *

The names are in red ink. Fol. 1 is a little damaged. Marginal corrections occasionally. Lacunae are found in foll. 38a, 54a, 60b, 100a, 114b, 119b, 153a, 176a, 228b, 229a and 230a.

Written in Naskh. The colophon runs thus :—

جلد سابع طبقات الكبراء سبكي هذا آخر المجلدات تم الكتاب الحمد لله
این کتاب از کتب خانه بانکی پور ضلع پٹنہ از آن محبی مولوی خدا بخش

خان بهادر نقل گرفته بذریعہ مولوی سید حائق صاحب از لکھنو نقل کذا نیدہ
 شد کاتب و مصحح ہر دو از لکھنو بتاریخ ۸ رمضان سنہ ۱۳۴۰ھ از نقل
 و تصحیح فراغت حاصل شد صرف نقل و تصحیح در صد روپیہ و جلد پنج
 روپیہ چہار آنہ سید صدر الدین احمد الموسوی عفا اللہ عنہ ساکن بولہر ضلع
 بردوان علاقہ ولایت بنگالہ •

No. 264.

fol. 169; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9 \times 4\frac{1}{2}$.

طبقات الشافعية

ṬABAQĀT AṢH-SHĀFI'ĪYA.

A biographical work about the jurists of the Shāfi'ī school by
 تقي الدين ابوبكر بن احمد بن محمد الشهير بابن قاضي شهبة الدمشقي
 Ṭaqī ad-Dīn Abū Bakr bin Aḥmad bin Muḥammad, known as Ibn
 Kādī Shuhba ad-Dimishqī. He was born in A.H. 779, A.D. 1377,
 became the Chief Kādī of Damascus, and died in A.H. 850, A.D.
 1446, or A.H. 851, A.D. 1447. See Brockelmann, Vol. II., p. 51;
 and Wüstenfeld, Gesch. No. 486.

Beginning :—

الحمد لله الذي رفع قدر العلماء وجعلهم بمنزلة النجوم في السماء الخ *

It deals with the lives of the jurists of the Shāfi'ī school from
 the time of aṣh-Shāfi'ī to A.H. 840. The names are arranged in
 an order which is both chronological and alphabetical.

For copies see Berlin Cat. No. 10040; Br. Mus. Cat. pp. 178a,
 597b; Br. Mus. Suppl. Cat. No. 644; Gotha Cat. No. 1763; Rosen
 Notices No. 209; and Paris Cat. No. 2102. See also Ḥajī Khalifa,
 Vol. IV., p. 143.

For chapters see Berlin Cat. No. 10040.

Lacunae are numerous. The first word of each name is in
 red ink. Marginal corrections occasionally. It was compared
 in A.H. 1312.

Written in Nasta'liq. Not dated. C. 19th century. Scribe
 سيد عبد الرحيم البردواني.

No. 265.

fol. 230 ; lines 19 ; size $13 \times 7\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

طبقات الحنابلة

ṬABAQĀT AL-HANBALĪYA.

A biographical work dealing with the eminent scholars of the Ḥanbalī sect by محمد بن محمد بن الحسين أبو يعلى الفراء Abū Ya'la al-Farrā' al-Hanbalī. He was born in A.H. 451, A.D. 1059, studied under his father and others, and became one of the most eminent scholars of the Ḥanbalī sect. He was murdered on the night of 10th of Muḥarram, A.H. 526, A.D. 1131 on account of his wealth. For details see Mir'at al-Janān, fol. 175b.

Beginning :—

حدثنا الشيخ الإمام الحافظ أبو العز عبد المغيث بن حرب بن زهير
الحري قال حدثنا القاضي الإمام الواحد السعيد الشهيد أبو الحسين محمد
ابن محمد بن الحسين بن خلف بن الفراء الحنبلي رضي الله عنه من لفظه
و كتابه و ذلك في سنة أربع و عشرين و خمسمائة قال الحمد لله العلي العظيم
السميع البصير الخ *

For copy see Bankipur Cat. p. 463. See also Hājī Khalīfa, Vol. IV., p. 135.

The biographies are preceded by a short introduction, in which the special merits of al-Imām Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal, with his genealogical table going back to the Prophet Ibrāhīm are given. The work is divided into six chapters, called طبقات. The names in the first two are arranged alphabetically, and in the rest chronologically, as follows :—

- | | |
|----------|---|
| fol. 7b. | الطبقة الاولى ممن روى عن امامنا رضي الله عنه |
| „ 146a. | الطبقة الثانية ممن روى عن اصحاب امامنا |
| „ 171a. | الطبقة الثالثة ممن روى عن تابعي اصحاب امامنا |
| „ 204b. | الطبقة الرابعة ممن روى عن تبع التابعين |
| „ 208a. | الطبقة الخامسة ممن روى من تبع تبع التابعين |
| „ 221a. | الطبقة السادسة وهم اصحاب الوالد رضي الله عنهم |

In this work the lives of the Ḥanbalī scholars are dealt with up to A.H. 512, A.D. 1118, and the last name is أبو البركات طلحة بن

طبقات احمد بن طلبة died, A.H. 512. On the title-page the work is designated طبقات الحنابلة للحافظ ابو يعلى. Marginal corrections occasionally. The first word of each name is written in red ink. It was collated in A.H. 1312.

Written in Nasta'lik. Not dated. C. 19th century. Scribe عبد الرحيم بردراني.

No. 266.

fol. 215; lines 19; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

طبقات الحنابلة

ṬABAKĀT AL-ḤANĀBILA.

Vol. I.

A biographical work dealing with the scholars of the Ḥanbalī sect by زين الدين ابو الفرج عبد الرحمن بن احمد بن حسن بن رجب the بغدادī Zain ad-Dīn Abū'l Faraj 'Abd ar-Raḥmān bin Aḥmad bin Hasan bin Rajab as-Sālīmī al-Baḡhdādī. He was born in Rabi' I, A.H. 709, August, A.D. 1309, at Baḡhdād, came with his father to Damascus where he became a preacher, and died in Rajab, A.H. 795, May, A.D. 1393. See ad-Durar al-Kāmina No. 271, Vol. I., fol. 348a; Wüstenfeld, Gesch. No. 447; and Brockelmann, Vol. II., p. 107.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم و صلى الله على سيدنا محمد خاتم النبيين قال الشيخ الامام العالم المقري زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابو العباس احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعه وجعلته ذبلا على كتاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسين محمد بن القاضي ابي يعلى رح الم *

It is a supplement to the work of Muḥammad bin Abī Ya'lā al-Ḥanbalī noticed in No. 265, and the lives are arranged in chronological order from A.H. 460 to A.H. 751. See Ḥājī Khalifa, Vol. IV., p. 135.

For copies see Koprülüzādah Cat. No. 1115; and Bankipur Cat. p. 465.

An index of names is annexed at the beginning. The first word of each name is in red ink. Foll. 1-91a are in one hand, and the rest in another.

Written in ordinary Nasta'liq. Not dated. C. 19th century.
Scribe سيد عبد الرحيم.

No. 267.

fol. 282; lines 15; size $9\frac{3}{4} \times 6$; $7\frac{1}{4} \times 4\frac{1}{2}$.

fol. 1-276a.

THE SAME.

Vol. II.

The second part of the work noticed above.

Beginning:—

عبد الغني بن عبد الواحد بن علي بن سرو بن رافع بن حسن بن
جعفر الصمعي المقيمي الحافظ الزاهد محمد يلقب بقي الدين حاتم
الوقت و محدثه ولد الصمعي ارض من الارض المقدسة سنة احدى
واربعين و خمسمائة اله *

Written in the same hand as the later part of the above.

fol. 276b-282a. كتاب السنة.

KITĀB AS-SUNNA.

A treatise on the fundamental principles of the Faith, ascribed to ابو عبد الله احمد بن محمد بن حنبل Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal. He was born in Baghḍād, or according to some in Merv in A.H. 164, A.D. 780. He was the founder of the Hanbali school of jurisprudence. He died in A.H. 241, A.D. 855. For details see Ibn Khallikān, Vol. I., p. 16; Wüstenfeld, Schaf. No. 13; and Brockelmann, Vol. I., p. 181.

Beginning:—

بسم الله الرحمن الرحيم اخبرنا الشيخان المسندان المعمران
مشايخه من الاول و مكاتبه من الثاني قال احمد بن محمد بن حنبل
رضي الله عنه هذه مذاهب اهل العلم و اصحاب الاثر و اهل السنة اله *

Marginal corrections occasionally.

Written in Nasta'liq. The colophon runs thus:—

كتبه احقر العباد سيد عبد الرحيم غفر الله له ولوالديه يكي از شاگردان مولانا
حبيب الدين احمد صاحب و مولانا خادم حسين صاحب مدرس مدرسه
جلالیه عالیہ مولانا سيد صدر الدين احمد زاد الله تفضله و اطافه سنة ١٣٠٥ ه *

No. 268.

fol. 178; lines 19; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

بغية الوعاة في طبقات اللغويين والنحاة

BUGHYAT AL-WU'ĀT FĪ ṬABAKĀT AL-LUGHVĪ'IN
WA'N NUHĀT

A biographical dictionary of Arabic lexicographers and grammarians by محمد بن أبي بكر بن عبد الرحمن بن جلال الدين عبد الرحمن بن أبي بكر السيوطي Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For details see No. 12.

Beginning:—

الحمد لله خالق الوجود ومعدنه الخ *

As-Suyūṭī wrote three biographical dictionaries of lexicographers and grammarians. One is *al-Kubrā*, the biggest one, the second *al-Wustā*, the middle-sized one, and the third *as-Suḡrā*, the shortest one. Our MS. is a copy of the last work, which was composed in A.H. 871, A.D. 1466.

For copies see Berlin Cat. No. 10062; Vienna Cat. No. 1175; Br. Mus. Suppl. Cat. No. 649; Koprülüzadah Cat. No. 1117; Cairo Cat. Vol. VI., p. 9; and Rampur List p. 626. See also Z. D. M. G., Vol. XL., p. 310, and Rosen, Notices Sommaires, No. 215.

Printed in Egypt, A.H. 1326.

The headings of chapters and the first word of each name are in red ink. Marginal corrections occasionally. The colophon shows that the book was transcribed from a copy in the Bankipur Library. It was collated in A.H. 1311.

Written in Nasta'liq. Dated A.H. 1311.

No. 269.

fol. 265; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

زهر الرياض وزلال الحياض

ZAHR AR-RIYĀḌ WA ZULĀL AL-ḤIYĀḌ.

A biographical work chiefly based on Ibn Khallikān's *Wafayāt al-A'yān* by الحسن بن علي بن الحسن بن علي بن شاذان الحسيني المدني Ḥasan bin 'Alī bin al-Ḥasan bin 'Alī bin Shadkām al-Ḥusaini al-Madanī aṣh-Shāfi'. He was born in A.H. 940, A.D. 1533 and was a pupil of Ḥusain bin 'Abd aṣ-Ṣamad al-'Āmilī who died, A.H.

984, A.D. 1576. He visited Hyderabad, Deccan, and wrote a work called *al-Jawāhir an-Nizāmiya* for Nizām Shāh. The date of his death is not known. See *Aml al Āmil*, p. 38; *Shudhūr al-ʿIqyān*, Vol. I., fol. 167; and *Nujūm as-Samāʾ*, p. 41. Also a short biography of the author is found in fol. 192a.

Beginning :—

اما بعد حمد الله تعالى الذي خلق الخلق بدعا الخ *

From the following passage in the preface it appears that the author completed the book at Ahmadnagar in A.H. 992, A.D. 1584 :—

ففي اثناء ذلك سنة ثمان وثمانين و تسعمائة عن لي السفر الى بلاد
الدكن المصونة عن الآفات و المحن فوفق الله لاتمامه باحمد نكر حمائها الله
تعالى و ملكها من التغير و العبر و ذلك عام اثنين و تسعين و تسعمائة
و سميته زهر الرياض و زلال الحياض *

See *Kashf al-Hujub*, p. 305, although the opening lines of our copy and the *Kashf al-Hujub* do not tally.

The chapters are as follows :—

fol. 2a.	باب الهمزة
„ 71b.	باب الباء
„ 92b.	باب حرف التاء
„ 106a.	باب حرف الثاء
„ 106b.	باب الجيم
„ 211b.	باب حرف الحاء
„ 216b.	باب الدال
„ 224b.	باب الذال
„ 225a.	باب الزاء
„ 225b.	باب الراء
„ 233a.	باب حرف السين
„ 247a.	باب الشين
„ 248a.	باب الصاد

fol. 249a.	باب الضاد
„ 250a.	باب الطاء
„ 262a.	باب الظاء

It is the first part of the entire work. In the course of the biographical accounts we find a short account of the following kings and their dynasties :—

fol. 60a-61a.	شاه اسمعيل بن حيدر السلطان الصفوي
„ 62a-65b.	ابا بكية الموصلي
fol. 66a.	„ تبريز
fol. 66a-66b.	„ فارس
„ 66b-67a.	„ لرستان
„ 96a-97a.	صاحب قران السلطان الاعظم امير تيمور المشهور
„ 97a-105a.	بتمر لنگ
„ 120b-152b.	اولاد السلطان تمر
„ 176b-180a.	چنگيز خان و اولاده
„ 234b-238b.	السلطان حسن بيگ بن علي بيگ بن قرا عثمان
„ 253b-259b.	الملك سامان اول الملوك السامانية
	السلطان محمد طغرل بيگ بن سلجوق

Foll. 71b, 89b, 97b, 106a, 148a, 155b, 172b, 176a, 210b, 230a, and 245b, are partly blank. Foll. 90a, 105b, 173a, 176b, 177a, and 222a, are altogether blank. Poems throughout the book when quoted, are marked with vowel-points. The headings of the chapters and the names are written in red ink. Much injured by insects, specially in the later part. An incomplete index of the names is annexed at the beginning. Two foll. of some other MS. are attached to the index. Foll. are missing after fol. 258.

Written in different hands of Naskh. Not dated. C. 17th century.

No. 270.

fol. 352; lines 23; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

سلافة العصر في محاسن اعيان العصر

SULĀFAT AL-‘AŞR FĪ MAḤASIN A‘YĀN AL-‘AŞR.

A biography of the poets of the 11th century Hijra with some of their compositions by محمد بن احمد بن علي بن محمد

شهاب الدين 'Ali bin Ahmad bin Muhammad Ma'sūm al-Husaini ash-Shirāzi, known as as-Saiyid 'Alī Khān, died, A.H. 1117, A.D. 1705. For details see No. 72.

Beginning:—

يا من اودع جواهر الكلم حقائق الشفاة الخ *

For copies see Berlin Cat. No. 7418; Vienna Cat. No. 409; Br. Mus. Cat. p. 601; Hyderabad List, Fann Tarājim, No. 50; and Bankipur Cat. p. 357.

Printed in Egypt, A.H. 1324.

The work is divided into five chapters, each called القسم, and was completed in A.H. 1082. A list of contents is annexed at the beginning. The headings are in red ink. The title-page contains the names of several persons who were once the owners of the book. Two poems, one by مكة المكرمة مفتي المرشدي الشيخ عبد الرحمن and the other in praise of the book under notice, are annexed at the beginning.

Written in Naskh. Dated A.H. 1153.

No. 271.

fol. 407; lines 19; size $13 \times 7\frac{3}{4}$; $8 \times 4\frac{1}{2}$.

الدور الكامنة في اعيان المائة الثامنة

AL-DURUR AL-KĀMINA FĪ A'YĀN AL-MĪ'AT ATH-
THĀMINA.

Vol. 1.

A comprehensive biographical dictionary of the eminent persons who flourished in the eight century Hijra by شهاب الدين Shihāb ad-Dīn Abū'l Faḍl Aḥmad bin 'Alī bin Muḥammad bin Ḥajar al-'Askalānī ash-Shāfi'ī, died, A.H. 852, A.D. 1449. See for his life No. 234.

Beginning:—

الحمد لله الذي يحيى ويميت اما بعد فهذا تعليق مفيد
جمعت فيه تراجم من كان في المائة الثامنة من الهجرة النبوية من ابتداء
سنة احدى وسبعمائة الى آخر سنة ثمان مائة من الاعيان من العلماء والملوك
والامراء والكتاب والوزراء والادباء والشعراء الخ *

For copies see Br. Mus. Suppl. Cat. No. 613; Paris Cat. No. 2077; Vienna Cat. No. 1172; Cairo Cat. Vol. V., p. 53; and Rampur List, p. 635.

It was composed, according to Hājī Khalifa, Vol. III., p. 217, in A.H. 830, A.D. 1426.

The names are arranged alphabetically. Lacunae of about a word or two are found in foll. 1a, 25a, 41a, 67b, 70a, 94, 116b and 382b. The first word of each name is in red ink. This volume is divided into two parts. The first part ends on fol. 213b, with the life of جلال بن أحمد بن يوسف التبريني. The second part begins on fol. 215b with names beginning with the letter ح. The first name in this part is حاتم بن إبراهيم بن علي السملوطي.

Foll. 214, 215a are blank, but without causing any break in the text. There are marginal corrections up to fol. 21.

Written in two hands of Naskh. The colophon runs thus:—
تم المجلد الثاني في عشر الاوسط من شهر جمادي الاولى من شهر
سنة سبع وتسعين ومائتين بعد الالف من الهجرة المقدسة النبوية *

No. 272.

foll. 511; lines 19; size $13\frac{1}{2} \times 8$; 9×5 .

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

ذكر من اسمه علي
علي بن إبراهيم بن اسد المصري الحنفى علاء الدين ابن الاطروش
السكاكيني ولد قبل القرن الخ *

The headings of chapters and the first word of each name are in red ink. A list of names is added at the beginning. There are marginal corrections. Short lacunae are numerous.

Written in modern Naskh. Not dated. C. 19th century.

No. 273.

foll. 197; lines 15; size 11×8 ; $9\frac{1}{2} \times 4\frac{1}{2}$.

النور السافر في اخبار القرن العاشر

AN-NŪR AS-SĀFIR FĪ AKHBĀR AL-KARN AL-ĀSHIR.

Biographical accounts of the eminent persons of the tenth century Hijra by ابريكر محيى الدين عبد القادر بن شيخ بن عبدالله العيدروس

Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shāikh bin 'Abdallāh al-Īdrūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning :—

الحمد لله رب العالمين وبعد فهذه انموذج لطيف و عنوان شريف
ذكرت فيه من ظفرت بتاريخ وفاته ممن مات في اول هذا القرن الذي اوله سنة
احدى وتسعمائة ختم بالحسني من سائر العلماء و الصلحاء و القضاة و الادباء
و الملوك و الاعيان مصرىا كان او شاميا حجازيا كان او يمنيا روميا او هنديا
مشرقيا او مغربيا و ضمنت الى ذلك بعض الحوادث و العجريات و الحكايات
العجيبة الخ • •

For copies see Rampur List, p. 650 ; and Hyderabad List, Fann Tarājim No. 910.

The accounts are given in chronological order. Foll. 2-10 contain a short account of the Prophet, and from fol. 11a the biography proper begins. In fol. 196a the author gives the date of the composition of the book in the following words :—

قال مولفہ نسح الله في مدته وقع الفراغ من تاليف هذا التاريخ اللطيف
في يوم الجمعة ثاني عشر ربيع الثاني سنة اثني عشرة بعد الالف باحمد آباد •

The headings are in red ink. Our MS. is dated A.H. 1093, A.D. 1682, but that is the date of the copy from which our book was transcribed.

Written in modern Naskh. Not dated. C. 19th century.

No. 274.

fol. 387 ; lines 17 ; size $12\frac{1}{2} \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{4}$.

روض الريحان في حكايات الصالحين

RAWḌ AR-RIYĀḤĪN FĪ ḤIKĀYĀT AṢ-ṢĀLIḤĪN.

A collection of anecdotes of Muhammadan saints by عفيف
الدين ابو محمد عبد الله بن اسعد بن تاي اليافعي الشافعي Afif ad-Dīn
Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al Yāfi'i ash-Shāfi'i,
died, A.H. 768, A.D. 1366. See for his life No. 196.

Beginning :—

الحمد لله المعروف بالمعروف الموصوف بالكمال في الازل و الآباد الخ •

It contains altogether five hundred anecdotes, and is also named by the author in fol. 3a نزهة العيون و النواظر و تحفة القلوب. و الخطاظر في حكايات الصالحين و الأولياء الاكابر. Hāji Khalifa, Vol. VI., p. 329, erroneously says that the second title is given to an abstract of the present book. For further particulars see Berlin Cat. No. 8803.

For copies see Berlin Cat. No. 8803; Leyden Cat. Nos. 892-3; Paris Cat. No. 2040; India Office Cat. No. 708; Cairo Cat. Vol. V., pp. 62 and 143; Rampur List, p. 344; Hyderabad List, Fann Taṣawwuf No. 73; and Asiatic Society Cat. p. 64.

Printed at Bulāḡ A.H. 1286; Cairo, A.H. 1307.

The words الفصل and الحكاية are in red ink. The first three foll. bear marginal corrections.

Written in a quite modern Naṣḥ. Not dated. C. 19th century.

No. 275.

fol. 161; lines 17; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

خلاصة المفاهر في مناقب الشيخ عبد القادر

KHULĀṢAT AL-MAFAKHİR FĪ MANĀQIB AṢH-
SHAIKH ‘ABD AL-KĀDIR.

A biographical account of aṣh-Shaiḡh ‘Abd al-Kādir al-Jilānī (see No. 119) by عفيف الدين ابو محمد عبد الله بن اسعد بن علي الياضي (see No. 119) by عفيف الدين ابو محمد عبد الله بن اسعد بن علي الياضي ‘Afif ad-Dīn Abū Muḥammad ‘Abdallāh bin As‘ad bin ‘Alī al-Yāfi‘i aṣh-Shāfi‘i, died, A.H. 768, A.D. 1366. See for his life No. 196.

Beginning:—

قال العبد الفقير الى عفو الله و لطفه و رحمته و عتقه عبد الله بن اسعد
الياضي اليميني الشافعي ... لما بعد حمد الله الذي خضع لسلطان عزمته
كل شيء الخ *

It is a supplement to Rawḍ ar-Riyāḥīn No. 274, and contains two hundred stories concerning Saiyidīnā ‘Abd al-Kādir al-Jilānī. It is also designated عجايب الآيات و البراهين و ارداف غرائب حكايات روض الرياحين.

For copies see Berlin Cat. No. 8804; India Office Cat. No. 708 II; and Asiatic Society Cat. p. 63.

Printed at Egypt.

A note in another hand gives the date of transcription and the name of the scribe as follows:—

كتبه خدا نواز كلتي سنة ١٨٦٦ ع *

Written in Naskh. Not dated. C. 19th century.

No. 276.

fol. 258; lines 11; size 8×5 ; $8\frac{1}{4} \times 3\frac{1}{2}$.

مختصر بهجة الاسرار

MUKHTAṢAR BAHJAT AL-ASRĀR.

An abridgement of 'Alī bin Yūsuf ash Shāṭṭanaufī's famous book on the sayings and miracles of Muḥī ad-Dīn abū Muḥammad 'Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghḍādī, known as Bahjat al-Asrār, died, A.H. 561, A.D. 1165. See for his life No. 119. The name of the author of this abridgement could not be traced as the first fol. is defective. Only بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, an ornamental 'Unwān, and the word اللَّهُ exist in the first fol. It commences on the 2nd fol. as follows:—

و كفى بالله شهيدا على الله عليه وعلى آله وصحبه وازواجه وذرياته
وسلم تسليما كثيرا اما بعد فهذه جمل من كلام الشيخ العارف العالم العامل
الرباني والقطب الصمداني النج *

Fol. 173 should come next to fol. 166, fol. 192 next to fol. 190, fol. 191 next to fol. 199, and fol. 220 next to fol. 215. The first ten foll. are much damaged. Borders of foll. 1-32 and 246-258 are changed. Written in two hands; foll. 28 to half of fol. 53a and foll. 73-78 are in one hand, and the rest in another. The word باسنادة is written in red ink throughout the book. Worm-eaten. The original work was printed in Cairo, A.H. 1304.

Written in Naskh. Dated A.H. 1150. Scribe غلام محي الدين
بن محمد صديق .

Shī'a Biography.

No. 277.

fol. 149; lines 17; size $8 \times 4\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

خلاصة الاقوال في معرفة الرجال .

KHULĀṢAT AL-AQWĀL FĪ MA'RIFAT AR-RIJĀL.

A biographical work on Imāmiya scholars by جمال الدين حسن Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Hillī, died, A.H. 726, A.D. 1325. See for his life No 87.

Beginning:—

الحمد لله مرشد عبادة الى سبيل السداد الخ *

For copies see Berlin Cat. Nos. 9926-7; Paris Cat. No. 1108; and Bankipur Cat. p. 223. See also *Kaṣḥf al-Ḥujub* p. 206.

The work is divided into two parts and an epilogue. The first part ends on fol. 104a, and the concluding words of the colophon are as follows:—

تم الجزء الاول بقلم الفقير تراب اقدام المؤمنين عبد علي بن محسن
ابن شمس بن محمد يوم الثلاثاء من ايام جمدي الآخر من شهر سنة ١٠٥٢ *

The second part begins on fol. 104b, as follows:—

هذا هو القسم الثاني من كتابنا الموسوم بخلاصة الاقوال في معرفة
الرجال وهذا القسم مختص بذكر الضعفاء الخ *

For details see Berlin Cat. No. 9926. The headings of chapters and the first word of each name are in red ink. Foll. 2-37 are a little damaged on account of the pasting of paper over the text. It bears marginal corrections. Stained with damp. The work ends on fol. 149a. Fol. 149b contains some biographical information.

Written in Naskh. The colophon runs thus:—

وفرغ من تسويدها لنفسه تراب اقدام المؤمنين المحتاج الى
رحمة ربه الغنى المحسن عبدة عبد علي بن محسن في النجف الاشرف
يوم الخميس التاسع والعشرون من جمدي الآخر من شهر سنة ١٠٥٢ *

The first word of each name is written in red ink. Lacunae are found in foll. 51*b*, 89*b*, 104*a*, 109*a*, 199, 200*a*, 201, 202, 203*a*.

and 231b. There are marginal corrections. From the colophon it appears that in A.H. 1312 it was compared with the original copy of the author.

Written in the same hand of Naskh. Not dated. C. 19th century.

Cosmography and Geography.

No. 280.

fol. 139; lines 13; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

معجم البلدان

MU'JAM AL BULDĀN.

A portion of the famous geography by شهاب الدين أبو عبد الله Shihāb ad-Dīn Abū 'Abdallāh Yākūt bin 'Abdallāh al-Hamavī ar-Rūmī. He was born in A.H. 574, A.D. 1178, or A.H. 575, A.D. 1179. He studied under al-'Ukbari. He visited different countries of Islām, and died on 20th Ramadān, A.H. 626, 20th August, 1229. For details see Ibn Khallikān, Vol. II., p. 349; Brockelmann, Vol. I., p. 79; and Wüstenfeld, Gesch. No. 310.

It begins abruptly as follows:—

آية بالباء الموحدة قال ابوسعاد قال الكافظ ابوبكر احمد بن موسى بن
مردويه آية من قرى اصبهان الخ *

It contains only the account of the following places:—

آية - اربل - ارم - ارنوية - اسكاف - اتساس - ام القرى - اهواز - ايوان -
باب التين - باب العيرو المارستان - باب الطاق - برائثا - براوستان - بسا - بصرة -
بغداد - بليد - بيهق - تستر - تون - جرباذان - جرجان - جزيرة - حمص - حؤب -
دومة الجندل - ردة - ري - زوراء - سقيفة - سوس - سهل - صفين - طبرستان -
طبرك - عراق - عرب - عمان - نسا - قاشان - قشمبر - كرخ - كعبة - مداين -
مدينة - نجف - بحرين *

The whole work is edited by Wüstenfeld in 6 vols., *Leipzig* 1866-73. There is erroneously written on the title-page:—

معجم البلدان لابي بكر احمد بن موسى بن مردويه الكافظ رضي الله
عنه المقدم على ياقوت الحموي صاحب المعجم *

Names of places of which accounts are given are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 281.

fol. 359 ; lines 14 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

مباهج الفكر و مناهج العبر

MABĀHIJ AL-FIKAR WA MANĀHIJ AL-IBAR.

جمال الدين محمد بن ابراهيم بن يحيى
Jamāl ad-Dīn Muḥammad bin Ibrāhīm
bin Yahyā al-Warrāk al-Kutbī, known as al-Waṭwāt. He was
born in Dhū'l Hijja, A.H. 632, August 1235, and died in Ramaḍān
A.H. 718, November 1318. See Brockelmann, Vol. II., p. 54 ;
and Hājī Khalifa, Vol. V., p. 361.

Beginning :—

يقول العبد الفقير الى الله تعالى الغني محمد بن ابراهيم بن يحيى
الوراق عفا الله عنه الحمد لله الذي حلّ من ذى البيان عقدة اللسان الخ *

The work is divided into four volumes, each volume having
a separate preface. Our copy contains the first and second vol-
umes bound together. In Berlin Cat. only the second and fourth
volumes are mentioned. See Berlin Cat. Nos. 6045 and 6207.

The first volume begins on fol. 4a as follows :—

الفن الاول في ذكر السماء

بسم الله الرحمن الرحيم

الحمد لله الذي رفع بقدرته منصوب الطبايق السبع و بسّ فيها نجومها الخ *

This volume contains the following chapters :—

- | | |
|----------|---|
| fol. 5a. | الباب الاول في ذكر مبدء خلق السماء و ماهيتها |
| „ 19b. | الباب الثاني في ذكر الكواكب السبعة الكبيرة (المتحركة) |
| „ 48b. | الباب الثالث في ذكر الكواكب الثابتة |
| „ 62a. | الباب الرابع في ذكر منازل القمر و انواعها |
| „ 83b. | الباب الخامس في الآثار العلوية |
| „ 111a. | الباب السادس في الليالي و الايام |
| „ 131a. | الباب السابع في الشهور و الاعوام |
| „ 140a. | الباب الثامن في فصول السنة و ازمعتها |
| „ 155a. | الباب التاسع في ذكر مواسم الامم و اعيادها |

The second volume begins on fol. 167b as below :—

الحمد لله المنزه عن مقارنة (مقاربة) المثل و مقارنة النذ الخ *

For the chapters of this volume see Berlin Cat. No. 6045.

Foll. 355b-359 contain lacunae.

Written in Nasta'liq. Not dated. C. 19th century.

No. 282.

fol. 246; lines 21; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 5\frac{1}{4}$.

fol. 1-83. I.

زبد محاسن مرآة الزمان

ZUBAD MAḤĀSIN MIR'AT AZ-ZAMĀN.

A work on cosmography describing among other things the wonders of the world by إبراهيم بن واصف شاه المصري Ibrāhīm bin Waṣīf Shāh al-Miṣrī. See for his life No. 218.

Beginning :—

الحمد لله باري السموات و رازق المخلوقات الخ *

For copy see Br. Mus. Suppl. Cat. No. 687.

In Hāji Khalifa, Vol. IV, p. 186, and in Br. Mus. Suppl. Cat, No. 687 this work has been named 'Ajā'ib ad-Dunyā. It is divided into three parts.

fol. 1a. (الجزء الاول)

„ 16b. الجزء الثاني من عجائب الدنيا

„ 54a. الجزء الثالث في ذكر الملوك

Headings of chapters are in red ink. It has gold lines on the margin and coloured paper. Worm-eaten.

Written in Naskh. The colophon runs thus :—

وافق الفراغ من نسخة هذا الكتاب المبارك يوم السبت سلع ربيع الآخر

من شهر سنة اربع عشر و ألف كتبه ... محمد بن محمد بن عبد الكريم

الجزري الشافعي *

fol. 83b-246.

II.

Another work on cosmography.

The name of the author could not be traced.

Beginning :—

بسم الله الرحمن الرحيم وبه اكتفى قال صاحب كتاب طب النفوس
ووان عليه صاحب كتاب سرور تدوير اخبار الامم الماضية الخ *

It was composed in Jerusalem in A.H. 902, A.D. 1496, as the following passage on fol. 140a indicates :—

وذلك مما نقلته من كتاب المثير الغرام الى زيارة القدس والشام
وذلك ما ألفه الشيخ الامام جمال الدين ابي محمود احمد بن محمد
ابن ابراهيم بن هلال بن تميم رحمه الله و نفعنا بعلمه و فرغت منه في العشر
الثاني من جمادي الآخر سنة اثنين وتسعمائة بالقدس الشريف بالمدرسة
الجهرية *

The last fol. contains the names of three previous owners.
Worm-eaten.

Written in Naskh. ¹ Not dated. C. 16th century.

Logic.

No. 283.

fol. 197 ; lines 16-14 ; size 11 × 8 ; 9 × 5½.

كتاب المقولات

KITĀB AL-MAQŪLĀT.

It is a translation of Aristotle's work on Logic. According to Hājī Khalifa, Vol. III., p. 96, this work deals with Logic, Physics, Metaphysics and Ethics, the Logic portion covering eight books. Ibn Abī Uṣaib'ā Vol. I., p. 262 says :—

قال ابن نصر الفارابي ان ارسطوطاليس جعل اجزاء المنطق ثمانية كل
جزء منها في كتاب *

But the copy under notice contains only four books on Logic,
as below :—

fol. 1-43.

I.

كتاب لطيفيوس

KITĀB KĀTĪGHŪRAS.

A book on categories. This book according to Hājī Khalifa, Vol. III., p. 96 and Ibn al-Kifī, p. 35 was translated from Greek

by Abū Zaid Hunain bin Ishāq al-'Ibādī. He was the son of a Christian apothecary at Hira and studied medicine under Yahyā bin Masawaih. He was a great physician and a great translator of Greek works, and also a personal medical attendant of Caliph al-Mutawakkil (A.H. 232-247, A.D. 847-861). He poisoned himself, because Bishop Theodosius excommunicated him, dying on 6th Šafar A.H. 260, 30th November A.D. 873. For details see Ibn Khallikān, Vol. I., p. 184; Ibn al-Kifī, *Tārīkh al-Hukamā'*, p. 171; Ibn Abi Uṣaib'a, Vol. I., p. 184; Iktifā' al-Kunū', pp. 177, 213; Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 205 and Wüstenfeld, *Ärzte* No. 69.

Beginning:—

قد اختلف مفسرو كتب ارسطو في غرض هذا الكتاب فقوم زعموا ان
غرضه في هذا الكتاب الع *

Al-Fārābī wrote a commentary on it. See Hājī Khalifa, Vol. III., p. 96.

For copies see Derenbourg, No. 612-13; Rampur List, pp. 460-461; and Bankipur Cat. p. 624.

It has been edited by J. T. Zenker, *Lipsiae* 1846. See Ellis, *Cat. Arabic Books*, Br. Mus. Vol. I., p. 313.

fol. 44-79.

II.

كتاب بارميناس

KITĀB BARMĪNĀS.

A book on interpretation. This book was translated from Greek into Syriac by Abū Zaid Hunain bin Ishāq, d. A.H. 260, A.D. 873, and from Syriac into Arabic by his son Ishāq bin Hunain. He was a friend of Kāsim bin 'Ubayd wazīr of the Caliph al-Mu'tadid and was more of a philosopher than of a physician. He died of paralysis on Rabi' I. A.H. 298 or 299, November A.D. 910 or 911. For details of his life see Ibn Nadīm, p. 285; Ibn al-Kifī, p. 35; Ibn Abi Uṣaib'a, Vol. I., p. 200; Ibn Khallikān, Vol. I., p. 70; Wüstenfeld, *Ärzte*, No. 71; Z.D.M.G. Vol. L. p. 393; Leclerc, Vol. I., p. 139; and Brockelmann, Vol. I., p. 206.

Beginning:—

فلماخذ في الكلام بارميناس وهو الكلام في العبارة و يجب لى يجرى
على العادة في ايراد الابواب الثمانية الع *

For copies see Derenbourg, No. 612-13; Rampur List, p. 460; and Bankipur Cat. p. 624.

Al-Fārābī wrote a commentary on it. See Hājī Khalifa, Vol. III., p. 96. See also Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 313.

fol. 80-149.

III.

كتاب القياس

KITĀB AL-ḲAYĀS.

A book on prior analytica. According to Hājī Khalifa, Vol. III., p. 96 Theodorus (see for his life Ibn Abi Uṣaibī'a, Vol. I., p. 308) has translated this book into Arabic and al-Kindī has written a commentary on it. See Ibn al-Kifṭī, p. 36.

Beginning:—

جوامع انولوطيقا الاولى والثانية وهما القياس والبرهان - اول ما ينبغي ان يشرع فيه ان يبدء في الابواب الثمانية الخ *

For copies see Derenbourg, No. 612-13; Rampur List, pp. 460-461; and Bankipur Cat. p. 624.

See also Ellis, Vol. I., p. 313.

fol. 150-197.

IV.

كتاب البرهان

KITĀB AL-BURHĀN.

A book on posterior analytica. This book was translated first into Syriac by Ishāk bin Hunain and then from Syriac into Arabic by Abū Bishr Mattā bin Yūnus al-Ḳannā'i. The latter was a Christian by religion and a translator of books into Arabic. He died in A.H. 328, A.D. 940. See Ibn Abi Uṣaibī'a, Vol. I., p. 235; Ibn al-Kifṭī, pp. 36, and 323; Z.D.M.G. Vol. L., p. 398; and *Analecta Orientalia* ab Poeticam Aristoteleam, edited by Margoliouth, *Lipsiae*, 1887.

Beginning:—

كتاب البرهان واسطوطاليس من بعد فرائضه من الكلام في القياس المطلق ينتقل في الكلام في القياس البرهاني الخ *

For copies see Derenbourg, No. 612-13; Rampur List, pp. 260 and 261; and Bankipur Cat. p. 624.

Al-Fārābī wrote a commentary on it. See Hājī Khalifa, Vol. III., p. 96. See also Ellis, Vol. I., p. 313.

For further details of all these books see Casiri, Vol. I., pp. 304-11.

Written in ordinary clear Naskh. Not dated. C. 19th, century.

No. 284.

fol. 324 ; lines 21 ; size $8\frac{1}{2} \times 5$; 6×3 .

كتاب الشفاء

KITĀB ASH-SHIFĀ'.

Part of the portion on Logic of the famous work called *ash-Shifā* by *أبو علي الحسين بن عبد الله بن سينا* Abū 'Alī al-Ḥusain bin 'Abdallāh bin Sīnā (known in Europe as Avicenna). He was born at Afshina, near Bukhārā, in A.H. 370, A.D. 980, and studied philosophy and medicine in the chief town of his native province. He is the greatest philosopher after al-Farābī, and is designated by the titles of *المعلم الثاني* and *الشيخ الرئيس*. He died in A.H. 428, A.D. 1037. For details of his life see Ibn Khallikān, Teheran edition, Vol. I., p. 167 ; Ibn Abī Usaibi'ya, Vol. II., pp. 2-20 ; Ibn al-Kiftī, pp. 414-26, *Nāma-i Dānishwarān*, pp. 53-83 ; Baron Carra de Vaux's Avicenna, pp. 131-56 ; Ency. Britannica (11th edition) p. 62 ; Brockelmann, Vol. I., p. 452 ; Wüstenfeld, *Ärzte*, No. 128 ; and Leclerc, Vol. I., p. 466.

Ash-Shifā is divided into four parts, namely (1) Logic, (2) Physics, (3) Mathematics and Astronomy and (4) Metaphysics.

Beginning :—

الكلية وفي كل واحد نكيف يمكن أن يعين حتى يعتبر الع *

From fol. 11a new chapter begins as follows :—

المقالة الثانية من الفن الرابع من الجملة الاولى في عكس المقدمات

على الاطلاق الع *

For copies see Berlin Cat. No. 5044 ; Br. Mus. Cat. p. 745 ; Br. Mus. Suppl. Cat. No. 711 ; India Office Cat. No. 475 ; Bodleian Cat. p. 581, Cairo Cat. Vol. VI., p. 99 ; Yeni Cat. Nos. 770-5 ; Rampur List, p. 397 ; Bankipur Cat. p. 390, and Asiatic Society Cat. p. 82.

It has been lithographed in Teheran, A.H. 1303, and some portions of Logic, Physics, and Metaphysics have been translated into Latin by Dominicus Gundisalvus (*Venetijs*, A.D. 1508). See Ellis, Vol. I., p. 595.

Some foll. are missing after foll. 39, 109, 136, 240, 273 and

292. Foll. 5a, 9a, 15a, 17b, 21b, 23b, 28b, 37a, 52a, 56, 64b, 66b, 75b, 80a, 83a, 84a, 87a, 90a, 94b, 98b, 100a, 103b, 108a, 111b, 114a, 115a, 118a, 120b, 122b, 124b, 126b, 128a, 129a, 131a, 133b, 137b, 143a, 147a, 151a, 153b, 157a, 162a, 171a, 177b, 179b, 182b, 184a, 186b, 190b, 195b, 204a, 206b, 212a, 213b, 219b, 223a, 225a, 228a, 233a, 239a, 244a, 246b, 249a, 251a, 253a, 255b, 259b, 264b, 271a, 273a, 277a, 281a, 283a, 285b, 289a, 292a, 294a, 296b, 301a, 304, 305b, 308b, 315b, and 320 contain lacunae. Fol. 135 is defective on account of paper pasted over it. From the beginning up to fol. 136 the MS. is in one hand, and the rest in another. Worm-eaten. The middle of the 1st fol. is pasted over with thick paper.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 285.

fol. 165; lines 21; size $9\frac{1}{8} \times 5$; 6×3 .

THE SAME.

Part of the portion on Logic of the work noticed above. It contains some chapters of Book I., Fann IV; and all the chapters of Book I., Fann V.

Beginning:—

فى صورة القياس المطلق قد فرغنا من الفاظ المفردة و احوالها
النح *

Fann V. begins on fol. 24b, thus:—

المقالة الاولى من الفن الخامس من الجملة الاولى وهي فن البرهان
من المنطق و فيها اثنا عشر فصلا النح *

Foll. 23b and 24a are blank, but without causing any break in the text. Lacunae are in foll. 6b, 9b, 13a, 16b, 19b, 21a, 26a, 72a, 75a, 76a, 81a, 83b, 86a, 91b, 98a, 102a, and 106a. Borders of foll. 152–165 have been changed to thick paper. The first fol. is pasted over with thin paper. Foll. 7–13 are much damaged by worms. From the beginning up to fol. 23 the MS. is in one hand, and the rest is in another. Worm-eaten.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 286.

fol. 210, lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

THE SAME.

The same portion on Logic of the work noticed above.

Beginning :—

المقالة الاولى من الفن الخامس من الجملة الاولى وهي فن البرهان
من المنطق وفيها اثنا عشر فصلا *

Headings of chapters in red ink. There are marginal notes on the earlier portion of the book. It has also marginal corrections. Wrongly designated on the title page as برهان ابي صادق. Stained with damp.

Written in Naskh. Dated A.H. 1084. Scribe محمد شريف بن عبد العزيز بن شيخ خضر لخصائي.

No. 287.

fol. 127; lines 25; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

THE SAME.

The second volume of the work noticed above.

Beginning :—

الفن الاول من الطبقيات في السماع الطبيعي وهو اربع مقالات *

This volume deals with physics, and contains eight Fann. For details of chapters see Br. Mus. Suppl. Cat. No. 711. Some portions of this volume (viz. Book II., Fann I., Makāla 1, and 2, and Faṣl. 1 and 2 of Makāla 3) have been translated in Latin by Dominicus Gundisalvus (*Venetius*, 1508). Fol. 36b and 55b contain lacunae. Fol. 115b, 116a are blank, but without causing any break in the text. Fol. 79b contains marginal glosses. The lower halves of foll. 98b, 115a, 120b are also blank, but without any consequent break in the text. The headings of chapters are in red ink or marked with red lines.

Written in mixed Nasta'liq and Shikasta. Fol. 115a contains the name of the copyist and the date of transcription as follows :—

انتهى هذين الغنيين في يوم الثالث من العشر الثالث من شهر
في الحجة الحرام سنة ١٠٨٩ بعون الله وتأييده والصلوة على محمد نبيه
وآله اجمعين الطيبين الطاهرين على يد انور عباد الله المذنب الرجائي الى
رحمة الله ابو البركات الرازي اقل عباد الله *

For copies see Derenbourg, No. 612-13; Rampur List, p. 460; and Bankipur Cat. p. 624.

Al-Fārābī wrote a commentary on it. See Ḥājī Khalifa, Vol. III., p. 96. See also Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 313.

fol. 80-149.

III.

كتاب القياس

KITĀB AL-QAYĀS.

A book on prior analytica. According to Ḥājī Khalifa, Vol. III., p. 96 Theodorus (see for his life Ibn Abi Uṣaibī'a, Vol. I., p. 308) has translated this book into Arabic and al-Kindī has written a commentary on it. See Ibn al-Kifṭī, p. 36.

Beginning:—

جوامع انولوطيقا الاولى والثانية وهما القياس والبرهان - اول ما ينبغي

ان يشرع فيه ان يبدء في الابواب الثمانية الخ *

For copies see Derenbourg, No. 612-13; Rampur List, pp. 460-461; and Bankipur Cat. p. 624.

See also Ellis, Vol. I., p. 313.

fol. 150-197.

IV.

كتاب البرهان

KITĀB AL-BURHĀN.

A book on posterior analytica. This book was translated first into Syriac by Ishāk bin Hunain and then from Syriac into Arabic by Abū Bishr Mattā bin Yūnus al-Qannā'i. The latter was a Christian by religion and a translator of books into Arabic. He died in A.H. 328, A.D. 940. See Ibn Abi Uṣaibī'a, Vol. I., p. 235; Ibn al-Kifṭī, pp. 36, and 323; Z.D.M.G. Vol. L., p. 398; and *Analecta Orientalia ab Poeticam Aristoteleam*, edited by Margoliouth, *Lipsiae*, 1887.

Beginning:—

كتاب البرهان و ارسطوطاليس من بعد فرائغه من الكلام في القياس المطلق

يتنقل في الكلام في القياس البرهاني الخ *

For copies see Derenbourg, No. 612-13; Rampur List, pp. 260 and 261; and Bankipur Cat. p. 624.

Al-Fārābī wrote a commentary on it. See Ḥājī Khalifa, Vol. III., p. 96. See also Ellis, Vol. I., p. 313.

For further details of all these books see Casiri, Vol. I., pp. 304-11.

Written in ordinary clear Naskh. Not dated. C. 19th, century.

No. 284.

fol. 324 ; lines 21 ; size $8\frac{1}{2} \times 5$; 6×3 .

كتاب الشفاء

KITĀB ASH-SHIFĀ'.

Part of the portion on Logic of the famous work called *ash-Shifā* by *أبو علي الحسين بن عبد الله بن سينا* 'Abū 'Alī al-Ḥusain bin 'Abdallāh bin Sinā (known in Europe as Avicenna). He was born at Afshina, near Bukhārā, in A.H. 370, A.D. 980, and studied philosophy and medicine in the chief town of his native province. He is the greatest philosopher after al-Farābī, and is designated by the titles of *المعلم الثاني* and *الشيخ الرئيس*. He died in A.H. 428, A.D. 1037. For details of his life see Ibn Khallikān, Teheran edition, Vol. I., p. 167 ; Ibn Abī Uṣaibī'ya, Vol. II., pp. 2-20 ; Ibn al-Kifī, pp. 414-26, Nāma-i Dānishwarān, pp. 53-83 ; Baron Carra de Vaux's Avicenna, pp. 131-56 ; Ency. Britannica (11th edition) p. 62 ; Brockelmann, Vol. I., p. 452 ; Wüstenfeld, *Ärzte*, No. 128 ; and Leclerc, Vol. I., p. 466.

Ash-Shifā is divided into four parts, namely (1) Logic, (2) Physics, (3) Mathematics and Astronomy and (4) Metaphysics.

Beginning :—

الكلية وفي كل واحد نكيف يمكن ان يعين حتى يعتبر اليه *

From fol. 11a new chapter begins as follows :—

المقالة الثانية من الفن الرابع من الجملة الاولى في عكس المقدمات

على الاطلاق اليه *

For copies see Berlin Cat. No. 5044 ; Br. Mus. Cat. p. 745 ; Br. Mus. Suppl. Cat. No. 711 ; India Office Cat. No. 475 ; Bodleian Cat. p. 581, Cairo Cat. Vol. VI., p. 99 ; Yeni Cat. Nos. 770-5 ; Rampur List, p. 397 ; Bankipur Cat. p. 390, and Asiatic Society Cat. p. 82.

It has been lithographed in Teheran, A.H. 1303, and some portions of Logic, Physics, and Metaphysics have been translated into Latin by Dominicus Gundisalvus (*Venetijs*, A.D. 1508). See Ellis, Vol. I., p. 595.

Some foll. are missing after foll. 39, 109, 136, 240, 273 and

292. Foll. 5a, 9a, 15a, 17b, 21b, 23b, 28b, 37a, 52a, 56, 64b, 66b, 75b, 80a, 83a, 84a, 87a, 90a, 94b, 98b, 100a, 103b, 108a, 111b, 114a, 115a, 118a, 120b, 122b, 124b, 126b, 128a, 129a, 131a, 133b, 137b, 143a, 147a, 151a, 153b, 157a, 162a, 171a, 177b, 179b, 182b, 184a, 186b, 190b, 195b, 204a, 206b, 212a, 213b, 219b, 223a, 225a, 228a, 233a, 239a, 244a, 246b, 249a, 251a, 253a, 255b, 259b, 264b, 271a, 273a, 277a, 281a, 283a, 285b, 289a, 292a, 294a, 296b, 301a, 304, 305b, 308b, 315b, and 320 contain lacunae. Fol. 135 is defective on account of paper pasted over it. From the beginning up to fol. 136 the MS. is in one hand, and the rest in another. Worm-eaten. The middle of the 1st fol. is pasted over with thick paper.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 285.

fol. 165; lines 21; size $9\frac{1}{2} \times 5$; 6×3 .

THE SAME.

Part of the portion on Logic of the work noticed above. It contains some chapters of Book I., Fann IV; and all the chapters of Book I., Fann V.

Beginning:—

فى صورة القياس المطلق قد فرغنا من الفاظ المفردة و احوالها
الحج *

Fann V. begins on fol. 24b, thus:—

المقالة الاولى من الفن الخامس من الجملة الاولى وهي فن البرهان
من المنطق و فيها اثنا عشر فصلا الحج *

Foll. 23b and 24a are blank, but without causing any break in the text. Lacunae are in foll. 6b, 9b, 13a, 16b, 19b, 21a, 26a, 72a, 75a, 76a, 81a, 83b, 86a, 91b, 98a, 102a, and 106a. Borders of foll. 152-165 have been changed to thick paper. The first fol. is pasted over with thin paper. Foll. 7-13 are much damaged by worms. From the beginning up to fol. 23 the MS. is in one hand, and the rest is in another. Worm-eaten.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 286.

fol. 210, lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

THE SAME.

The same portion on Logic of the work noticed above.

Beginning :—

المقالة الاولى من الفن الخامس من الجملة الاولى وهي فن البرهان
من المنطق و فيها اثنا عشر فصلا الخ *

Headings of chapters in red ink. There are marginal notes on the earlier portion of the book. It has also marginal corrections. Wrongly designated on the title page as صادق ابي صديق. Stained with damp.

Written in Naskh. Dated A.H. 1084. Scribe محمد شريف بن محمد عبد العزيز بن شيخ خضر لخصائي.

No. 287.

fol. 127 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

THE SAME.

The second volume of the work noticed above.
Beginning :—

الفن الاول من الطبقيات في السماع الطبيعي و هو اربع مقالات الخ *

This volume deals with physics, and contains eight Fann. For details of chapters see Br. Mus. Suppl. Cat. No. 711. Some portions of this volume (viz. Book II., Fann I., Makāla 1, and 2, and Faṣl. 1 and 2 of Makāla 3) have been translated in Latin by Dominicus Gundisalvus (*Venetis*, 1508). Fol. 36b and 55b contain lacunae. Fol. 115b, 116a are blank, but without causing any break in the text. Fol. 79b contains marginal glosses. The lower halves of fol. 98b, 115a, 120b are also blank, but without any consequent break in the text. The headings of chapters are in red ink or marked with red lines.

Written in mixed Nasta'liq and Shikasta. Fol. 115a contains the name of the copyist and the date of transcription as follows :—

انتهى هذين الغنيين في يوم الثالث من العشر الثالث من شهر
في الحجة الحرام سنة ١٦٨٩ بعون الله وتأييده و الصلوة على محمد نبيه
و آله اجمعين الطيبين الطاهرين على يد انور عباد الله المذنب الرجعي الى
رحمة الله ابو البركات الرازي اقل عباد الله *

No. 288.

fol. 206 ; lines 17-25 ; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8 \times 3\frac{1}{2}$.

لوامع الاسرار في شرح مطالع الانوار

LAWĀMI' AL-ASRĀR FĪ SHARH MATĀLĪ' AL-ANWĀR.

A commentary on Maḥmūd bin Abī Bakr al-Urmavī's first part or portion of Logic of the work called Maṭālī' al-Anwār by قطب الدين

قطب الدين التكتاني Kutb ad-Din Abū 'Abdallāh Muḥammad bin Muḥammad ar-Rāzī at-Taḥṭānī. He was a pupil of 'Aḍud ad-Dīn al-Ījī, and became one of the most eminent scholars of his time. In A.H. 763, A.D. 1361, he came to Damascus. He is the author of several works, and died in A.H. 766, A.D. 1364. As-Suyūṭī in his work Bughyat al-Wu'āt (No. 268) fol. 153b, and ad-Durur al-Kāmina (No. 271) fol. 427a, have named him Maḥmūd bin Muḥammad ar-Rāzī. For details see Tabakāt al-Kubrā, Vol. VI., p. 31 ; at-Ta'likat as-Saniya, p. 53 ; Ḥabīb as-Siyar, Vol. III., Juz' I., p. 126 ; and Brockelmann, Vol II., p. 209.

Our author should not be confounded with another scholar of the same title, Kutb ad-Dīn, whose proper name was Maḥmūd bin Mas'ūd ash-Shirāzī, died A.H. 710, A.D. 1310. (See also No. 320.) Ḥabīb as-Siyar, again, has not made this mistake, but another in supposing that there were two Kutb ad-Dīn ash-Shirāzīs, one of them being the pupil of at-Tūsī, and the author of the commentary on al-Kānūn, and the other the author of the commentaries on al-Miftāḥ and Hikmat al-Ishrāk, and has consequently mentioned a man of the name in two places, see Vol. III., Juz' I., p. 67 and Vol. III., Juz' I., p. 112. These works are all the production of one man, namely, Kutb ad-Dīn Maḥmūd bin Mas'ūd ash-Shirāzī.

Biographers of the Imamiya school think that Kutb ad-Dīn ar-Rāzī belonged to their school. See Shudhūr al-Ik'yān, Vol. II., fol. 316 ; Muntaha'l Maḳāl, p. 289 ; Aml al-Āmil, p. 70 and Kashf al-Hujub, p. 353 (where the date of his death is wrongly given A.H. 796, A.D. 1393) ; while others consider him to be a follower of Shāfa'ī school.

Beginning :—

الحمد لله تيسر ذوارف العوارف الع *

It was dedicated to Ghayāth ad-Dīn Muḥammad bin Khāja Rashīd ad-Dīn, the Vazīr. Al-Urmavī divided his work into two principal parts. The first part deals with Logic, and the second with Metaphysics. Our commentary deals with the first part of the book, and is divided as follows :—

fol. 6b. القسم الاول في اكتساب التصور
 „ 70a. القسم الثاني في اكتساب التصديق

It is one of the most popular works in India and Persia.

For copies see Berlin Cat. No. 5087; India Office Cat. No. 524; Browne, Hand List of Cambridge Library, p. 109; Rampur List, p. 458; Bankipur Cat. p. 382; and Hyderabad List, Fann Mantik, No. 1.

For supercommentaries see Hājī Khalifa, Vol. V., p. 595, and Berlin Cat. No. 5095.

It has been lithographed at Teheran.

Quotations from the text, and passages of the commentary, are introduced with the words قول and قول respectively in red ink. In some places the blank spaces intended for the words have not been filled in. Fol. 194 is bound in reverse order. A portion of fol. 41b is blank with the remarks at the top of the page عام; زائدة عبارة هذه الصحيفة. After fol. 80 some foll. are missing. Fol. 81 is not a part of the work, but contains a note on some passages of the book. Foll. 147b, 176a, and portions of foll. 167b, 171a, 173, 175b, are blank. The title-page and the last fol. contain some prayers and prescriptions. Foll. 1-20 have been supplied recently. There are marginal notes.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 289.

fol. 134; lines 17: size $8\frac{3}{4} \times 6$; $5\frac{3}{4} \times 2\frac{3}{4}$.

حاشية شرح المطالع

HĀSHIYĀ SHARḤ AL-MATĀLĪ'.

A supercommentary on Kuṭb ad-Dīn ar-Rāzī's commentary (see No. 288) on Urmavī's work called Maṭālī' al-Anwār by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني 'Alī bin muḥammad bin 'Alī, known as as-Saiyid aṣḥ-Sharīf al-Jurjānī. He was born in A.H. 740, A.D. 1339. He studied with Kuṭb ad-Dīn Muḥammad ar-Rāzī, Akmal ad-Dīn Muḥammad bin Maḥmūd al-Bābartī, and with other eminent 'Ulamā' of his time. He settled at Shīrāz and began to teach students. When Timūr conquered Shīrāz, he much respected al-Jurjānī, and included him among the scholars of his court. A discussion took place between him and Sa'd ad-Dīn at-Taftāzānī in which it is said that al-Jurjānī overcame him. Al-'Aīnī and those who followed him think that he died in A.H. 814,

A.D. 1411, but other reliable authorities say that he died in A.H. 816, A.D. 1413. For details of his life see Ḥabīb as-Siyar, Vol. III., Juz' III., p. 89; Fawā'id al-Bahīya, p. 53; and Brockelmann, Vol. II., p. 216. Ibn 'Arab Shāh in his famous history of Tīmūr (Calcutta edition A.H. 1257) p. 266 has wrongly named al-Jurjānī as Muḥammad instead of 'Alī.

Beginning:—

قال وحيد زمانه تغمده الله بغفرانه الحمد لله نياض ذوارف العوارف
النياض البهّاب من ناض الماء نياض و فيوضه الخ •

For copies see Berlin Cat. No. 5089; Br. Mus. Suppl. Cat. No. 733; Br. Mus. Cat. p. 249b; India Office Cat. No. 525; Gotha Cat. No. 1184; Paris Cat. No. 2390; Rampur List, p. 441; Asiatic Society Cat. p. 77; and Hyderabad List, Fann Mantīk, No. 3.

Profuse marginal notes occur in the earlier portion. Foll. 128b–134 are made defective by the pasting of paper over them. The word *قوله* is in red ink. Fol. 23 should come just after fol. 17 and fol. 19 should go after fol. 22. Two foll. are missing after fol. 23. The MS. ends abruptly as follows:—

نفيض المعمول عليه اذ يجرز كونها لعدم صدق *

Written on different kind of paper in two hands. Foll. 1–80, 97–104, and 134 are in Nasta'liq, and the rest in Naskh.

Not dated. C. 18th century.

No. 290.

fol. 165; lines 17; size $8\frac{3}{4} \times 5\frac{3}{4}$.

THE SAME.

Another copy of the supercommentary. It begins as the preceding, one and ends as the Berlin copy does; see No. 5089. In foll. 66–68 the interlinear spaces are unusually large. Foll. 126–165 have been recently supplied. From the beginning up to fol. 125 the commentary is overlined with either black or red ink, and from fol. 126 up to the end the commentary is introduced with the word *قوله* in red ink. Marginal notes and corrections occasionally.

Written in Nasta'liq. Not dated. C. 18th century.

No. 291.

fol. 67; lines 19; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

حاشية شرح المطالع

HĀSHIYA SHARH AL-MATĀLĪ.

A supercommentary on Kuṭb ad-Dīn ar-Rāzī's commentary (see No. 288) on Urmavī's work on Logic called Matāli' al-Anwār. It is defective both at the beginning and end, and the name of the author cannot be found in the body of the text; but according to a note on the title-page its author was Dā'ūd. He flourished about A.H. 850, A.D. 1446, and his surname was ash-Shirwānī; see Hājī Khalifa, Vol. V., page 595, and Brockelmann, Vol. I., p. 467.

Our copy deals with the latter part of the portion of Logic, treating of affirmation, تصديقات, and begins abruptly as follows:—

إلى المجهولات التصديقية فسر التصديقات بالمجهولات التصديقية إما
لان التصديق لما كان قسما للعلم المفسر بالصورة الجامعة الخ *

For copies see Berlin Cat. No. 5090, Derenbourg, No. 643, and Rampur List, p. 436.

Slightly worm-eaten. The inner edge is changed to different kinds of paper. Spaces for insertion of the word قوله in red ink are not filled in. On the title-page it bears the seal and signature of Muẓaffar Ḥusain, dated 1869. It ends abruptly as follows:—

مغايير للمجهول على ان طبعه عن متعارفه قلت *

From the beginning up to fol. 50 the MS. is written in Naskh, and the rest is in Nasta'liq. Not dated. C. 18th century.

No. 292.

fol. 94; lines 17; size $8\frac{3}{4} \times 5\frac{1}{2}$; 6×3 .

القطبي

AL-KUṬBĪ.

A commentary on 'Alī al-Kātibī's treatise on logic called ash-Shamsiyya by قطب الدين أبو عبد الله محمد بن محمد الرازي التختاني Kuṭb ad-Dīn Ābū 'Abdallāh Muḥammad bin Muḥammad ar-Rāzī at-Tahtānī, died A.H. 766, A.D. 1364. For his life see No. 288.

Beginning:—

ان ابيه درر تنظم ببنان البيان الخ *

The full title of the commentary is *تحرير القواعد المنطقية في شرح الرسالة الشمسية*. According to Ḥājī K̲halifa, Vol. IV., p. 76; and Ḥabīb as-Siyar, Vol. III., Juz' I., p. 126, the author dedicated it to Wazīr Ghayāth ad-Dīn Muḥammad bin K̲hāja Rashīd (see for his life Ḥabīb as-Siyar, Vol. III., Juz' I., p. 122).

For copies see Berlin Cat. No. 5258; India Office Cat. No. 503; Gotha Cat. No. 1186; Br. Mus. Suppl. Cat. No. 99, III.; Casiri, Vol. I., No. 180; Rampur List, p. 460; Hyderabad List, Fann Mantik No. 5; and Asiatic Society Cat. p. 79.

For other commentaries and supercommentaries see Ḥājī K̲halifa, Vol. IV., p. 76 and Berlin Cat. No. 5271.

Printed, Calcutta, A.H. 1259; Cairo, A.H. 1307; and lithographed repeatedly in India.

The text (*ash-Shamsiya*), with an English translation, has been printed in the Bibliotheca Indica, 1854.

The text and the commentary are introduced with the words *قال* and *اقول* respectively in red ink. Foll. 1-18a, 32, and 33a contain marginal glosses. Fol. 88a is in another hand. Slightly worm-eaten. On the title-page it has a seal, dated A.H. 1207.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 293.

foll. 110; lines 17-20; size $8\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 3$.

THE SAME.

Another copy of the work noticed above. It begins as the preceding copy begins. Fol. 2a and half of fol. 2b are blank. The MS. is a little injured by damp. The spaces for writing the words *قال* and *اقول* in many foll. are blank.

Written in Nasta'liq. Not dated. C. 19th century.

No. 294.

foll. 217; lines 17; size $8\frac{3}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

foll. 1-85.

I.

میر تقی

MĪR KUTBĪ.

A supercommentary on K̲uṭḥ ad-Dīn ar-Rāzī's commentary on al-Kātibī's treatise on Logic called *ash-Shamsiya* by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني 'Alī bin Muḥammad

bin 'Alī known as as-Saiyid ash-Sharīf al-Jurjānī, d. A.H. 816, A.D. 1413. For his life see No. 289.

A few foll. are missing from the beginning. It begins abruptly as follows :—

وجوب التصور بوجه ما و امتناع الشروع فيه مطلقا الخ •

For copies see Berlin Cat. No. 5260; India Office Cat. Nos. 507-12; Rampur List, p. 465; and Bankipur Cat. p. 737.

Printed, Calcutta, A.H. 1261, and repeatedly lithographed, in India.

For other glosses on the supercommentary see Ḥājī Khalīfa, Vol. IV., p. 76.

Passages of the commentary are introduced with the word قوله in red ink up to fol. 50, after that spaces for the insertion of the said word are not filled in. It ends abruptly as follows :—

فلا يكون ايضا جزءا عليحدة بل مندرجا في المبادئ التصديقية •

Written in ordinary Nasta'liq. Not dated. C. 18th century.

foll. 86-217.

II.

السعدية

AS-SA'DIYA.

A commentary on al-Kātibī's treatise on Logic called ash-Shamsiya by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī, d. A.H. 792, A.D. 1389. See No. 398.

This manuscript is defective both at the beginning and end. It begins abruptly as follows :—

التصديقات او بالعكس و ان اريد بالثالث الخ •

This work is described in No. 298. Foll. 108b-109 contain lacunae.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 295.

foll. 75; lines 25-21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

foll. 1-43a.

I.

الحاشية علي مير قطبي

AL-ḤASHIYA 'ALĀ MĪR QUTBĪ.

Annotations to Kutb ad-Dīn ar-Rāzī's commentary called al-Kuṭbī (see No. 292), and to as-Saiyid ash-Sharīf al-Jurjānī's super-

commentary on the same (see No. 294). The name of the annotator is not mentioned in the body of the book, but by comparing the beginning and the end of the MS. with those of the Berlin Copy No. 5263, it is evident that the author is **عماد بن محمد بن يحيى** 'Imād bin Muḥammad bin Yaḥyā bin 'Alī al-Fārisī. He flourished in the 9th century Hijra, and died c. A.H. 900, A.D. 1497. See Berlin Cat. No. 5263, and Ḥājī Khalifa, Vol. IV., p. 77.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد وآله اجمعين قوله
ورتبته على مقدمة وثلاث مقالات وخاتمة اعلم ان من داب المصنفين ان
يشيروا في اول تصانيفهم النع *

The annotation deals only with some portion of تصورات of the book.

For copies see Berlin Cat. No. 5263; India Office Cat. No. 513; Rampur List, p. 438; and Asiatic Society Cat. p. 77.

Our copy and the Berlin copy are without the preface, while the India Office copy has it. On the title-page, the name of the annotator is wrongly given as **عماد الدين اللبكني**.

Written in Nasta'liq. Dated A.H. 1240. Scribe **محمد علي**.

fol. 43b-75.

II.

These are also glosses to the work of as-Sayid ash-Sharīf and to the commentary itself, but it deals with تصديقات only.

The name of the author is not known.

Beginning :—

قال الشارح المقالة الثانية النع يعني انه يحمل وينسب في هذه
المقالة الاحوال و الصفات على نفس القاضيا النع *

It is incomplete, and ends as follows :—

فانه اذا عكس الترتيب صار هكذا بعض ا ب و لا شى من ج ب و هو

الصواب الثالث *

Written in mixed Nasta'liq and Shikasta. Not dated. C. 18th century.

No. 296.

fol. 164; lines 16; size $11\frac{1}{8} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

الکاشفة علی میر قطبی

AL-ḤĀSHIYA 'ALĀ MĪR ḲUTBĪ.

Annotations to Ḳuṭb ad-Dīn ar-Rāzī's commentary called al-Ḳuṭbī (see No. 292), and to as-Saiyid aṣḥ-Ṣharīf al-Jurjānī's supercommentary on the same (see No. 294, I) by ملا عبد الحکیم بن شمس Mullā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyālkūtī, died A.H. 1067, A.D. 1656. See No. 6.

Beginning :—

اعلیٰ منطق انصیح به لسان الفصحاء و اولیٰ مدرک ارتسم فی اذهان
الاذکیاء الخ *

From the preface it appears that the author wrote this supercommentary at the request of his son, but Dr. Loth in India Office Cat. No. 518 says that he wrote these notes on the advice of his father. It is an astonishing remark of the learned doctor. Most probably he read the word *ولد*, meaning son, as *والد*, meaning father. It was dedicated to Shāh Jahān, A.H. 1037–1069, A.D. 1628–1659.

For copies see Berlin Cat. No. 5264; India Office Cat. Nos. 518–19; Rampur List, p. 437; and Bankipur Cat. p. 174.

Printed, Constantinople, A.H. 1259, lithographed, Dehli, 1870.

Quotations from the commentary and the supercommentary are introduced by the word *قوله* in red ink up to fol. 149. In the rest of the MS. places for the insertion of the word *قوله* are not filled in. It is incomplete, and ends abruptly as follows :—

لا امتناع فی ان یكون المتأخر فی الوجود علة لثبوت المتقدم لشي
آخر کذا فی حواشي المطالع وهو مأخوذ من کلام الشیخ فی الشفاء *

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

No. 297.

fol. 69; lines 26; size $8\frac{1}{4} \times 5$; $6 \times 2\frac{3}{4}$.

الکاشفة علی میر قطبی

AL-ḤĀSHIYA 'ALĀ MĪR ḲUTBĪ.

Annotations to as-Saiyid aṣḥ-Ṣharīf al-Jurjānī's supercommentary on the same by احمد الابیوردی Ahmad al-Abiwardī.

Beginning :—

الحمد لله الذي نور قلوب العارفين و بعد و هذه هدايات الغيا
تراب اقدام الفقراء احمد الايبورني تشعيذا لخطاير بعض الناظرين
معلقا ايها على ما ينسب الى سلطان المحققين المرتضى الشريف
..... من الحواشي المتعلقة بشرح الرسالة الشمسية الن *

For copy see Paris Cat. No. 2378. Also see Hāji Khalifa Vol. IV., p. 77.

Spaces for the insertion of the word قوله in red ink have not been filled in. All the borders have been changed. Much worm-eaten. Wrongly designated on the title-page and last fol. as حاشيه ابى داود بر مير.

Written in ordinary Naskh. Dated A.H. 1014. Scribe ولى محمد بن ملا عثمان.

No. 298.

fol. 155, lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

السعدية شرح الشمسية

AS-SA'ADĪYA SHARḤ ASH-SHAMSĪYA.

A commentary on al-Kātibī's treatise on Logic called ash-Shamsiyya by سعد الدين مسعود بن عمر التفتازانى Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī, died A.H. 792, A.D. 1389. See for his life No. 398.

Beginning :—

الحمد لله الذي بصرنا بنور الهداية و التوفيق و بعد قد سألني
نوفة من خلاني ان اشرح لهم الرسالة الشمسية الن *

For copies see Berlin Cat. Nos. 5266-8, Derenbourg, Nos. 660, 669, 670; Cairo Cat. Vol. VI., p. 63; Asiatic Society Cat. p. 78; and Rampur List, p. 451.

Lithographed, India.

The inner edge has been supplied in different paper. The words قول and قول are in red ink. Marginal corrections occasionally. A few pages at the beginning have marginal notes.

Written in Nasta'lik. Not dated. C. 18th century.

No. 299.

fol. 61; lines 17; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح تهذيب المنطق

SHARḤ TAHDHĪB AL-MANṬIḤ.

A commentary on the first part (treating of Logic) of Sa'd ad-Dīn at-Taftāzānī's work called *Tahdhīb al-Manṭiḥ wa'l Kalām* by al-Kāḍī al-Qāḍī Nur Allāh bin al-Sayid al-Sharīf al-Husainī al-Mar'ashī ash-Shūstari, Nūrallāh bin as-Sayid ash-Sharīf al-Husainī al-Mar'ashī ash-Shūstari, died A.H. 1019, A.D. 1610. See for his life No. 112.

Beginning :—

تهذيب المنطق و الكلام تذهيبه بحمد الملك العالم اما بعد
فيقول العبد نور الله بن شريف الحسيني الشوسترى هذه ارقام
كنت قد ثبتتها متفرقة عند مباحث التهذيب مع قلة البضاعة فرتبتها صونا
لها عن الاضاعة اليه *

For copy see Rampur List, p. 453.

The text is divided into two parts. Part one deals with logic, and part two with scholastic theology. The first part became a very popular work in India and Persia, and several scholars wrote commentaries, supercommentaries, and glosses on the same. See Hājī Khalifa, Vol. II., p. 479, and Berlin Cat. Nos. 5174-84.

Quotations from the text are introduced with قرأه in red ink. Marginal corrections occasionally. Marginal notes having at the end the word منه are numerous.

Written in Nasta'liq. Not dated. C. 17th century. Scribe تاج الدين بن ولي محمد الحسيني.

No. 300.

fol. 64; lines 14; size $7\frac{1}{2} \times 5$; $5 \times 2\frac{3}{4}$.

حاشية بديع الميزان

HĀSHIYA BADI' AL-MĪZĀN.

A supercommentary on 'Abdallāh bin al-Haddād al-Uṭhmānī at-Tulanbī's commentary on a compendium of Logic called *Mizān Manṭiḥ* by ملا محمد صادق Mullā Muḥammad Ṣādiq. He was an eminent scholar of the 11th century Hijra, passed a considerable part of his life at Jahāngīr Nagar (Dacca), Bengal, with Shujā', the

son of Emperor Shāh Jahān (A.H. 1037-1069, A.D. 1628-1659). The date of his death is not known. See Bankipur Cat. p. 442. In Rampur List, p. 433, the name of the commentator is given as 'Abd al-Hādī bin Ilāhdād al-Uṭhmānī at-Tulbanī, died A.H. 922. Tulanbī, according to India Office Cat. No. 574, is from Tulanb (Toolumba) in the Punjab.

Beginning :—

قوله نور اي زين نفوسنا الناطقة المجردة غير الحالة الي *

For other supercommentaries see Rampur List, p. 436.

Quotations from the commentary are introduced with the word قوله in red ink.

Written in Nasta'liq. Not dated. C. 19th century. Scribe السيد رسول بخش.

No. 301.

fol. 402; lines 15; size $11\frac{1}{8} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

شرح سلم العلوم

SHARH SULLAM AL-'ULŪM.

A commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد فيروز بن محبت Muḥammad Firūz bin Muḥabbat. He flourished in the reign of Shāh 'Ālam (A.H. 1173-1221, A.D. 1759-1806). The date of his death is not known. See Bankipur Cat. p. 419.

Beginning :—

لك الحمد يا من علي الاكوان باصفاف الاحسان *

This commentary is named Sirāj Wahhāj, and is dedicated to Shāh 'Ālam. The principal chapters are as follows :—

fol. 8b.	المقدمة
„ 45a.	التصرّات
„ 156a.	التصديقات
„ 400b.	الخاتمة

For copies see Rampur List, p. 456, and Bankipur Cat. p. 419.

It has a beautiful 'Unwān at the beginning and gold and coloured lines on the margin. Headings of chapters in red ink. Passages of the original text are marked with red lines. There are occasional marginal glosses up to fol. 262b. Parts of foll. 357, 362, and 364a are blank. At the end of the MS. the date of transcrip-

tion is given in two languages, viz. Pushtū and Arabic. This note shows that it was copied in Kashmīr, 17th Jumādā II, A.H. 1229.

Written in Naskh. Scribe ملا عبید اللہ آخند زاده کاکری

No. 302.

fol. 129; lines 21; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3$.

شرح سلم العلوم

SHARH SULLAM AL-'ULŪM.

A commentary on Muhibballāh al-Bihārī's famous treatise on Logic called Sullam al-'Ulūm by بحر العلوم عبد العلي محمد بن نظام الدين Baḥr al-'Ulūm 'Abd al-'Alī Muḥammad bin Nizām al-Dīn al-Lakhnavī, died, A.H. 1235, A.D. 1819. See for his life No. 142.

Beginning:—

الحمد لله الذي بعث نبينا براهين قاطعة و حجج ساطعة الخ *

For copies see Bankipur Cat. p. 396, and Hyderabad List, Fann Mantik, No. 11.

Lithographed in India.

Passages of the original text are generally marked with lines. Stained with damp.

Written in mixed Nasta'liq and Shikasta. Dated A.H. 1204.

No. 303.

fol. 42; lines 27; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تعلیقات علی شرح سلم العلوم

TA'LĪQĀT 'ALĀ SHARH SULLAM AL-'ULŪM.

Glosses on the commentary of Baḥr al-'Ulūm on al-Bihārī's treatise on Logic called Sullam al-'Ulūm by the commentator بحر العلوم Baḥr al-'Ulūm 'Abd al-'Alī Muḥammad bin Nizām ad-Dīn al-Lakhnavī himself. For his life see No. 142.

Beginning:—

سبحان الذي توحد في وجوبه بالوحدانية ... اما بعد فيقول العبد ...
ابو العباس عبد العلي محمد بن نظام الدين محمد الانصاري هذه
فوائد معلقة علي شرحي لسلم العلوم ... كنت صنفتها في عنفوان الشباب ...

و كُتبت هذه الحواشي متفرقة في اوراق متشتتة ثم رأيت ان اجمعها
منها لابانة مجملاته و حل مشكلاته الخ *

For copy see Rampur List, p. 463.

Lithographed in India. Quotations from the commentary are introduced with the word قوله in red ink up to fol. 5b, and in the rest of the book spaces for the insertion of the word قوله are not filled in. Much worm-eaten.

Written in bad character of Nasta'liq. Not dated. C. 19th century.

No. 304.

fol. 155; lines 17; size $9\frac{1}{2} \times 6\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح سلم العلوم

SHARH SULLAM AL-'ULŪM.

A commentary on Muḥibballāh al-Bihārī's work on Logic called Sullam al-'Ulūm by محمد اشرف بن ابي محمد العباسي البردواني Muḥammad Aṣḥraf bin Abi Muḥammad al-'Abbāsī al-Barduwānī. From the preface it appears that he was an inhabitant of Barduwān, Bengal, and a pupil of Muḥammad Ṣāliḥ al-Lakḥnavī. He flourished in the reign of Kuṭb ad-Dīn Muḥammad Shāh (A.H. 1131-1161, A.D. 1719-1748). He commenced this commentary in A.H. 1146, A.D. 1733, and according to the Bankipur Cat. p. 418 it was completed in A.H. 1150, A.D. 1737.

Beginning :—

سبحانه من اخرج الجائزات من كتم العدم الى ساحة الوجود و
بعد فيقول العبد محمد اشرف بن ابي محمد العباسي البردواني اني
كنت مشغولا بتدريس العلوم عقليتها و نقليتها فوصل الى بعض شروح
اخوان الزمان و اصحاب الدوران لرسالة السلم فالتمس مني بعض
الاحباب من المحصلين ان اشرح لها شرحا يحل مغلقاتها الخ *

The principal chapters are as follows :—

fol. 9b.	المقدمة
„ 24a.	المعاومات انتصورية
„ 75b.	التصديقات
„ 154b.	الخاتمة

For copy see Bankipur Cat. p. 417.

Passages of the original text are marked with red lines. Lacunae are in foll. 90b, 102a, 131b, 137b and 140b. Foll. 120a, 147 and part of fol. 146b are blank. There are marginal glosses up to fol. 11a. Marginal corrections occasionally.

The text is in Naskh and the commentary is in Nasta'liq. Dated A.H. 1270. Scribe حسين الدين احمد.

No. 305.

foll. 104; lines 19; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح سلم العلوم

SHARH SULLAM AL-'ULŪM.

A commentary on Muhibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by أحمد علي بن فتح الله الحسيني السنديلي Ahmad 'Alī bin Fathallāh al-Husainī as-Sandilī. He was born at Sandila, a village in the vicinity of Lucknow, became a pupil of Hamdallāh and died, A.H. 1200, A.D. 1785. See Rampur List, p. 456.

Beginning :—

ان احلى حديث يتعلی اللسان..... اما بعد فيقول العبد الضعيف
الضعيف احمد علي بن فتح الله الحسيني لما وقع كتاب سلم العلوم الخ

The principal chapters are as follows :—

fol. 9a.	المقدمة
„ 19a.	التصررات
„ 54b.	التصديقات
„ 102b.	الخاتمة

For copies see Rampur List, p. 456.

For other commentaries see Journal Asiatic Society, 1913, Vol. IX., p. 296.

Passages of the text are marked with red lines. Headings of chapters in red ink. Fol. 103b is blank, but without any gap in the MS. as it ends on fol. 103a. Fol. 104a contains some notes on a certain kind of syllogism. Occasional marginal notes are up to fol. 26a. The title-page bears the seal of محمد صفر عليخان بهادر.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 306.

fol. 74; lines 13; size 9×7 ; $6\frac{1}{4} \times 4\frac{1}{2}$.

حاشية شرح سلم العلوم

HĀSHIYA SHARḤ SULLAM AL-'ULŪM.

A supercommentary on Ḥamdallāh as-Sandilī's commentary on al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد بن اکمل خان بن محمد واصل خان bin Akmal Khān bin Muḥammad Wāṣil Khān. He was a famous physician at Dehli, and his ancestors were all renowned scholars and physicians. He is the author of several works, and died, A.H. 1231, A.D. 1815. See Rampur List, p. 439.

Beginning :—

الحمد لله الذى صوّر ماء الارحام صوراً غريبة الخ •

For copies see Rampur List, p. 439.

The supercommentary deals with the portion on تصديقات Ḥamdallāh. Slightly worm-eaten. From the beginning up to fol. 32 spaces for the insertion of the word قوله in red ink have not been filled in.

Written in different hands of Nasta'liq. Dated A.H. 1263.

No. 307.

fol. 26; lines 21; size $9 \times 6\frac{1}{8}$; $7\frac{1}{2} \times 5$.

حاشية شرح سلم العلوم

HĀSHIYA SHARḤ SULLAM AL-'ULŪM.

A supercommentary on Ḥamdallāh as-Sandilī's commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by الملا عماد الدين العثماني البكنى al-Labkanī. He was born at Labkan, a village in the province of the Punjab. He studied with Mawlānā 'Abd al-'Alī Bahr al-'Ulūm. The date of his death is not known. See Rampur List, p. 440; and Bankipur Cat. p. 194.

Beginning :—

سَلَّمَ العلوم و المعارف حمد الله سبحانه الخ •

For copies see Rampur List, p. 440.

For other supercommentaries see Rampur List, pp. 439-40.

This supercommentary deals with the portion on affirmations, تصديقات of Ḥamdallāh's commentary, which is itself known in India

as Hamdallāh. Quotations from the text are introduced by the word **قوله**, and are marked with a red line up to fol. 12. Marginal corrections occasionally.

Written in Nasta'liq. Not dated. C. 18th century.

No. 308.

fol. 273; lines 17; size $12 \times 7\frac{3}{4}$; $9\frac{1}{2} \times 4\frac{3}{4}$.

الحاشية على شرح القاضي

AL-HĀSHIYA 'ALĀ SHARH AL-KĀDĪ.

A supercommentary on Kādī Muḥārak's commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد بن محمد صديق بن محمد اشرف پشاورى المعروف بـكانظ دراز Muhammad Ahsan bin Muhammad Siddiq bin Muhammad Ashraf Pishāwarī, known as Hāfiẓ Darāz. He spent his life in teaching students, and wrote several works. He died in A.H. 1263, A.D. 1846. See Hada'iq al-Ḥanafīya, p. 475.

Beginning :—

سبحانك اللهم نمون بعفوك من عقابك ... و بعد فان العبد
محمد حسن (احسن) بن محمد صديق بن محمد اشرف كانت الرسالة
المسمى بـسلم العلوم من بين متونها كالشمس بين النجوم و كان شرحه الذى
صنّعه الفاضل محمد مبارك بن دائم الادهمى الغارقى منفردا في
حلّ مشكلاتها لكن كانت عباراتها مشكلة فسالنى بعض المكملين
ان اعلق عليه الخ *

For copies see Rampur List, p. 440.

The space for writing the word **قوله** in red ink has not been filled in. Foll. are missing after fol. 195. On the title-page is written :—

هذه حاشية على شرح القاضي للسلم لمولى محمد حسن الملقب
بـكانظ دراز من ممتلكات العبد الاحقر المسمى بمظفر حسين صانه الله عن الشين *

Written in Nasta'liq. Not dated. C. 19th century.

No. 309.

fol. 66 ; lines 16 ; size $8\frac{3}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{2}$.

fol. 1-37.

I.

حاشية حمد الله

HĀSHIYA ḤAMDALLĀH.

A supercommentary on some obscure passages of Ḥamdallāh's commentary on the second part of Muhibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm. The author is not known.

Beginning :—

الحمد لمن حمده أسّ تصديقات توصل الى نتائج هي السعادات الابدية
اجمالا وتفصيلا الخ •

Quotations from the text, commentary and the supercommentary are introduced with **قال المصنف** and **قال الشارح**, respectively in red ink. It has marginal corrections. Many borders are changed to modern paper.

Written in bad Nasta'liq. Not dated. C. 19th century.

fol. 38b-46.

II.

حاشية حمد الله

HĀSHIYA ḤAMDALLĀH.

Another supercommentary on earlier portion of the said commentary, Ḥamdallāh, by an unknown author.

Beginning :—

قال المصنف التصديقات اى هذا مبحث التصديقات فما ذكره في
تضعيفه من اقسام القضايا الخ •

It ends abruptly on fol. 46b as follows :—

وما قيل من بيان امر الشارح بقوله فانهم من ان المصنف قال هو
المنطقى الذى اه والحكم المنطقى عبارة عما يكون •

Borders are changed to different paper. On the title-page is written **باردة شرح سلم**. Worm-eaten.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

fol. 47b-59a.

III.

Another commentary on the preface of al-Bihārī's treatise on Logic called Sullam al-'Ulūm by an unknown author.

Beginning :-

سبكانه الظاهران سبكان مصدر كنفرا الى

Passages of the text are marked with a red line. Borders are changed to different paper. Worm-eaten.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

fol. 60b-66.

IV.

روالة الجعل

RISĀLAT AL-JA'L.

A treatise on the meaning of the word *ja'ala* by غلام حسين Ghulām Husain. He was an Imāmiya scholar, and was teacher of Mawlānā Dildār 'Alī, who died in A.H. 1235, A.D. 1819. See Nujūm as-Samā', p. 346, and Shudhūr al-Ikṣān, Vol. I., fol. 267.

Beginning :-

سبكانه ما اعجب شأنه ليس كمثله شئ في الاختلاف و الظهور

اما بعد فان مسئلة الجعل من اصول الخلافات بين الحكماء الى

Borders are changed to modern paper. Worm-eaten. This treatise comes to an end on fol. 65. Fol. 66 contains different meanings of the word حمد.

Written in mixed Nasta'liq and Shikasta. Dated A.H. 1184. Scribe محمد حسين الموسوي.

No. 310.

fol. 152; lines 20; size 8×6; 7×3½.

fol. 1-18.

I.

الكافية الغلام يحيى

AL-ḤĀSHIYĀ LI GHULĀM YAḤYĀ.

A supercommentary on the earlier portion of Mir Zāhid al-Haravī's commentary on Kutb ad-Dīn ar-Rāzī's treatise on Logic called ar-Risāla fī 'l-Taṣawwur wa'l-Taṣdīq by غلام يحيى بن نجم Ghulām Yahyā bin Najm ad-Dīn al-Bihārī. He was born in Bihar, studied with Bāballāh as-Sandilī, became a disciple of Shāh Badr 'Ālam. Also he went to Dehli, and took the order of the Nakshbandiyya sect from Mirzā Mazhar Jānjānān. After some time he came to Lucknow where he used to teach students, and enroll people in the order of sufism. He died according to Tuḥfat al-A'yān fol. 48 in A.H. 1180, A.D. 1766, but according to Rampur List, p. 442 in A.H. 1128, A.D. 1715.

Beginning ;—

يَسْبَحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ
الْحَكِيمِ الْح * .

This supercommentary is called *لواء الهدى في الليل والدجى* but is generally known as given above.

For copies see Rampur List, p. 442.

Lithographed in Cawnpore A.H. 1287, Muradabad A.H. 1310.

For other supercommentaries see Rampur List, pp. 443-446.

For glosses on this supercommentary see Rampur List, p. 437.

Quotations from Mir Zāhid's work are introduced with the word *قوله* in red ink.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 18th century. Scribe محمد مصباح الدين

fol. 19-65.

II.

العاشية على العاشية الزاهدية على العاشية الجلالية

Annotations to Mir Zāhid's supercommentary on Jalāl ad-Dīn ad-Dawwānī's commentary on the earlier portion of the first part (treating of logic) of Sa'd ad-Dīn at-Taftāzānī's work called *Tahdhib al-Mantik wa'l Kalām*, by ملا حسن بن قاضي غلام مصطفى اللكنوي Mullā Ḥasan bin Qāḍī Ghulām Muṣṭafā al-Lakḥnavī. He was a pupil of Mullā Nizām ad-Dīn bin Mullā Kuṭb ad-Dīn ash-Shahid, remained for some time at Dehli and then at Lucknow, but afterwards during the time of Nawwāb Faiḍallāh Khān (died A.H. 1208, A.D. 1793) he settled at Rampur, where he died in A.H. 1198, A.D. 1783. He is the author of many works, among which his commentary on Sullam al-'Ulūm is very well known in India. For his life see *Aḥwāl 'Ulamā' Firangī Mahal*, p. 24; *Aghsān al-Arba'a*, p. 8; *Āthār al-Uwal*, p. 10; and *Akhbār aṣ-Ṣanādīd*, p. 415.

Beginning ;—

له الحمد والمنة قوله المعنى المصدري
من مقولة الفعل الخ *

For copies see Rampur List, pp. 447-8.

Quotations from the supercommentary are introduced with the word *قوله* in red ink. Marginal corrections occasionally. It is incomplete at the end. The concluding words are :—

• ما لا يكون متوقفا على النظر فالنظر داخل في عنوان القسم الثاني

Written in mixed Nasta'liq and Shikasta. Not dated. C. 18th century.

see Ibn Abī Uṣaibī'a Vol. I., p. 206; Ibn al-Kifī, p. 366; Z.D.M.G. Vol. XXIV., p. 347; Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 209; Flügel, *al-Kindi*, genannt der Philosoph der Araber.

Beginning :—

الحمد لله رب العالمين والصلوة والسلام على محمد الأمير الاول من
 كتاب ارسطوطاليس الفيلسوف المسمى باليونانية اثولوجيا وهو القول على
 الزبونية الخ •

The ten books into which the work is divided begin on the folios mentioned below :—

Book I., fol. 3a; Book II., fol. 21a; Book III., fol. 37a; Book IV., fol. 48a; Book V., fol. 50b; Book VI., fol. 59a; Book VII., fol. 69b; Book VIII., fol. 78a; Book IX., fol. 111b; and Book X., fol. 121a.

Ibn Abī Uṣaibī'a (Vol. I., p. 71) regarding this work says :—

مقالة فيما استخرجه من كتاب ارسطوطاليس الذي يدعي بالرومية ثولوجيا
 و معناه الكلام في توحيد الله تعالى *

It has been edited, with a German translation, by Dieterici, *Leipzig*, 1882-3. For other editions see Ellis, *Cat. of Arabic Books*, (Br. Mus.) Vol. I., pp. 316-17. Also consult *Transaction of Berlin Congress*, II., pp. 1-12; Z.D.M.G. Vol. XXXI., pp. 117-126; and *Abhandl. d. Münchener Akademie*, 1862, pp. 1-12.

For copies see Berlin Cat. No. 5121; Br. Mus. Suppl. Cat. No. 722; Paris Cat. No. 2347; *Bibliotheca Sprenger*, No. 741 and *Rampur List*, p. 378.

Foll. 4a, 13b, 16b, 52a, 69a, 72a, 73a, 79, 80b, 81b, 82a, 83, 84, 85a, 86a, 87, 88b, 89a, 90a, 91b, 92a, 93a, 94a, 100a, 101b, 102, 104, 105b, 106b, and 115a contain lacunae. Titles of all the books except the first one are in red ink.

Written in Naskh. Not dated. C. 19th century. Scribe عبد النبي

No. 314. .

fol. 29; lines 13; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

رسالة الف الصغرى

RISĀLA ALIF AṢ-ṢUGHĤRĀ.

A commentary on a philosophical treatise attributed to Aristotle by يحيى بن عدى Yahyā bin 'Adī. He was a pupil of Abū

Naṣār al-Fārābī, (who died A.H. 339, A.D. 950), and was a recognised authority on philosophy during his time. He died in A.H. 364, A.D. 974. See al-Fihrist, p. 264; Ibn al-Kifī, p. 361; Ibn Abī Uṣāihī'a Vol. I., p. 235; and Brockelmann, Vol. I., p. 207.

Beginning :---

تفسير يحيى بن عدي للمقالة الاولى من كتاب ارسطو ليس الموسوم
بمطاطوسيفاً الى ما بعد الطبيعيات وذي الموسومة بالف الصغرى النخ *

Ibn Abī Uṣāihī'a Vol. I., p. 69 says that Aristotle wrote a work in 12 chapters called كتاب ماطاطوسيفاً.

Aristotle's sayings and annotations are headed with قال respectively. These words are over-lined with red ink up to fol. 20b and then with black ink up to the end.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 315.

fol. 81; lines 22-23; size $10\frac{3}{4} \times 6$; $7\frac{1}{2} \times 4$.

كتاب النجاة

KITĀB AN-NAJĀT.

A philosophical encyclopaedia by أبو علي الحسين بن عبد الله بن سينا
Abū 'Alī al-Husain bin 'Abdallāh bin Sīnā, died A.H. 428, A.D. 1037. For his life see No. 284.

Beginning :---

قال الشيخ الرئيس ابو علي الحسين بن عبد الله بن سينا رحمه الله
اما بعد حمد الله تعالى و الثناء عليه بما هو اهلله و مستحقه النخ *

This work is an abridgement of the author's larger work on the subject called ash-Shifā' see No. 284.

For copies see Cairo Cat. Vol. VI., p. 105, and Yeni Cat. No. 777. See also Hāji Khalifa, Vol. VI., p. 303.

It has been printed at Rome in A.D. 1593 as an appendix to al-Kānūn. Foll. 66-77 have been numbered wrongly. They should stand in the following order 66, 75, 76, 69, 70, 71, 72, 73, 74, 67, 68 and 77. Headings of chapters in red ink. Gold and black lines on the borders.

Written in good Nasta'liq on gold sprinkled paper. Dated A.H. 1098.

No. 316.

foll. 69 ; lines 23 : size $10 \times 7 : 7\frac{1}{2} \times 4\frac{3}{4}$.

شرح كتاب النجاة

SHARḤ KITĀB AN- NAJĀT.

A commentary on Ibn Sinā's philosophical work called an-Najāt. The name of the commentator is not mentioned in the preface. But from the colophon it appears that Fakhr ad-Din an-Naisābūrī is the author of this commentary; and probably this Fakhr ad-Din is Fakhr ad-Din Abū 'Abdallāh Muḥammad bin 'Umar ar-Rāzī, died A.H. 606, A.D. 1209. For his life see No. 317.

It begins abruptly as follows : --

المقالة الأولى من الطبيعيات من كتاب النجاة الفصل الأول في بيان موضوع هذا العلم نريد أن نعرضه لواعى العلم ... التفسير قال الإمام الفاضل قدوة المعتقدين رح ههنا بحث البحث الأول في تعريف العلم الطبيعي *

The present volume is the commentary on the portion on Physics of Kitāb an-Najāt, and the chapters are as follows :—

- المقالة الأولى من الطبيعيات الفصل الأول في بيان موضوع هذا العلم
fol. 1. الفصل الثاني في الأصول الموعودة في العلم الطبيعي
,, 2b. الفصل الثالث في إبطال الجبر الذي لا يتجزئ
,, 7a. المقالة الثانية من الطبيعيات في لواحق الأجسام الطبيعية
,, 10a. في الحركة والسكون
,, 10a. المفصل الأول في تعريف الحركة
,, 12b. الفصل الثاني فيما يقع فيه الحركة و فيما لا يقع
الفصل الثالث في أن لكل متحرك علة متحركة
,, 16b. غيره
الفصل الرابع في أنه لا يجوز أن يتحرك الشيء
,, 17b. و هو على حالة الطبيعة
الفصل الخامس في أن الحركة المستديرة لا يكون طبيعية
,, 17b.

الفصل السادس في ان الحركة قابلة للقسمة

fol. 19a.	بالقوة
„ 19b.	الفصل السابع في وحدة الحركة
„ 20b.	الفصل الثامن في تطابق الحركات
„ 20b.	الفصل التاسع في تضاد الحركات
„ 22b.	الفصل العاشر في التقابل في الحركة والسكون
„ 23a.	الفصل الحادي عشر في الزمان
„ 28a.	الفصل الثاني عشر في المكان
„ 32b.	الفصل الثالث عشر في النهاية واللاذنية
„ 35b.	الفصل الرابع عشر في الجهات
„ 37a.	المقالة الثالثة في الامور الطبيعية وغير الطبيعية من الاجسام
„ 44b.	المقالة الرابعة في الاشارة الى الاجسام الاولى
„ 49a.	المقالة الخامسة في المركبات
„ 62b.	المقالة السادسة في النفوس

Quotations from the original work begin with **قال الشيخ**, and the passages of the commentary itself are introduced with the word **التفسير** up to fol. 34. and then with the word **الشرح**; all these words are in red ink.

Written in mixed Naskh and Nasta'lik. Not dated. C. 15th century. The colophon runs thus:—

تمت الطبعيات من شرح النجاة للامام الكامل فخر الملة والدين
الغيسابوري في بلدة لاهجان بعون الملك الممّن بيد الفقير الى الله السيّاح
لطاف الله ابرالفتوح *

No. 317.

fol. 203; lines 23; size $10\frac{1}{2} \times 6; 8 \times 4$.

شرح حيون الحكمة

SHARḤ 'UYŪN AL-ḤIKMA.

A commentary on Ibn Sina's well-known work on philosophy called 'Uyūn al-Ḥikma by محمد بن عمر

بن الحسين الرازي Fakhr ad-Dīn Abū 'Abdallāh Muḥammad bin 'Umar bin al-Husain ar-Rāzī. He was born on the 25th Ramaḍān, A.H. 544, A.D. 1150, or, according to some, in A.H. 543, A.D. 1149. He studied with his father Ḍiyā' ad-Dīn 'Umar, a preacher at Rai in his native land, and also with other scholars at Marāgha. He finally settled at Herāt, and died there in A.H. 606, A.D. 1209. For details see Subkī, *Tabaḳāt al-Kubrā*, Vol. V., pp. 33-40; Ibn Kḥallikān (Teheran edition) Vol. II., p. 48; Ibn Abī Uṣaib'ā, Vol. II., pp. 23-30; Mir'at al-Janān, (No. 197) Vol. II., fol. 242b; Ibn Kāḍī Shuhbā, *Tabaḳāt ash-Shāfi'iyya*, (No. 264) fol. 68a; Ibn al-Kifṭī, p. 291; Leclerc, Vol. II., p. 20; Wüstenfeld, *Gesch.* No. 294, *Ärzte* No. 200; Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 506.

Beginning:—

الدم يا خالق السموات والارض الخ *

It is a commentary on all the three parts, namely, Logic, Physics and Metaphysics, of the work. The Commentary on the portion on Logic begins on fol. 2b, physics on fol. 67b, and Metaphysics on fol. 164a. The author wrote this commentary at the request of his pupil محمد بن رضوان بن منوچهر ملك شروان.

For copies see Berlin Cat. No. 5043; Derenbourg, No. 628; India Office Cat. No. 478; Vienna Cat. No. 1522; and Leyden Cat. No. 1446. I have seen a very old copy of this book in the Rampur Library. Extracts from the text have been given by Heneberg in *Abhandl. d. bair. Ak.* XI., pp. 256-67.

Quotations from the original work are headed with the word *التفسير* and the commentary with the word *قال الشيخ*; both these words being written in red ink. The headings of chapters are in red ink. Gold and coloured lines throughout. Slightly worm-eaten. On the title-page it bears the signature of Hakim Muzaḥfar Husain, son of Masīḥ ad-Dawla, above the date, 15th January 1870.

Written in very fine Naskḥ. Dated A.H. 1097.

No. 318.

fol. 258; lines 15-20; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3$.

THE SAME.

A defective copy of the work noticed above. Its foll. are wrongly arranged and some are missing. The second part of the work *الطبيعيات* (physics) begins on fol. 11, the third part *الآلهيات* (metaphysics), which is the last part of the work, begins on fol. 116a while the first part *المنطق* (Logic) begins on fol. 166b. Foll.

165-166a contain a portion of the preface, and the first line of it on fol. 165 runs as follows :--

التي ذكرتها بقولك و لسوف يعطيك جلك فترضي اما بعد فان كتاب
عيون الحكمة الخ *

Foll. 257-258 should come just after fol. 164. Some foll. are missing after fol. 170 and 256.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 319.

fol. 494 ; lines 19 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح الاشارات والتنبهات

SHARḤ AL-ISHĀRĀT WAṬ TANBĪHĀT.

A commentary on Ibn Sina's philosophical work called al-*Ishārāt waṭ Tanbīhāt* by ابو جعفر نصير الدين محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Hasan aṭ-Ṭūsī aṣh-Shī'ī. He was born at Ṭūs in A.H. 597, A.D. 1200, and neither in A.H. 607, A.D. 1210, as supposed by Brockelmann in his work *Gesch. d. Arab. Litter.* Vol. I., p. 508, and by Huart in *History of Arabic Literature*, p. 321, nor in A.H. 507, A.D. 1113, as given by Rieu in his *Cat. of Persian MSS.* Br. Mus. Vol. II., p. 441. He was much respected by Hülākū Khān, the Mongol Emperor. He built, at State expense, an observatory at Marāgha. He died at Baghdād in A.H. 672, A.D. 1273, and not in A.H. 692, A.D. 1292, as given by Rieu in his *Persian Cat.* Vol. II., p. 441. For details of his life see *Fawāṭ al-Wafayāt*, Vol. II., p. 186; *Shudhūr al-Ik'yān*, Vol. II., fol. 284; *Muntahā'l Makāl*, p. 291; *Aml al-Āmil*, p. 68; *Rawdāt al-Jannāt*, p. 505; *Habīb as-Siyar*, Vols. II., Juz' 4, p. 80, III., Juz' I., p. 60; Browne, *Literary History of Persia*, Vol. II., pp. 484-6; and also A *History of Persian Literature under Tartar Dominion*, pp. 17-18.

Beginning :—

الحمد لله الذي وقتنا لانتاج المقال بتحميده الخ *

Our copy comprises three separate parts bound together. The first part (fol. 1-158) is on Logic ; the second part (fol. 159-315) is on Physics ; and the third part (fol. 316-493) is on Metaphysics. The portion on Logic contains ten chapters, each called *al-nahj*, and the portions on Physics and Metaphysics are each divided into ten

chapters, which are called النمط. The commentary was composed at the request of at-Ṭūsī's patron, who is styled in the book (fol. 26) المجلس الرفيع ربيب الدولة و شهاب الملة قدوة الحكماء و الأطباء سيد الأكابر والفضلاء. At-Ṭūsī wrote this commentary in refutation of the commentary of Fakhr ad-Dīn ar-Rāzī, died, A.H. 606, A.D. 1209, who is designated in this work الفاعل الشارح. Regarding this work the author of Wafayāt, p. 188, says:—

و من تصانيفه شرح الاشارات و رد علي الامام فخر الدين في شرحه و قال

هذا جرح و ما هو شرح *

This commentary is also designated حلل مشكلات الاشارات و and was completed in A.H. 644, A.D. 1246 (see Kashf al-Hujub, p. 200). The text is described as the last work of Ibn Sīnā, and the last three sections have been published with a French translation by Mehren, 1891. It has been edited by Forget at Leyde, 1892, under the title of *Le Livre des théorèmes et des avertissements*. See Ellis, Cat. Vol. I., p. 670.

For copies see Berlin Cat. No. 5049; Br. Mus. Supp. Cat. No. 723; Leyden Cat. No. 1452; India Office Cat. No. 480; Paris Cat. No. 2366; Petersburg Cat. Nos. 87-89; Cairo Cat. Vol. VI., p. 91; Rampur List, pp. 394-95; Bankipur Cat. p. 388; and Hyderabad List, Fann Hikmat, Nos. 23 and 25.

For glosses and other commentaries see Hājī Khalifa, Vol. I., p. 300 and Berlin Cat. No. 5054.

The portions of the commentary on the second and third parts (Physics and Metaphysics) have been printed at Constantinople, A.H. 1290, and also lithographed at Lucknow, A.H. 1293.

The headings of chapters are in red ink. Quotations from the original text are introduced with قوله in red ink. Foll. 184-189 have been recently replaced. Foll. 159a, 316a and a part of foll. 158b, 315b are blank, but without causing any break in the text. Fol. 493b and a part of fol. 494a contain some different readings in respect of some portion on Logic. Borders are partly pasted over with modern paper. The title-page contains a seal which is not legible, and bears the date A.H. 1161.

Written in beautiful Naskh. The colophon runs thus:—

تم كتاب شرح الاشارات للمحقق الطوسي في شهر سنة تسع
و خمسين و ألف من الهجرة النبوية عليه افضل الصلوة و التحية ببلدة لاهور
حذيت بن الشيراز *

No. 320.

fol. 273 ; lines 19-15 ; size $10 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

fol. 1-247.

I.

شرح حكمة الاشراق

SHARH ḤIKMAT AL-ISHRĀQ.

A commentary on Shihāb ad-Dīn Yahyā bin Habash as-Suhrawardī's (d. A.H. 587, A.D. 1191) philosophical treatise called Ḥikmat al-Ishrāk by قطب الدين محمود بن مسعود الشيرازي Ḳuṭb ad-Dīn Maḥmūd bin Mas'ūd ash-Shīrāzī. He was born at Shīrāz, A.H. 634, A.D. 1236 ; studied with Naṣīr ad-Dīn aṭ-Ṭūsī, and died at Tabriz in A.H. 710, A.D. 1310.

He must not be confused with another celebrated scholar Ḳuṭb ad-Dīn Muḥammad bin Muḥammad ar-Rāzī, the author of al-Ḳuṭbī and many other works. (see No. 288). Our Shihāb ad-Dīn as-Suhrawardī is a different man from the author of the famous book called 'Awārif al-Ma'ārif', though the surnames are similar ; the latter's full name is Shihāb ad-Dīn Abū Ḥafṣ 'Umar as-Suhrawardī (died A.H. 632, A.D. 1234). For details of the life of the commentator see ad-Durar al-Kāmina, No. 272, Vol. II., fol. 427b ; at-Ta'likāt as-Saniya, p. 53 ; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 211.

Beginning :—

قال مولانا و استاذنا قطب الحلة والدين الاشراق
سبيلك والاشراق دليلك انت ربنا انعم *

For copies see Paris Cat. No. 2349 ; Leyden Cat. Nos. 1499-1501 ; Koprülüzadah Cat. No. 881 ; Rampur List, p. 395 ; Bankipur Cat. p. 384 ; and Asiatic Society Cat. p. 81.

The first fol. is supplied in a different hand. Passages of the original text are marked with a red line. The headings of chapters are in red ink. Marginal glosses occur here and there. Worm-eaten.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

fol. 248b-251.

II.

Miscellaneous quotations.

These miscellaneous quotations consist of six تمجيدات (or the glorification and praise of God) attributed to Shihāb ad-Dīn as-

Suhrawardī (see No. 320, I.): one prayer of Ḥasan bin Maṣṣūr al-Ḥallāj at the time of his murder, and two other prayers, etc., by as-Suhrawardī.

Written mostly in Nasta'liq. Not dated. C. 18th century.

fol. 252b-255a.

III.

رساله آدر ساسان دیهیم بخش

RISĀLA ĀDAR SĀSĀN DĪHĪM BAKHSH.

A treatise by Ādar Sāsān Dihīm Bakhsh, known as Sāsān II., on logic.

Beginning :—

گوش نخست در شناختن و شناسیدن و در هفت نگهبان

است الف *

In this treatise all the technical terms used in writing of Logic are pure Persian. It is divided into three chapters each called گوش, and each of the first two chapters is subdivided into seven rules, ضابطه, called نگهبان. The third chapter is incomplete, and ends abruptly. Below the Persian technical terms of logic, the Arabic terms have been written in a different hand.

Written in Nasta'liq. Not dated. C. 17th century.

fol. 255b-257a.

IV.

نامه دایار

NĀMA DĀDYĀR.

A small treatise by Dādyār in definition of جنس - نوع - خاصه - فصل - نوع - جنس and entirely in Persian.

Beginning :—

بهي گويائي به فرمود است و فرمود دانسته نشود الف *

The Arabic terms, in this treatise also, are added by a different hand below the Persian ones.

Written in Nasta'liq. The colophon runs thus :—

تمام شد رساله داد پنجه يار بتاريخ ۱۲ ربيع الثاني سنة ۱۰۶۴ هـ *

foll. 257a-263b.

V.

رساله ده گوی

RISĀLA DAH GŪAI.

A treatise on مقولات عشر, with a description and division of تضييه (fol. 258b) and قیاس (fol. 260a) by Dādyār.

Beginning :—

چون نگاه کردند برد منذ جیان فرور دین و فرازین الخ *

Written in the same hand and year as the preceding MS.

foll. 263b-265b.

VI.

رساله مشکین بانو

RISĀLA MUSHKĪN BĀNŪ.

A treatise by a lady called Mushkīn Bānū on Logic entirely in Persian.

Beginning :—

نچه درجم به آیین در آمد انکار است الخ *

It is mentioned in the last fol. that Mushkīn Bānū was the wife of Dastān Sām, (دستان سام), who appointed his brother-in-law called Sank (سنگ) Governor of Persia. Once when Dastān was away from the capital his brother-in-law died. Mushkīn Bānū, apprehending some political danger, if the death of the Governor would become known to the public, wrote this treatise using in it as an illustration of affirmative and negative propositions, the following sentence : "Dastān is wise and Sank is not a speaker." and sent the work to her husband. Dastān on receiving this treatise came to know of the death of his brother-in-law, and adopted the necessary measures to safeguard his kingdom.

Written in the same hand and year as parts IV and V above.

foll. 266b-272.

VII.

رساله دستبوی

RISĀLA DASTBŪAI.

A treatise on physics and metaphysics entirely in Persian by اسفندیار Isfindiyār.

Beginning :—

- **فرواني آنست كه برني بود مندان را آن داني گنان چونند الغ**

Fol. 266a is blank. Fol. 273 contains Persian technical terms of Logic with the Arabic equivalents.

The MS. bears among others the seals and signature of **مظفر** **حسين بن مسيح اندوه**. The signature is dated 24th December 1869.

Written in the same hand and year as the above.

No. 321.

fol. 82 : lines 12-9 : size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

شرح هداية الحكمة

SHARḤ HIDĀYAT AL-ḤIKMA.

A commentary on al-Abharī's (d. A.H. 663, A.D. 1264) treatise on philosophy called *Hidāyat al-Ḥikma* by **ميرک شمس الدين محمد** **بن مبارک شاه البخاري** **Mirak Shams ad-Din Muḥammad bin Mubārak Shāh al-Bukhārī**. He flourished in the eighth century Hijra. See **Hājī Khalifa**, Vol. VI., p. 474 and Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 464.

Beginning :—

- **القسم الثاني في الطبيعيات وهو مرتب علي ثلاثة فصول الغ**

This commentary is only on physics and metaphysics.

For copies see India Office Cat. No. 493 ; and Rampur List, p. 396.

Our copy is without the preface that is found in the India Office Cat. No. 493. Passages of the original work and the commentary are headed with a space evidently left blank for writing the words **اقول** and **قال**. The line quoted by **Hājī Khalifa**, Vol. VI., p. 474, as the beginning of the work under notice is from the author's commentary on the *Ḥikmat al-Ain*.

The last two foll. (81-82) are in a different hand. Slightly worm-eaten. On the title-page it bears a seal written on which is **مسجدى**, dated A.H. 1139.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 17th century.

No. 322.

fol. 168 ; lines 21 ; size $7\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3$.

شرح هداية الحكمة

SHARH HIDAYAT AL-HIKMA.

A commentary on al-Abhari's treatise on philosophy called *Hidāyat al-Hikma* by الحسين بن معين الميبدى Husian bin Mu'in ad-Din al-Maibidhī. He was born at Maibidh, a village about ten leagues from Yazd, was a distinguished scholar of his age and was the author of several works. His commentary on *Diwān 'Alī* was completed in A.H. 890, A.D. 1485. His poetical name was Manṭikī. He died according to some in A.H. 904, A.D. 1498. Yahyā al-Kazvīnī in his work *Lubb at-Tawārīkh* (Library copy No. 6) fol. 106a says that Kādī Mir Husain Maibidhī was put to death by order of Shāh Ismā'il in A.H. 910, A.D. 1504 in Yazd ; but the author of *Riyād al-'Ulamā'* says that his death took place in A.H. 912, A.D. 1506. See *Rawḍat al-Jannāt*, p. 258 ; *Habīb as-Siyar*, vol. III, Juz'4, p. 112 ; and *Rieu, Persian Cat.* vol. III, p. 1077.

Beginning :—

الهداية امر من لديه و كل شي يعود اليه له الحمد ما انعم علينا سوابق

النعم ولاحقها النعم *

The original text is divided into three parts, Logic, Physics and Metaphysics, but the commentary deals with only the last two. From the preface it appears that this book was the first work of the Commentator. It was composed in A.H. 880, A.D. 1475. For chapters see *Berlin Cat.* No. 5065.

For copies see *Berlin Cat.* No. 5065 ; *Paris Cat.* No. 2363 ; *Casiri*, No. 704 ; *Cairo Cat.* Vol. VI., p. 98 ; *Yeni Cat.* No. 769 ; *Algiers Cat.* No. 1389 ; *India Office Cat.* No. 487 ; *Asiatic Society Cat.* p. 82 and *Rampur List*, p. 405.

For other commentaries on the text see *Hājī Khalifa*, Vol. VI., pp. 473-476 ; and *Berlin Cat.* Nos. 5067-5075.

It was printed in Calcutta and lithographed at Lucknow, A.H. 1281, and at Cawnpore, 1880.

The passages of the original text are marked with red lines. The pagination is wrong after fol. 120. The next fol. has been numbered 161 instead of 121, and the mistake is carried on throughout the rest of the book. Marginal notes are given only on the earlier portion of the work.

Fol. 167b-168 contain a poem with the following heading :—

هذه قصيدة عينية في احوال النفس الناطقة او الروح تعزّي الى
الشيخ الرئيس ابي علي سينا الممدوح روح الله روحه و اعاب الينا فتوحه *

Beginning :—

عبطت اليك من المحل الروع ورقاء ذات تغرد و تمنع

This poem contains 21 couplets.

Written in bad Nasta'liq. Not dated. C. 19th century.

No. 323.

fol. 77; lines 17; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

حاشية شرح هداية الحكمة

HĀSHIYA SHARH HIDĀYAT AL-ḤIKMA.

A supercommentary on Maibidī's commentary (see No. 322) on Abhari's treatise on philosophy called Hidāyat al-Ḥikma. The name of the supercommentator is not mentioned anywhere in the work, but from notes on the title-page and from the colophon it appears that its author was نصر الله بن محمد الخلكالی Naṣrallāh bin Muḥammad al-Khalikhālī.

Beginning :—

قوله الهداية امر من لديه اى ناش من عنده اما بواسطة او بدونها الخ *

Hājī Khalīfa, Vol. VI., p. 474, mentions this supercommentary, but without quoting any passage from it. Quotations from al-Maibidī are introduced with the word قوله in red ink. On the first and last fol. are the seals and signatures of مظفر حسين بن مسیح الدوله, a well-known physician of Lucknow, with the date 25th December, 1869.

Written in ordinary Nasta'liq. The colophon runs thus :—

تمام شد حاشیه نصر الله بـر میبیدی بتاریخ بستم و هفتم ربیع الاول روز
سه شنبه سنه ۱۲۹۸ هجری زاتم عظمی پر معامی محمد عابد ساکن ردولی تلمیذ
حکیم میرزا مظفر حسین خان مد ظله العالی *

No. 324.

foll. 130 ; lines 22 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

foll. 1-112.

I.

حاشية شرح هداية الحكمة

HĀSHIYĀ SHARH HIDĀYAT AL-HIKMA.

A supercommentary on Sadr ad-Din ash-Shirāzī's commentary on Abhari's treatise on philosophy called *Hidāyat al-Hikma* by Mullā Nizām ad-Din bin Mullā Kūṭb ad-Din as-Sahālī, died A.H. 1161. A.D. 1748. See No. 140.

Beginning :—

تبلىك الذي بيده الملك وهو على كل شيء قدير الخ *

For copies see Rampur List p. 384 ; Bankipur Cat. p. 171 ; and Asiatic Society (Govt. collection) No. 305.

Quotations from the text are headed with the word قوله in red ink. In many places the borders are partially or completely replaced with thick paper.

Written in mixed Nasta'liq and Shikasta. The colophon runs thus :—

تمت الحاشية التي مَنَعَهَا العلامة افضل زمانيه ووحيد آوازه صاحب
القدسية مولانا نظام الدين السبهي قدس الله سره تعالى انعمت
على شرح الهداية المشهور بالصدر في اواخر ربيع الثاني سنة ١١٧٤ هـ بيد اقل
الخليفة بل لا شيء في الحقيقة المحتاج الى تفويره في الدارين محمد حسين
المعروف بغلام حسين تجاوز الله عن ذنوبه بشغاعة سيد الثقلين عليه وعلى آله
افضل الصلوات و اكمل التهانيات *

foll. 113b-130.

II.

رسالة هيئت

RISĀLA HAI'AT.

A Persian treatise on astronomy by 'Alī al-Kūshjī (see for his life No. 452, I.).

Beginning :—

الحمد لله رب العالمين حمد الشاكرين و الصلوة على خير خلقه محمد
و آله اجمعين اما بعد اين كتاب مشتمل است بر مقدمه و درمقاله الخ *

For further particulars of this Persian treatise see Rieu, Persian Cat. Br. Mus. Vol. II., p. 458.

The headings of chapters, circles and diagrams are in red ink. Written in the same manner as the above MS.

No. 325.

fol. 265 ; lines 21 ; size 9×5 ; $6 \times 2\frac{1}{4}$.

شرح حكمة العين

SHARH HIKMAT AL-'AIN.

A commentary on Najm ad-Dīn 'Alī bin 'Umar al-Ḳazvinī's (d. A.H. 675, A.D. 1276) treatise on metaphysics and physics called Hikmat al-'Ain by ميرك شمس الدين محمد بن مبارك شاه البخاري Mirak Shams ad-Dīn Muḥammad bin Muḥarak Shāh al-Bukhārī (see No. 321).

Beginning :—

اما بعد حمد الله فاطر ذرات العقول الغورية التي

The author says in the preface that he wrote this commentary at the request of his students, and that he has included in the work the entire glosses on the text by Ḳuṭb ad-Dīn ash-Shīrāzī (died A.H. 710, A.D. 1310), which he quotes with the words الحواشي للطبقة

For copies see Berlin Cat. No. 5081 ; Paris Cat. Nos. 2384-5 ; Br. Mus. Cat. pp. 209b ; 627b ; Br. Mus. Suppl. Cat. No. 726 ; India Office Cat. No. 498 ; Cairo Cat. Vol. I., p. 97 ; Rampur List, p. 395 ; Asiatic Society Cat. p. 81, and Bankipur Cat. p. 383.

For other commentaries and glosses see Ḥājī Khalifa, Vol. III., p. 103., and Berlin Cat. No. 5086.

The commentary begins on fol. 6b. The first five foll. contain anonymous glosses on some portions of the metaphysics of Hikmat al-'Ain ; and on fol. 6a are some prayers. The commentary includes the whole text, the passages of which are marked with red line throughout, except in fol. 124b-132a, where black is used instead. It has numerous marginal notes chiefly taken from the glosses on this commentary by as-Saiyid Sharif al-Jurjānī. A list of contents is annexed at the end, but the page numbers are wrong. Gold and coloured lines in the margins are up to fol. 225. It is wormeaten, but carefully mended. Borders of many foll. are supplied with a different kind of paper. It also bears two seals, one of which has been purposely effaced. The other one bears the date A.H. 1274.

Written in two hands : from beginning up to fol. 225 it is in Naskh and the rest is in Nasta'liq. Some one, effacing the original

date of transcript, has written A.H. 1018, but evidently the last portion is in a quite recent hand: the first portion was copied apparently in the 17th century.

No. 326.

fol. 249 lines 17-19; size $11 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

حاشية شرح
حكمة العين

HĀSHIYA SHARḤ HIKMAT AL-'AIN.

A supercommentary on Muḥammad bin Mubārak Shāh al-Bukhārī's commentary (see No. 325) on the well-known treatise on metaphysics and physics called Hikmat al-'Ain by محمد هاشم الحسيني Muḥammad Hāshim al-Ḥusainī. He was a physician, and the date of his death is not known. See Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 467.

Beginning :—

حمداً لمن سدد بحكمته متون العلماء و شرح بفضل صدر الفضلاء الخ *

For other particulars of this work see India Office Cat. No. 501, where this supercommentary is called كشف الغين عن شرح حكمة العين. In our copy the place for writing the name is left blank. Quotations from the text and the commentary are headed with قوله and قال the latter respectively. Fol. 3a, 5b, 8b, 9, 10a, 11a, 20, 246b and 249a have lacunae. This supercommentary deals only with the first مقاله of the Hikmat al-'Ain. The first and last foll. bear seals, but they have been obliterated.

For copy see India Office Cat. No. 501.

Written in two hands of Nasta'liq. Not dated. C. 18th century.

No. 327.

fol. 218; lines 21; size 13×8 ; $8 \times 4\frac{1}{2}$.

الافق المبين

AL-UFUK AL-MUBĪN.

A work on metaphysics by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

سبحانك اللهم جلّ حمدك وعزّ مجدك يا رب العالمات العالمة الخ *

This work is divided into two parts, called *صرحة*, each subdivided into sections called *مساقات*. Each *مسافة* contains several chapters, called *نصول*, which again comprise sub-chapters called *عنوانات*, as the author says on fol. 2b :—

في الكتاب نظم ابوابها صرحان في كل منهما مساقات في كل منهم نصول
وفي كل منهم عتوانات *

Our copy contains only the 1st, 5th and 6th sections, or *مساقات*, of the first part called *صرحة*. They begin respectively on fol. 2b, 47a and 122a.

It is one of the most abstruse of works on philosophy.

For copies see India Office Cat. No. 580, Rampur List, p. 379 ; and Bankipur Cat. p. 22. See also *Kashf al-Hujub*, p. 55.

Foll. 57b, 58b, 59a, 62, 63b, 64b, 65b, 66a, 67b, 68-70a, 71a, 72b, 73b, 74a, 75b, 77a, 78b, 79, 80a, 81b, 82b, 83b, 84b, 86b, 87a, 88-89a, 91-93a, 94b, 96a, 97a, 98a, 99-102b, 106a-108b, 175b, 182b, 188b, 191, 193a, 195a, 196a, 198a, 199a and 218b contain lacunae.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 328.

fol. 195 ; lines 21 ; size 13×8 ; $12 \times 4\frac{3}{4}$.

القياسات

AL-QĪBASĀT.

A work on metaphysics by محمد باقر بن محمد الحسيني الداماد. Muhammad Bākīr bin Muḥammad al-Ḥusainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

الحمد لله الواحد الاحد الصمد المصمود ومهيمن كل موجود الخ

This work is divided into chapters, called *القياسات*, as follows :—

- | | | |
|------|------|--|
| fol. | 2a. | القياس الاول فيه ذكر انواع الحدوث وتقسيم الوجود |
| | | القياس الثاني فيه انواع تثليث السبق الذاتي و تقويم |
| „ | 20b. | البرهان من سبيل التقدم بالذات |
| | | القياس الثالث فيه تثنية البعدية الانفكاكية و تقويم |
| „ | 45a. | البرهان من سبيل التبعية السردية |
| | | القياس الخامس في نحو وجود الطبايع المرسلة و سبيل |
| „ | 80b. | البرهان من نحو وجود الطبيعة |

- القبس السادس في اتصال الزمان والحركة و تقويم سيات
 البرهان حسب اتصال مكنة الزمان على النظم
 fol. 102b. الطبعى
- القبس السابع في تعقب احتجاجات اقتضائية و مراوعات
 ,, 135a. جزئية
- القبس الثامن فى تحقيق قدوة الله سبحانه
 ,, 158b.

For copies see Hyderabad List, Fann Kalām, No. 48; and Bankipur Cat. p. 532.

The fourth chapter is not given in this copy, unless by a mistake of the copyist what is really the fourth chapter is called the fifth, the mistake being continued up to the end; or the fourth chapter is really missing. In this work the author has also explained some of the abstruse and difficult problems of his *al-Uṣūl al-Mubīn*. Ibn Sinā is frequently quoted in the work. It was completed in A.H. 1034, A.D. 1624; see *Kashf al-Hujub*, p. 410.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 329.

fol. 257; lines 9; size $9\frac{1}{4} \times 6\frac{1}{8}$; $6\frac{1}{2} \times 4$.

صراط المستقيم

ṢIRĀṬ AL-MUSTAQĪM.

A work explaining the connection between the Infinite and the Finite, or God and the world by محمد باقر بن محمد الحسينى
 Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died
 A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:—

البقاء دورى انق عزك و جلالك اللهم و الثناء و راء سرادق تدسك و كمالك
 النعم *

The author dedicated this work to Shāh ‘Abbās I. (A.H. 985–1038, A.D. 1587–1629) of the Ṣafavide dynasty.

For copies see India Office Cat. No. 581, I. and II. See also *Kashf al-Hujub*, p. 370.

Foll. 5a, 11a, 21a, 23a, 26a, 27a, 32a, 34a, 40a, 45, 60b, 69a, 99a, 157b, 196a and 198b contain lacunae.

Written in a very recent hand of Naskh. Not dated. C. 19th century.

No. 330.

fol. 124 ; lines 15 ; size $11 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الإيمانات والتشريقات

AL-ĪMĀDĀT WA'T TASHRĪKĀT.

A work dwelling on the Eternal and the Accidental by محمد باقر بن محمد الحسيني الداماد Muḥammad Bākīr bin Muḥammad al-Husainī 'ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

سبحانك اللهم رب الحق و الامر لك الملك و لك العمد الخ *

The author wrote this work after composing al-Ufuk al-Mubīn and aṣ-Ṣirāṭ al-Mustakīm. It is also designated aṣ-Ṣaḥīfat al-Kāmilā, or aṣ-Ṣaḥīfat al-Malakūtiya.

For copies see Rampur List, p. 379. See also Kaashf al-Ḥujub, p. 74.

The work is divided into a prologue and several chapters, called سقايات, as follows :—

- fol. 2b. المقدمة في تحديد حرم النزاع في حدوث عالم الجوار
السقاية الاولى فيها فرقان شيون الموجود بحسب
,, 4b. اطوار اوعية الوجود ثم سياق التبيين على نمط
السقاية الثانية فيها طائفة من شئون شعوب الحوادث
بحسب انحاء الحدوث ثم سياق التبيين على نمط
,, 17a. آخر
السقاية الثالثة فيها اثبات الهدوي الاولى الداخلة في جوهر
,, 40b. الجسم و الحاملة ليكون الكلين و فساد الفاسد
السقاية الخامسة من كتاب الايمانات و التشريقات الملقب
بالصحيحة الملوكوتية فيها الى الاخذ في
الصقع الربوبي و سوق النظر الى القول الاخرى
,, 106a. بالحيات الوجوبي

The fourth chapter is missing. It is noted on the title-page that the composition of the treatise was commenced on the 4th Dhū'l Ka'da A.H. 1012. Headings of chapters in red ink. There are coloured marginal lines throughout, with occasional glosses.

The MS. is incomplete, as after fol. 104b, some foll. are missing. Fol. 105 contains glosses on difficult passages of the book which ought to have been placed after fol. 108. Foll. 109–116a contain glosses collected by one Sulṭān Aḥmad on obscure passages of the text. From fol. 116b to the middle of fol. 119b, there are notes in Persian by same Sulṭān Aḥmad on محل خلاف میان حکیم و متکلم differences of opinion among philosophers and theologians regarding cause and effect, and similar matters. From the latter half of fol. 119b up to the end are glosses on difficult passages of the book composed by the author. The MS. is bordered with thick paper.

Written in ordinary Nasta'liq. Not dated. C. 17th century.

No. 331.

fol. 204 ; lines 23 ; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

الاسفار الاربعة

AL-ASFĀR AL-ARBA'A.

A wo rk on metaphysics by ابراهيم الشيرازى صدر الدين
Sadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shīrāzī, known as Mullā Ṣadrā, a pupil of Mir Bākīr Dāmād. He was a great philosopher of his time, and was the author of many works. He died in A.H. 1050, A.D. 1640. See Nujūm as-Samā', p. 87 ; Rawḍāt al-Jannāt, p. 331. and also No. 91.

Beginning :—

• ان الترتيب الطبيعى وان استدعى ان تقدم مباحث الجواهر اقسامها ان

The work is divided into four parts, as the author says in the preface :—

اعلم ان للسلوك من العرفاء والاولياء اسفارا اربعة احدها السفر من الخلق الى الحق وثانيها السفر بالحق فى الحق والسفر الثالث يقابل الاول لانه من الحق الى الخلق بالحق والرابع يقابل الثانى من وجه لانه بالحق فى الحق •

The work is also designated الحكمة المتعالية فى الاسفار العقلية.

For copies see Cairo Cat. Vol. VI., p. 88 ; Rampur List, p. 379 ; and Asiatic Society Cat. p. 80.

Lithographed with marginal commentaries by al-Hādī bin-Mahdī as-Sabzawārī, Teheran, A.H. 1282, A.D. 1865.

Our copy comprises only the third part of the printed copy. On the title-page the work is designated السفر الثالث من كتاب اسفار الاربعة وهو الذى من الحق الى الخلق بالحق

pages the following lines in Persian are written in black ink on a gold surface :—

کرد سفر حکیم از خلق بحق دارد صوفی سفر سوی خلق ز حق
بی یاری معراج و براق و جبریل اسفار تو در حق است از حق سوی حق

The MS. is very carefully transcribed. Gold and coloured lines are on the margin throughout. Borders have been changed into a different kind of paper. The first four pages are richly illuminated. Headings of chapters in gold ink. At the end two pages are illuminated and the colophon is written in gold ink. It is transcribed from a copy which had been copied from one written by the author himself. It bears different seals, among which are those of Amjad 'Alī and Sulaimān Jāh of Lucknow.

Written in beautiful Naskh. The colophon runs thus :—

وقد وقع الفراغ من نسختها من الثاني من الثالث من التاسع من
الثامنة من الاول من الثانية من الثاني من الهجرة النبوية المحمدية على
الصادق بها وآله واولاده الف الف مائة و تحية ببلدة شيراز صابها الله عن
الاعواز والحمد لله على آلائه المواترة المتكاثرة حمدا نائما في الدنيا والآخرة
ثانبا مستغفرا *

No. 332.

fol. 123 ; lines 15 ; size $11\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

نقد الجواهر في شرح زواهر الجواهر

NAQD AL-JAWĀHIR FĪ SHARH ZAWĀHIR

AL-JAWĀHIR.

A commentary by محمد خير الدين جونیوری Muḥammad Khair ad-Din Jawnpūri on his own treatise on philosophy called Zawāhir al-Jawāhir. He was born in Allahabad in A.H. 1165, A.D. 1751. He studied under as-Saiyid Muḥammad Husain al-Mūsavī al-Aurangābādī, and after his death, which took place in A.H. 1185, A.D. 1771, he went to Jaunpur, and sat at the feet of Mawlānā Muḥammad 'Askarī for higher studies. He served the British Government in various capacities. In A.H. 1198–99, A.D. 1783–84, he was confidential agent of Mr. James Anderson, the British resident in the camp of Sindhiāh. He spent the last part of his life at Jaunpūr in the enjoyment of a pension from the British Government. He died according to Rieu Cat. Vol. III., p. 946, about A.H. 1243, A.D. 1827. For details see Elliot, History of India, Vol. VIII., p.

237; Journal Asiatic Society, Vols. XXIII., p. 284, LXXI., part I., p. 136; and Tadhkira 'Ulamā' Jawnpūr, p. 131.

Beginning:—

سبحانه جلّ شأنه ظهر بالذات و صدر عنه الكائنات الخ *

The author commenced to write this commentary from the beginning of Rabī' II, A.H. 1211 (A.D. 1796), and completed it on the 21st Shawwāl, A.H. 1212 (A.D. 1797).

Lithographed at Husaini Press, Lucknow. Passages of the text are marked either with red or black lines. Marginal glosses from the author, called منبیه, are occasional. At the end of the work the author prays that the book may be beneficial to all his students, and specially to his son, who is named ابو علي امين الدين حسن المشتهر بالسلطان الحسن المحمدي.

Written in ordinary Nasta'lik. Not dated. C. 19th century.

No. 333.

fol. 159; lines 20; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

الحاشية على الشمس البازغة

AL-ḤĀSHIYA AL'ASH SHAMS AL-BĀZIGHA.

A supercommentary on Maḥmūd al-Jawnpūrī's work on physics called ash-Shams al-Bāzigha by ملاحسن بن قاسمي غلام مصطفى الكهنوي Mullā Ḥasan bin Kāḍī Ghulām Muṣṭafā al-Lakhnawī, died A.H. 1198, A.D. 1783. See for his life No. 310, II.

Beginning:—

الحمد لله الذي كلّ اللسان في تحميدة الخ *

Ash-Shams al-Bāzigha, a very popular book in India, is a commentary by Maḥmūd al-Jawnpūrī on his work called al-Hikmat al-Bāligha. He wrote the preface to ash-Shams al-Bāzigha on his death-bed, as the following quotation indicates:—

لكني كنت أدب في التأليف ديبيا وإن للدهر في تقريب حامي
أقلا وتقربا فبينما إذ سودت كثيرا من مباحث ما قبل الطبعية وبقي أكثر
وامليت من مطالب ما بعد الطبعية الاقل إلا نذر هجم المرض الويل
و ضرب على طبل الرحيل الخ *

For copies see Rampur List. p. 386, and Bankipur Cat., p. 191.

Quotations from ash-Shams al-Bāzigha are introduced with the word قال in red ink. Borders of foll. 137-142, 144-149 have been partially pasted over with thick paper. The MS. is worm-eaten, but serviceable. On the first fol. it has a seal of Saiyid Murtadā.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 334.

foll. 169 ; lines 22 ; size $11\frac{3}{4} \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

الحاشية على شرح صدر

AL-HĀSHIYA 'ALĀ SHARH SADRA.

A supercommentary on Ṣadr ad-Dīn ash-Shirāzī's commentary on al-Bḥārī's treatise on philosophy called Hidayat al-Hikmat by Abū'l-'A'iyāsh ʿAbd al-ʿAlī Muhammad bin Nizām ad-Dīn, known as Baḥr al-Ulūm, died A.H. 1235, A.D. 1819. See No. 142.

It begins abruptly as follows :—

قوله من حيث اشتماله على قوة التغير النحوي يحتمل ان يراد بالقوة النحوي

The overlined words are a quotation from Ṣadr ad-Dīn's commentary, and occur on p. 16 of the lithographed copy of the work by the 'Alavī Press, A.H. 1262. The identity of its author can be established by comparing passages from it with Bahr al-'Ulūm's marginal glosses on this commentary, published by 'Alavī Press.

For copies see Rampur List, p. 382.

Foll. 78a and 101 contain lacunae. The commentary is introduced with the word قوله, written in red ink, though in many places the space for قوله is left blank. Worm-eaten places have been pasted over with paper.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 335.

foll. 33 ; lines 28 or 27 ; size $10 \times 6\frac{1}{4}$; 8×5 .

الحاشية على شرح صدور

AL-ḤĀSHIYA 'ALA SHARH SADRĀ.

A supercommentary on Ṣadr ad-Dīn aṣh-Shīrāzī's commentary on al-Abharī's treatise on philosophy called *Hidāyat al-Hikmat* by

محمد شاکر السندی *Muḥammad A'lam bin Muḥammad Shākir as-Sandīlī*. He was a pupil of Mullā Kamāl ad-Dīn as-Sahālī and Hamdallāh as-Sandīlī, and died A.H. 1200, A.D. 1785. See Rampur List, p. 383, and Tadhkira 'Ulamā' Hind, p. 180.

Beginning :—

لا آله الا هو سبحانه عما يشركون قوله الحمد لله مخترع العقل
الفعالة الاختراع و الابداع كالمترادين بمعنى الخلق و الابداع الخ *

For copies see Rampur List, p. 383.

Our copy deals only with the first part, i.e., the physics section of the commentary. Regarding the identity of the author nothing is written in the text, but by comparing passages of this supercommentary with the marginal glosses of Muḥammad A'lam as-Sandīlī, published on the margin of the lithographed copy of Sharḥ Ṣadrā, the author's identity has been established. His name is erroneously written on an additional page برصدرا.

Quotations from the commentary are headed with the word قوله in red ink, or there is a blank space intended for it.

Written in two hands. From the beginning up to two-thirds of fol. 21 it is in one hand, and the rest in another. Slightly worm-eaten.

Written in Nasta'liq. Not dated. C. 19th century.

No. 336.

fol. 12 ; lines 21 ; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح رساله محقق طوسی

SHARḤ RISĀLA MUḤAQQIḤ ṬŪSĪ.

A commentary on a metaphysical treatise ascribed to Naṣīr ad-Dīn aṭ-Ṭūsī. The name of the commentator could not be traced.

It begins abruptly :—

قوله فعلى هذا لا يكون الا اما الاولان فلان الظاهر المتبادر من قولهم
لا يختص بقسم الخ *

It is imperfect at the beginning and end. Quotations are introduced with the word قوله in red ink.

Written in semi-Nasta'liq. Not dated. C. 18th century.

No. 337.

fol. 404 ; lines 31 ; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

رسائل اخوان الصفا

RASĀ'IL IKHWĀN AṢ-ṢAFĀ.

A collection of the well-known philosophical treatises of the Ikhwān aṣ-Ṣafa, or "Brothers of Purity", composed about A.H. 350, A.D. 961. According to Ḥāji Khalifa, Vol. III., p. 460, the authors were Abū Sulaimān Muḥammad bin Naṣr (according to Brockelmann, Vol. I., p. 213, Mushir) al-Bustī, known as al-Muḥaddasī, Abū'l Ḥasan 'Alī bin Hārūn as-Zanjānī, Abū Aḥmad an-Nahrjūrī, al-'Awfī, and Zaid bin Rifā'a. See also al-Kifī, pp. 82-83; Z.D.M.G., Vol. XIII., pp. 1-43; Leclerc, Vol. I., p. 393; Abh. d. Berl. Akad. 1858, p. 240; Brockelmann, Gesch. d. Arab. Litter. Vol. I., pp. 213-14; Dieterici, Philosophie der Araber, pp. 141-151; and Encyc. of Islām, No. 25, p. 459.

It begins on fol. 4b:—

* الحمد لله وسلام على عباده الذين اصطفى الله خيراما يشركون الخ *

The work is divided into four parts, and each contains several abridged *risālas* or treatises, there being altogether fifty-one in the whole volume.

Fol. 1b-2a, synopsis of the fifty-one treatises. Fol. 2b-3, gist of the fourteen treatises of the first part, i.e. العلم الرياضى.

The first part contains the following treatises:—

fol. 4b. الرسالة الاولى من الرياضيات فى العدد وهو الارثماطيقى

This, the first, treatise is published with some omissions "Die. Abhandlungen der Ichwān es-Sefa in Auswahl", *Leipzig*, 1883-6, pp. 255-292, and translated in "Die Propaedeutik der Araber", pp. 1-22.

fol. 10b. الرسالة الثانية من الرياضيات فى الهندسة

Partly printed in the "Auswahl", pp. 292-301, and translated in "Propaedeutik", pp. 23-45.

fol. 14b. الرسالة الثالثة من الرياضيات فى النجوم

Published in extracts in "Auswahl", pp. 113-124; and translated in "Propaedeutik", pp. 46-85.

fol. 22b. الرسالة الرابعة من الرياضيات فى علم الموسيقى

Published in "Auswahl", pp. 301-331; and translated in "Propaedeutik", pp. 100-153.

fol. 35b. الرسالة الخامسة من الرياضيات في جغرافيا

Published in extracts in "Auswahl", pp. 59-65; and translated in "Propaedeutik", pp. 86-99.

fol. 42b. الرسالة السادسة من الرياضيات في النسبة العددية

Printed in "Auswahl", pp. 331-344; translated in "Propaedeutik", pp. 154-168.

fol. 46b. الرسالة السابعة من الرياضيات في الصنائع العلمية

Extracts in "Auswahl", pp. 239-254; translation in the "Logik und Psychologie der Araber", pp. 1-18.

fol. 50b. الرسالة الثامنة من الرياضيات في الصنائع وهو العملية

Extracts in "Auswahl", pp. 225-239; translation in "Logik und Psychologie", pp. 85-101.

fol. 53b. الرسالة التاسعة من الرياضيات في بيان اصلاح الاخلاق

Extracts in "Auswahl", pp. 396-436; translation in "Logik und Psychologie", pp. 102-173.

الرسالة العاشرة من الرياضيات في ايساغوجي في الالفاظ

fol. 74b. السدة التي تستعملها الحكماء

Text in "Auswahl", pp. 345-355; translation in "Logik und Psychologie", pp. 19-32.

fol. 75b. الرسالة الحادية عشر من الرياضيات في معاني قاطوغورياس

Text in "Auswahl", pp. 355-364; translation in "Logik und Psychologie", pp. 33-43.

fol. 78b. الرسالة الثانية عشر من الرياضيات في معني بارمانياس

Text in "Auswahl", pp. 364-369; translation in "Logik und Psychologie", pp. 44-50.

fol. 80b. الرسالة الثالثة عشر في معني انولوطيقا

Text in "Auswahl", pp. 369-376; translation in "Logik und Psychologie", pp. 51-59. The twelfth and thirteenth treatises of our copy have been mentioned as the twelfth treatise in the Berlin Cat. No. 5035, and for the thirteenth treatise that Catalogue gives another treatise with the heading as follows:—

الرسالة الثالثة عشر في معني انودقطيقي

fol. 82b. الرسالة الرابعة عشر في معني انولوطيقا الثانية

Text in "Auswahl", pp. 376-395; translation in "Logik und Psychologie", pp. 60-84. From fol. 82b the names of the treatises

have been wrongly written in our copy, and the mistake continues up to the end. The above treatise is named in our copy الرسالة الرابعة عشر في الصورة، whereas it ought to be الرسالة الرابعة عشر في معنى انولوجية الثانية. In Br. Mus. Suppl. Cat. No. 708 the thirteenth and fourteenth treatises have been given together as the thirteenth.

With the last treatise the first part, or القسم الاول، of the book ends on fol. 87a. From 88b the second part, or القسم الثاني، begins. The treatises of this part are as follows :—

fol. 88b. الرسالة الخامسة عشر في البيولوجي والصورة

Text in "Auswahl", pp. 24-42; translation in "Naturanschauung und Naturphilosophie der Araber", 1861, pp. 1-23. In our copy the treatise is wrongly named الرسالة الخامسة عشر في السماء و العالم.

fol. 92b. الرسالة السادسة عشر في السماء والعالم

Extracts in "Auswahl", pp. 97-113; translation in "Naturanschauung", pp. 24-54.

Wrongly named الرسالة السادسة عشر في الكون و الفساد.

fol. 98b. الرسالة السابعة عشر في الكون و الفساد

Text in "Auswahl", pp. 71-77; translation in "Naturanschauung", pp. 55-65. Wrongly named الرسالة السابعة عشر في الآثار العلوية.

fol. 100b. الرسالة الثامنة عشر في الآثار العلوية

Extracts in "Auswahl", pp. 77-97; translation in "Naturanschauung", pp. 66-94. Wrongly named الرسالة الثامنة عشر في تكوين المعادن.

fol. 107b. الرسالة التاسعة عشر في تكوين المعادن

Extracts in "Auswahl", pp. 125-139; translation in "Naturanschauung", pp. 95-140. Wrongly named الرسالة التاسعة عشر في ماهية الطبيعة.

fol. 116b. الرسالة العشرون في ماهية الطبيعة

Text in "Auswahl", pp. 43-58; translation in "Naturanschauung", pp. 141-160. Wrongly named الرسالة العشرون في اجناس النباتات و انواعها.

fol. 121b. الرسالة الحادية والعشرون فى اجناس الذبابة و انواعها

Extracts in "Auswahl", pp. 139-154; translation in "Naturanschauung", pp. 161-190. Wrongly named الرسالة الحادية والعشرون فى اصناف الحيوان.

fol. 127b. الرسالة الثانية والعشرون فى اصناف الحيوانات و اقاربهم

It contains an allegorical controversy between men and animals, printed in Calcutta, 1812, 1846, edited by my father Shams al-'Ulamā' Mawlānā Vilāyat Husain in Calcutta, 1888 and by Dieterici, 1879; and also translated by him in German, 1858. Lithographed, Cawnpore, A.H. 1320. See "Auswahl", pp. 155-170; and the translation in "Naturanschauung", pp. 191-216. Wrongly named الرسالة الثانية والعشرون فى تركيب الجسد.

fol. 169b. الرسالة الثالثة والعشرون فى تركيب الجسد

Extracts in "Auswahl", pp. 186-195; translation in "Die Anthropologie der Araber", 1871, pp. 1-19. Wrongly named الرسالة الثالثة والعشرون فى الحواس و المحسوس.

fol. 173b. الرسالة الرابعة والعشرون فى الحواس و المحسوس

Extracts in "Auswahl", pp. 196-211; translation in "Anthropologie", pp. 20-40. Wrongly named الرسالة الرابعة والعشرون فى مسقط النطفة.

fol. 178b. الرسالة الخامسة والعشرون فى مسقط النطفة

Extracts in "Auswahl", pp. 171-186; translation in "Anthropologie", pp. 64-98. Wrongly named الرسالة الخامسة والعشرون فى معنى قول الحكماء ان الانسان عالم صغير.

fol. 188b. الرسالة السادسة والعشرون فى معنى قول الحكماء ان الانسان عالم صغير

Text in "Auswahl", pp. 454-475; translation in "Anthropologie", pp. 41-63. Wrongly named الرسالة السادسة والعشرون فى كيفية نشو الانفس الجزوية.

الرسالة السابعة والعشرون فى كيفية نشو الانفس الجزوية

fol. 192b. فى الاجساد

Translation in "Anthropologie", pp. 99-108. Wrongly named الرسالة السابعة والعشرون فى بيان طاقة الانسان فى المعارف.

الرسالة الثامنة والعشرون في بيان طاقة الانسان في

المعارف fol. 195b.

Translation in "Anthropologie", pp. 109-119. Wrongly named الرسالة الثامنة والعشرون في ماهية حكمة الموت والكيفية

الرسالة التاسعة والعشرون في ماهية حكمة الموت والكيفية

و خاصة الذات fol. 200b.

Translation in "Anthropologie", pp. 120-134. Wrongly named الرسالة التاسعة والعشرون في مباحة الذات والآلام الجسمانية

الرسالة الثلاثون في ماهية الذات والآلام fol. 204b.

Translation in "Anthropologie", pp. 135-158. Wrongly named الرسالة الثلاثون من جملة الكتاب في علل اختلاف اللغات

الرسالة الحادي والثلاثون في علل اختلاف اللغات fol. 211b.

Translation in "Anthropologie", pp. 159-221. Wrongly named الرسالة الحادي والثلاثون في مبادئ الموجودات العقلية

The second part, or القسم الثاني, ends with this treatise on fol. 227b, and the third part, or القسم الثالث, begins on fol. 228b. Its treatises are as follows :—

الرسالة الثانية والثلاثون في مبادئ الموجودات على رأى

فيثاغورس fol. 228b.

The text in "Auswahl", pp. 437-446, translation in "Die Lehre von der Weltseele bei d. Ar.", 1873, pp. 1-10. Wrongly named الرسالة الثانية والثلاثون في المبادئ العقلية على رأى اخوان الصفا

الرسالة الثالثة والثلاثون في المبادئ العقلية على رأى

اخوان الصفا fol. 229b.

Extracts in "Auswahl", pp. 1-14 ; translation in "Weltseele", pp. 11-27. Wrongly named الرسالة الثالثة والثلاثون في ان العالم انسان كبير

الرسالة الرابعة والثلاثون في ان العالم انسان كبير fol. 233b.

Text in "Auswahl", pp. 446-454 ; translation in "Weltseele", pp. 27-36. Wrongly named الرسالة الرابعة والثلاثون في العقل والمعقول

الرسالة الخامسة والثلاثون في العقل والمعقول fol. 236b.

Extracts in "Auswahl", pp. 221-224; translation in "Weltseele", pp. 37-51. Wrongly named as الرسالة الخامسة و الثلاثون فى الادوار والاكوار .

fol. 240b. الرسالة السادسة و الثلاثون فى الادوار والاكوار

Text in "Auswahl", pp. 475-492; translation in "Weltseele", pp. 52-69. Wrongly named الرسالة السادسة و الثلاثون فى ماهية العشق .

fol. 245b. الرسالة السابعة و الثلاثون فى ماهية العشق

Text in "Auswahl", pp. 493-507; translation in "Weltseele", pp. 70-84. Wrongly named الرسالة السابعة و الثلاثون فى البعث و القيمة .

fol. 249b. الرسالة الثامنة و الثلاثون فى البعث والقيمة

Text in "Auswahl", pp. 507-523, translation in "Weltseele", pp. 85-115. Wrongly named الرسالة الثامنة و الثلاثون فى كمية اجناس الحركات .

fol. 257b. الرسالة التاسعة و الثلاثون فى كمية اجناس الحركات

Text in "Auswahl", pp. 524-541; translation in "Weltseele", pp. 116-136. Wrongly named الرسالة التاسعة و الثلاثون فى العلل و المعلولات .

fol. 262b. الرسالة الاربعون فى العلل و المعلولات

Text in "Auswahl", pp. 541-576; translation in "Weltseele", pp. 137-174. Wrongly named الرسالة الاربعون فى الحدود و الرسوم .

fol. 271b. الرسالة الحادي و الاربعون فى الحدود و الرسوم

Text in "Auswahl", pp. 577-592; translation in "Weltseele", pp. 17-196. Wrongly named الرسالة الحادي و الاربعون فى الآراء و المذاهب .

The third part, or القسم الثالث, ends on fol. 274b, and the fourth part, القسم الرابع, begins from fol. 275b. The treatises of this part are as follows:—

fol. 275b. الرسالة الثانية و الاربعون فى الآراء و الديانات

Wrongly named الرسالة الثانية و الاربعون فى ماهية الطريق الى الله

fol. 306b. الرسالة الثالثة و الاربعون فى ماهية الطريق الى الله

الرسالة الثالثة والاربعون في بيان اعتقادات اخوان الصفا
Wrongly named

الرسالة الرابعة والاربعون في بيان اعتقادات اخوان الصفا
fol. 309b.

Text in "Auswahl", pp. 592-609; abridged translation in
"Philosophie der Araber in X. Jahrhundert", pp. 87-110. In our
copy the title of the treatise is not mentioned.

الرسالة الخامسة والاربعون في كيفية عشرة اخوان الصفا

وتعرب بعضهم بعضا
fol. 316b.

Text in "Auswahl", pp. 609-623. Wrongly named
الرسالة السادسة والاربعون في ماهية الايمان و خصال المؤمنين المحققين

الرسالة السادسة والاربعون في ماهية الايمان و خصال

المؤمنين
fol. 321b.

This treatise in our copy begins without any name.

الرسالة السابعة والاربعون في ماهية الخامس آلهي

و شرائط النبوة
fol. 334b.

الرسالة السابعة والاربعون في كيفية الدعوة الى الله
Wrongly named

الرسالة الثامنة والاربعون في كيفية الدعوة الى الله
fol. 338b.

الرسالة الثامنة والاربعون في كيفية احوال الروحانيين
Wrongly named

الرسالة التاسعة والاربعون في كيفية احوال الروحانيين
fol. 349b.

الرسالة التاسعة والاربعون في كيفية انواع السياسات
Wrongly named

الرسالة الخمسون في كيفية انواع السياسات
fol. 359b.

الرسالة الخمسون في كيفية نقد العالم
Wrongly named

الرسالة الحادي والخمسون في كيفية نقد العالم
fol. 365b.

Text in "Auswahl", pp. 15-23; translation in "Der Darwinismus im X. und XIX. Jahrhundert", 1878, pp. 215-228.

الرسالة الحادي والخمسون في ماهية السحر والعزائم
Wrongly named

الرسالة الثانية والخمسون في ماهية السحر والعزائم
fol. 367b.

This treatise begins without any heading, and, in our copy, is
divided into two portions. The first portion begins on fol. 367b.
The second portion begins on fol. 376b. It has also a beautiful
'Unwān. Though in our copy there are fifty-two treatises, the work
contains only fifty-one. Our thirteenth has been divided into two
parts, and each has been given a separate number.

For copies see Berlin Cat. Nos. 5035-42; India Office Cat. No. 474; Paris Cat. Nos. 2303-9; Munich Cat. No. 652; Pet. Rosen. Cat. No. 194; Br. Mus. Supl. Cat. No. 708; Rampur List, p. 378; Bankipur Cat. p. 317; and Hyderabad List, Fann Hikmat, Nos. 1-4.

It has also been printed at Bombay in four vols. in 1303-6. For other editions see Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 742.

Headings of chapters are in red ink. Gold ruled margins are throughout. Headings of each treatise are beautifully ornamented, and the name of the treatise is written in white ink on a gold surface. The first two pages are richly illuminated and contain a list of fifty-one treatises. After each treatise a fol. or part of a fol. is left blank. Fol. 374b, though has a beautiful 'Unwān, has been penned through, being a duplication of foll. 375b. Foll. 17b, 36b, 37a, 93a, 125b, 230a, 263a, 273b, 274a, and 283a, have lacunae.

Written in beautiful Naskh. Not dated. C. 15th century.

Mathematics and Astronomy.

No. 338.

fol. 75; lines 15; size $8\frac{1}{2} \times 6\frac{1}{8}$; $5\frac{1}{2} \times 3$.

foll. 1-68.

I.

الشمسية

ASH-SHAMSĪYA.

A treatise on arithmetic by الحسن بن محمد بن الحسين النظم al-Ḥasan bin Muḥammad bin al-Ḥusain an-Niẓām al-A'raj an-Nisābūrī. He was a pupil of Naṣīr ad-Dīn at-Tūsī, and wrote several works. His commentary on at-Taḍkīrat an-Naṣīriyya was completed in A.H. 711, A.D. 1311. See Ḥājī Khalīfa, Vol. II., p. 269; and Brockelmann, Vol. II., p. 211.

Beginning:—

الحمد لله انفرد بلا نذ المنزه عن الزجج و الضد الخ *

For copies see India Office Cat. No. 748; Leyden Cat. No. 1032; and Bodleian Cat. Vol. II., p. 290.

The headings are in red ink. It has profuse marginal notes.

Written in Nasta'liq. Not dated. C. 18th century. Scribe
اکبرشاه جهان آبادی جشتی.

foll. 69-75.

II.

AR-RISĀLA FT'L ḤISĀB.

الرسالة في الحساب

An incomplete treatise on arithmetic. From the preface it appears that it has been based on Bahā' ad-Dīn al-Āmilī's (died A.H. 1030, A.D. 1621) treatise on Arithmetic.

Beginning:—

الحمد لله الواحد الاحد و الفرد الصمد اما بعد فهذه فصول
تشتمل على بيان قواعد الضرب و فوائده انتخبناها من الرسالة الموسومة
البيانية مع زيادة آخر ليست فيها الخ *

It is incomplete, and ends as follows:—

نصل و اما الضرب بالنسبة فسهل جدا و طريقه ان تنسب *

Written in Nasta'liq. Not dated. C. 18th century.

No. 339.

foll. 130; lines 25; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

شرح الشمسية

SHARḤ AṢH-SHAMSĪYA.

A commentary on Nizām an-Nisābūrī's treatise on arithmetic called *aṣh-Shamsiyya* (see No. 338, I.) by عبد العلي بن محمد بن الحسين
البرجندی 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī.
He was a pupil of Maṣṣūr bin Mu'īn ad-Dīn al-Kāshī and Saif ad-Dīn Aḥmad at-Taftāzānī (the Shaikh al-Islām of Hirāt, died A.H. 916, A.D. 1510). He is the author of many works. He was alive in A.H. 930, A.D. 1523. See Ḥabīb as-Siyar, Vol. III., juz' IV., p. 117; Ta'liqāt as-Saniya, p. 12; and Rieu, Pers. Cat. Vol. II., p. 453.

Beginning:—

الحمد لله الواحد الاحد المفرد عن التثليث و الاشتراك و التماثل
ما بعد فيقول العبد المتوسل الى رب المشرقين عبد العلي بن محمد بن
الحسين ان علم الحساب اشرف العلوم ومن جملة ما
صنف فيه من الرسالة السنية الرسالة الموسومة بالشمسية المنسوب الى
نظام الملوك و الدين النيشابوري الخ *

For copy see Rampur List, p. 416.

Passages of the original text are marked with red lines. Coloured rules are on the margin throughout. It bears the seals of Amjad 'Alī Shāh, Sulaimān Jāh and Wājid 'Alī Shāh on the title-page and last fol. Worm-eaten, but serviceable. In foll. 120b the space for figures is not filled in. In foll. 121-130 the borders have been partially replaced by modern paper. Marginal corrections occasionally. On the first fol. is found the name of Muẓaffar Ḥusain bin Masīh ad-Dawla as the owner.

Written in fine Nasta'lik. Not dated. C. 18th century.

No. 340.

foll. 196 ; lines 19 ; size 10×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work. It begins and ends as the former. The text is marked with black lines. Headings of chapters in red ink. The inner edge of each fol. has been changed to a different kind of paper.

On the title-page the name of the author is wrongly given as 'Abd al-'Alī Baḥr al-'Ulūm. It has marginal corrections up to fol. 19. Foll. 20b, 21a, 33, 39b, 40b, 41, 84b, 85a, 118a, and 183a contain blank spaces for figures.

Written in Naskh. Dated A.H. 1200.

No. 341.

foll. 86 ; lines 27 ; size $9 \times 4\frac{3}{4}$; 6×3 .

مفتاح الحساب في علم الحساب

MIFTĀḤ AL-ḤUSSĀB FI 'ILM AL-ḤISĀB.

عيات الدين جمشيد بن مسعود بن Ghayāth ad-Dīn Jamshīd bin Mas'ūd bin Maḥmūd al-Kāshī. He was an éminent mathematician and astronomer, and helped Ulugh Beg in building the astronomical observatory commenced at Samarkand in A.H. 823, A.D. 1420. He died shortly after that date. See Habib as-Siyar, Vol. III., Juz' III., p. 159 ; and Rieu, Persian Cat. p. 869 ; and Brockelmann, Vol. II., p. 211.

It is defective, and begins abruptly :—

* محترزا عن اشباع ممل واختصار مغل و رعت لكثر الاعمال الخ

The work was dedicated to Ulugh Beg.

For copies see India Office Cat. No. 756, II ; Br. Mus. Cat. p.

199; Berlin Cat. No. 2992; Leyden Cat. No. 1036; Bankipur Cat. p. 738; and Rampur List, p. 418. See also Hājī Khalifa, Vol. VI., p. 12.

The work is divided into a prologue and five sections called مقالة. The fifth section, or مقالة, is wanting. It contains marginal corrections, figures and tables. A list of contents is added at the end. Between foll. 44-45, 73-74, and 74-75, leaves with notes are inserted. Foll. 26-86 will come after fol. 7, foll. 8-25 after fol. 86; and several foll. are missing after fol. 86.

Written in Nasta'liq. Not dated. C. 15th century.

No. 342.

foll. 76; lines 15; size $7 \times 3\frac{1}{2}$; $4\frac{1}{4} \times 2$.

foll. 1-55.

1.

شرح اشكال التأسيس

SHARḤ ASHKĀL AT-TA'SIS.

A commentary on Muḥammad bin Ashraf as-Samarḳandī's treatise on geometry called Ashkāl at-Ta'sis by صلاح الدين موسى بن محمد المعروف بقانق زاده الرومي Ṣalāḥ ad-Dīn Mūsā bin Muḥammad, known as Kāḏizāda ar-Rūmī. He lived at the Court of Ulugh Beg in Samarḳand, and helped him in building the observatory. He died in A.H. 815, A.D. 1412. Dr. Rieu in his Suppl. Cat. No. 760 says that he died some time after A.H. 823, A.D. 1420. See Brockelmann, Vol. II., p. 212 (his father's name is there given as Mahmūd instead of Muḥammad); Habīb as Siyar, Vol. III., Juz' III, p. 159, and Hājī Khalifa, Vol. III., p. 559.

The MS. is defective, and begins abruptly as follows:—

بين الشركاء في الانصار و لعمرى انها اجدى من تفريق العصا ثم المختصر
الموسوم باشكال التأسيس الخ *

For copies see Berlin Cat. No. 5943; Br. Mus. Cat., pp. 186a, 618a; Munich Cat. No. 849; Gotha Cat. No. 1498; Cairo Cat. Vol. V., p. 196; and Rampur List, p. 415.

For supercommentaries see Hājī Khalifa, Vol. I., p. 322; and Berlin Cat. No. 5943. See also Z.D.M.G., Vol. L., p. 169.

Passages of the text are marked either with red or black lines. Marginal corrections numerous. Foll. 18b and 19a are somewhat stained with ink. On the first fol. the name of the book is wrongly written سيف صارم.

Written in ordinary Naskḥ. Dated A.H. 1029.

foll. 56-63.

II.

كتاب المناظر

KITĀB AL-MUNĀẒAR.

A treatise describing the manner in which light is refracted on entering the eye. The original treatise was written by Euclid, but the present version is published by محمد بن محمد بن أبي جعفر نصر الدين محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Hasan at-Tūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

صدر الكتاب العين تحدث باستمداد من الأجرام المنيرة في الجسم
الشفاف الخ •

It is also designated Taḥrīr al-Munāẓar.

For copies see Berlin Cat. 6016; India Office Cat. No. 743, II; Leyden Cat. No. 977; and Rampur List, p. 410. See also Ḥājī Khalifa, Vol. V., p. 159; and Wenrich, de auctor. Graecor. versionibus, p. 182.

It is stained with damp.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

foll. 64-76.

III.

تشریح الافلاک

TASHRĪḤ AL-AFLĀK.

A treatise on astronomy by بهاء الدين العاملي Bahā' ad-Dīn al-'Āmili, died A.H. 1030, A.D. 1621. For the life of the author see No. 184 and for the book, No. 352, I.

It begins as the other copy does.

The headings and diagrams are in red ink. Stained with damp. Slightly worm-eaten.

Written in good Nasta'liq. Dated A.H. 1225.

No. 343.

foll. 71; lines 21; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مجموعۃ الرسائل الحكمية

MAJMU'AT AR-RASĀ'IL AL-ḤIKAMĪYAH.

A collection of a few treatises on mathematical science by different authors.

foll. 1-8a.

I.

تعريف كتاب المناظر

TAHRĪR KITĀB AL-MUNĀẒAR.

An Arabic version of Euclid's optics by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin al-Ḥasan at-Tūsī ash-Shī'ī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:—

تعريف كتاب المناظر لأقليدس الصوري وهو أربع وستون شكلا صدر الكتاب العين تحدث باستعداد من الأجرام النيرة الخ •

See No. 342, II.

It should have 64 figures altogether, but our copy is defective, and ends abruptly as follows:—

و آخره متأخر عنه وهو أيضا ظاهر من هذا الشكل و الشكل هذا •

foll. 8a-8b.

II.

رسالة انعكاس الشعاع

RISĀLA IN'IKĀS AṢH-ṢHU'Ā.

A treatise on the reflection of the rays of the sun by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin al-Ḥasan at-Tūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

بسم الله الرحمن الرحيم هذه رسالة في انعكاس الشعاع و انعطافه للمحقق نصير الدين محمد الطوسي مباحث انعكاس الشعاع و انعطافه مبنية على مقدمات وهي هذه مقدمة الشعاع يمتد متصلا من ذي الشعاع الى قابله من غير تراكم الخ •

It contains three figures, and ends as follows:—

بان الانعكاس و الانعطاف ما يمكن وقوعها الا على موضع واحد معين لكل واحد منهما يكون ذلك الموضع على وضع خاص من ذي الشعاع وذلك ما اردنا • تمت رسالة المحقق الطوسي في انعكاس الشعاع و انعطافه و الحمد لله على نعمائه و الطاعة •

For copy see Berlin Cat. No. 6020. See also Hājī Khalifa, Vol. III., p. 371; and Kashf al-Hujub, p. 239.

fol. 9-19.

III.

كتاب المعطيات

KITĀB AL-MU'ATĪYĀT.

Another work of Euclid, translated by Ishāk bin Hunain (see for his life No. 282, II.), revised by Thābit bin Qurra, and edited by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Hasan aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Abū'l Hasan Thābit bin Qurra aṣ-Ṣābī was born in A.H. 221, A.D. 836. He originally followed the trade of a money-changer at Harrān, but went to Baghdād to study science, and became one of the most notable scholars of his age. His translations of foreign books into Arabic are considered to be very accurate. He was very well-versed also in the Syriack language. He has translated and revised many books, and his fifth book of the *Conic Sections* of Apollonius of Perga has been translated into German by L. Nix, *Leipzig*, 1889. He died in A.H. 288, A.D. 900. For details of his life see al-Kifṭī, p. 115; Ibn Khallikān (Teheran edition) p. 107; Ibn Abī Uṣaib'a, Vol. I., p. 215; Wüstenfeld, *Ärzte*, No. 81; Chwolsohn, *Die Ssabier*. Vol. I., pp. 546-567; and Brockelmann, Vol. I., p. 217.

Beginning:—

هذا تقرير كتاب المعطيات لأقليدس ترجمه اسحق و اصله ثابت خمسة

و تسعون شكلا صدر الكتاب السطوح و الخطوط و الزوايا المعلومة القدر الخ *

It contains 95 figures.

For copies see Berlin Cat. No. 5929; India Office Cat. No. 743, I; Leyden Cat. 978; and Rampur List, p. 411.

See also Hājī Khalifa, Vol. V., p. 154; Kashf al-Hujub, p. 100; Wenrich, p. 181, and. Z.D.M.G., Vol. L., p. 171.

fol. 20-23.

IV.

كتاب الكرة المتحركة

KITĀB AL-KURAT AL-MUTAḤARRIKA.

A translation of a mathematical treatise of Autolycus on the revolving sphere by Thābit bin Qurra, died A.H. 288, A.D. 900, as edited by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Hasan

aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for the latter's life No. 319.

Beginning:—

تحرير كتاب الكوة المنحركة لاطولوقس اصلحه ثابت وهو مقالة واحدة
واثنا عشر شكلا الصدر النقطة التي ترك النخ *

For copies see Berlin Cat. No. 5932; India Office Cat. No. 744, I.; Leyden Cat. No. 987; Br. Mus. Cat., p. 623a; and Rampur List, p. 411.

See also Ḥājī K̲halifa, Vol. V., p. 140; and Wenrich, p. 208.

fol. 24-27.

V.

كتاب المفروضات

KITĀB AL-MAFRŪDĀT.

Another mathematical treatise in the version of Ṭhābit bin Qurra, died A.H. 288, A.D. 900, edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died, A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

تحرير كتاب المفروضات لثابت بن قرة الحراني الصابي وهي ستة
وثلثون شكلا وهي في بعض النسخ اربعة وثلثون شكلا النخ *

For copies see Berlin Cat. No. 5939; Paris Cat. No. 2467/4; Cairo Cat. Vol. V., p. 200; Leyden Cat. No. 1029; and Rampur List, p. 412.

See also Ḥājī K̲halifa, Vol. V., p. 154; and Z.D.M.G., Vol. L., p. 171.

fol. 28-32a.

VI.

كتاب الماخوذات

KITĀB AL-MĀKHŪDHĀT.

A mathematical treatise of Archimedes on the principles of geometry, in the version of Ṭhābit bin Qurra, with the commentary of Abū'l Ḥasan 'Alī bin Aḥmad an-Nasavī, and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

تحرير كتاب ماخوذات ارشميدس ترجمه ثابت بن قرة و تفسير الاستاذ
المحقق عن ابي الحسن على بن احمد النسوي خمسة عشر شكلا قال الاستاذ
المحقق هذه مقالة منسوبة النخ *

For copies see Berlin Cat. No. 5936; Leyden Cat. No. 982, and Rampur List, p. 411. See also Ḥājī Khalifa, Vol. V., p. 144.

fol. 32b-60b.

VII.

كتاب الكرة والاسطوانة

KITĀB AL-KURAT WA'L UṢṬUWĀNA.

Another mathematical treatise of Archimedes, according to the version of Thābit bin Kurra, died A.H. 288, A.D. 900, and Ishāk bin Ḥanain, died A.H. 298, A.D. 910 (see for his life No. 282, II.) and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:—

اقول بعد تحميد الله و تمجيدہ و الصلوة على محمد و آله البصفيين

من عبيدہ الخ *

For copies see Berlin Cat. No. 5934; India Office Cat. No. 743, VI.; Paris Cat. No. 2467/8; Leyden Cat. No. 1001; and Rampur List, p. 411.

See also Ḥājī Khalifa, Vol. V., p. 140, and Z.D.M.G., Vol. L., p. 172. At the end of this treatise we find another treatise (fol. 60b-62a) by Archimedes. It is named مقالة ارشميدس في تكسير الدائرة الدائرة.

Beginning:—

مقالة ارشميدس في تكسير الدائرة وهي ثالثة اشكال الخ *

For copies see India Office Cat. No. 743, VI.; and Berlin Cat. No. 5934. See also Ḥājī Khalifa, Vol. V., p. 50.

fol. 62b-64.

VIII.

رسالة في تربع الدائرة

RISĀLA FĪ TARBI' AD-DĀ'IRA.

A mathematical treatise by ابو علي الحسن بن الحسن بن الهيثم Abū 'Alī al-Ḥasan bin al-Ḥasan bin al-Haitham al-Biṣrī. He held a Government appointment in his native town, Baṣra, with the title of Vazīr. He was a great mathematician, and died about A.H. 430, A.D. 1038.

Brockelmann, Vol. I., p. 469, has named him Muḥammad bin al-Ḥasan. For details see Ibn al-Kifṭī, p. 165; Ibn Abī Uṣai-bī'a, Vol. II., p. 90; Leclerc, Vol. I., p. 512; and Huart, p. 293.

Beginning :—

رسالة لابن البيهيم في تربيعة الدائرة - قد يعتد كثير من المتفلسفين ان
خط الدائرة الخ •

For copy see Berlin Cat. No. 5941.

fol. 64b-70a.

IX.

كتاب مساحة الاشكال البسيطة والكرية

KITĀB MASĀḤAT AL-ASHKĀL AL-BASĪṬA

WA'L KURĪYA.

A treatise on the mensuration of plain and spherical bodies in the version of Banū Mūsā (i.e. sons of Mūsā, viz. Muḥammad, Aḥmad, and al-Hasan), and edited by نصير الدين الطوسي Naṣir ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

مدر التآب الطول اول الاقدار التي تحد الاشكال الخ •

For copies see Berlin Cat. No. 5938; and Rampur List, p. 411. See also Ḥājī Khalifa, Vol. V., p. 150.

It ends in the middle of fol. 70a. The remaining of fol. 70a, foll. 70b and 71a contain quotations from the writings of Banī Mūsā, Kuṭb ad-Dīn Shīrāzī and Shams ad-Dīn Shāharzūrī.

The title-page has also a quotation from the writings of Naṣir ad-Dīn aṭ-Ṭūsī. The headings and figures in the MS. are in red ink. Many foll. are defective, as the paper, except foll. 24-27, has become brittle. Marginal notes occasionally.

Written in minute Nasta'liq. Not dated. C. 17th century.

No. 344.

fol. 124; lines 25; size $9 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

تحرير المجسطي

TAHRĪR AL-MIJISTĪ.

An abridged version of the famous astronomical work of Ptolemy called al-Mijist by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي Abū Ja'far Naṣir ad-Dīn Muḥammad bin Muḥammad bin al-Hasan aṭ-Ṭūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning :—

الحمد لله مبدأ كل مبدأ و غاية كل غاية الخ •

For chapters see Berlin Cat. No. 5655.

For copies see Berlin Cat. No. 5655 ; Br. Mus. Cat. pp. 187, 620 and 745 ; India Office Cat. No. 741 ; Paris Cat. No. 2485 ; Rosen, No. 188 ; Rampur List, p. 421 ; and Bankipur Cat. p. 424. See also Hājī Khalifa, Vol. V., p. 385 ; Kashf al-Hujub, p. 100 ; Wenrich, p. 228 ; and Ellis, Cat: Vol. II., p. 493.

Between foll. 82 and 83 one small leaf has been recently added. Marginal corrections occasionally. The headings of chapters are in red ink.

Written in clear Naskh. Not dated. C. 18th century.

No. 345.

foll. 386 ; lines 26 ; size $11 \times 6\frac{3}{4}$; $8 \times 3\frac{3}{4}$.

شرح تحرير المجسطي

SHARḤ TAHRĪR AL-MIJISTĪ.

A commentary on Naṣīr ad-Dīn at-Tūsī's work on astronomy called Tahrīr al-Mijistī by محمد بن الحسين البرجندي 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī. See for his life No. 339.

Beginning :—

الحمد لله الذي جعلنا من المتفكرين في خلق السموات و الارض الخ •

This commentary was completed in A.H. 921, A.D. 1515.

For copies see India Office Cat. No. 742 ; Rampur List, p. 428 ; and Asiatic Society Cat. p. 88.

For other commentaries see Hājī Khalifa, Vol. V., p. 386 ; and Rampur List, p. 428.

Quotations from the text are introduced with قوله in red ink. Double gold and coloured lines throughout. The first two pages are illuminated with a beautiful 'Unwān. The first fifty foll. contain figures ; in the rest of the book the spaces for figures have not been filled in. The headings are in red ink. Borders are a little stained with damp, and consequently in many places they have been pasted over with papers. Up to fol. 50, this copy has been compared with some other copy, and contains marginal corrections and notes. These notes are in Nasta'lik character.

Written in Naskh. The colophon runs thus :—

قد فرغنت من تحرير الشرح ضحوة يوم الجمعة في اوائل جمادي الاخرى
سنة خمس و اربعين بعد الف و مائتان من الهجرة النبوية *

No. 346.

fol. 170 ; lines 17 ; size $8 \times 5\frac{1}{2}$; 6×4 .

شرح تكميل المجسطي

SHARḤ TAHRĪR AL-MIJISTĪ.

A commentary on Naṣīr ad-Dīn al-Tūsī's work on astronomy called Tahrir al-Mijistī. The name of the commentator is not found in the body of the work, but from a note on the title-page it appears that عصمة الله is its author. His full name is عصمة الله بن اعظم بن عبد الرسول السهاري as-Sahāranpūri. He was a scholar of great reputation in mathematics and astronomy. He is the author of a commentary on Tashrīḥ al-Aflāk; and a commentary on Khulāṣat al-Hisāb, which he completed in A.H. 1086, A.D. 1675 and other works. The date of his death is not known. See India Office Cat. No. 759; and Rampur List, pp. 416, 427. Our 'Ismatallāh should not be confounded with another 'Ismatallāh Sahāranpūri, the author of a supercommentary on Sharḥ al-Jāmī, who died in A.H. 1039, A.D. 1629. See for the latter Ḥadā'ik al-Ḥanafīya, p. 407, and Subḥat al-Majān, p. 52.

Beginning :—

اما بعد حمد الله والصلوة على رسوله محمد وآله فلما كانت العلوم
اليقينية اشرف العلوم مرتبة خاصة كتاب تكميل المجسطي
..... محمد بن محمد بن الحسن الطوسي فاردت ان اكتب له
شرحاً مشتملاً على حل مشكلاته *

The text and the commentary are introduced with the letters ت and ن respectively, being the abbreviations of نقول and نقول, in red ink. Worm-eaten and pasted over with paper. It bears, among others, the seals of Muḥammad Shāh. Figures are in red ink.

Written in ordinary Naskḥ. Not dated. C. 18th century.

No. 347.

fol. 88 ; lines 25 ; size $9\frac{1}{8} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الزيج الملخص

AZ-ZĪCH AL-MULAKKHAṢ.

An astronomical treatise with copious astronomical tables. The name of the author is not found in the body of the book, but from a note on the title-page it appears that the author of the book

was Athīr ad-Dīn al-Mufaḍḍal bin Umar al-Abharī (died A.H. 662, A.D. 1263, or A.H. 663, A.D. 1264 (for whose works see Brockelmann, Vol. I., p. 464). But from the preface it appears that this work is an abridgement of Zīch Shāhī (for Zīch Shāhī see Ḥājī Khalīfa, Vol. III., p. 565), and its full title is الزيج الملخص على الرمد العلاني (for Zīch al-'Alā'ī see Ḥājī Khalīfa, Vol. III., p. 567). The commencing line of our work tallies with the beginning of az-Zīch ash-Shāmil by Abū'l Wafā' Muḥammad bin Aḥmad al-Būzjānī. See Ḥājī Khalīfa, Vol. III., p. 565, and Paris Cat. No. 2528. In the latter some passages are quoted from al-Būzjānī's work, but they differ greatly from our copy.

Beginning:—

الحمد لله على تواتر آلائه و اشكره على ظهرك نعمائه الن *

For copies see Paris Cat. No. 2516, and Rampur List, p. 426.

Foll. 9–59a and 64b–88 are occupied with astronomical tables. It is defective at the end. The title-page contains some Persian lines and notes on astronomical subjects. More than two-thirds of fol. 8b and foll. 9a and 65b are blank, but without any consequent gap in the text.

Written in an old 'Arab hand of Naskh. Not dated. C. 13th century.

No. 348.

fol. 96; lines 25; size $11\frac{3}{4} \times 7\frac{1}{4}$; $9 \times 4\frac{3}{4}$.

التحفة الشاهية

AT-TAḤFAT ASH-SHĀHĪYA.

A work on astronomy by مسعود الشيرازي Ḥājī Muḥammad bin Mas'ūd ash-Shirāzī, died A.H. 710, A.D. 1310. For his life see No. 320.

Beginning:—

خير المبادي ما زين بالحمد لواهب القوة على حمدة الن *

It was dedicated, as mentioned in the preface, to Amīr Shāh Muḥammad bin aṣ-Ṣadr as-Sa'īd Tāj ad-Dīn Mu'tazz bin Tāhir, and consequently it was given the above name. See Ḥājī Khalīfa, Vol. II., p. 229. The work consists of four sections, subdivided into many chapters.

For copies see Paris Cat. No. 2516; Leyden Cat. No. 1105; Aya Sofia Cat. Nos. 2584–7; Koprulüzādah Cat. No. 928; Rampur List, p. 421; and Bankipur Cat. p. 106.

Our copy is incomplete and many foll. are missing. The headings of chapters are in red ink. One fol. added at the end con-

tains notes on planets. The first fol. bears the name and seals of Muzaffar Ḥasain bin Masīḥ ad-Dawla, dated 1869.

Written in ordanary Naskḥ. Not dated. C. 19th century.

No. 349.

fol. 48; lines 29; size $11 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4$.

شرح چغمینی

SHARḤ CHAGHMINĪ.

A commentary on Chaghminī's treatise on astronomy called al-Mulakhkḥaṣ by صلاح الدين موسى بن محمد المعروف بقاضي زاده Ṣalāḥ ad-Dīn Mūsā bin Muḥammad, known as Kaḏizāda ar-Rūmī, died A.H. 815, A.D. 1412. See for his life No. 342.

Beginning:—

الحمد لله الذي جعل الشمس ضياء والقمر نورا

It was composed in A.H. 815, A.D. 1412, and was dedicated to Mirzā Ulugh Beg. See Ḥājī Khalīfa, Vol. VI., p. 113.

For copies see Berlin Cat. No. 5675; Munich Cat. No. 854; Paris Cat. No. 2503; Br. Mus. Cat. p. 190; India Office Cat. No. 751; Br. Mus. Suppl. Cat. No. 760; Leyden Cat. No. 1086; Casiri, No. 953; Cairo Cat. Vol. V., pp. 223, 224; Vol. VII., p. 43; Bankipur Cat. p. 405; and Rampur List, p. 427.

For other commentaries see Ḥājī Khalīfa, Vol. VI., p. 113.

Lithographed in A.H. 1271 and also in A.H. 1290.

The text was translated by Rudloff and Hochheim (see Z.D.M.G. Vol. XLVII., p. 213; and also *ibid.*, Vol. XLVIII., p. 120).

Passages of the text are marked with red lines up to fol. 32, and in the rest of the book with a black line. Borders are changed into modern paper. In foll. 39a, 40b and 41a, spaces for the insertion of figures or diagrams are not filled in. Figures, whenever they occur, are in red ink. Marginal corrections occasionally.

Written in bad Nata'liq. Not dated. C. 18th century.

No. 350.

fol. 103; lines 19; size $8\frac{3}{4} \times 6$; 7×4 .

الحاشية على شرح چغمینی

AL-ḤASHIYA 'ALĀ SHARḤ CHAGHMINĪ.

A supercommentary on Kaḏizāda's commentary on Chaghminī's treatise on astronomy called al-Mulakhkḥaṣ, by عبد العلى

الحسين البرجندی 'Abd al-'Alī bin Muḥammad bin al-Husain al-Barjandī. See for his life No. 339.

Beginning:—

الحمد لله رب المشارق والمغارب الخ •

For copies see Berlin Cat. 5677; Br. Mus. Suppl. Cat. No. 762; Cairo Cat. Vol. V., pp. 221 and 224; India Office Cat. No. 754; and Rampur List, p. 423. See also Ḥājī Khalīfa, Vol. VI., p. 114.

Lithographed on the margin of *Sharḥ Chaghmini*, A.H. 1271. Quotations from the commentary are introduced with the word *قوله* in red ink. Coloured ruled margins throughout. Marginal corrections occasionally. Much injured by insects.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 351.

fol. 139; lines 32; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

التكملة في شرح التذكرة

AT-TAKMILĀ FĪ SHARḤ AT-TADḤKIRA.

A commentary on Naṣīr ad-Dīn at-Tūsī's work on astronomy called at-Tadḥkira by أحمد بن محمد بن الخصري Shams ad-Dīn Muḥammad bin Aḥmad al-Khidrī. See No. 89.

Beginning:—

تعاليت ياذا العرش الاعلى و ما اعظم شانك اما بعد فيقول
الفقير الى الله الغني محمد بن احمد الخصري و كان كتاب التذكرة
محتويا علي امهات مسائلها شرحته شرحا و سميت بالتكملة في
شرح التذكرة الخ •

From the colophon it appears that it was composed in A.H. 932, A.D. 1525.

For copies see India Office Cat. No. 747; Yeni Cat. No. 791; and Bankipur Cat./p. 108.

For other commentaries see Ḥājī Khalīfa, Vol. II., p. 268.

Passages of the text are marked with red lines from the beginning up to fol. 15a, and also in foll. 135b, 136a, 138b, and 139. The earlier and the last parts are worm-eaten, and pasted over with thin paper. Marginal corrections occasionally. Lacunae occur in foll. 9b, 24a, 32b, 33a, 39b, 40a, 49, 56a, 61, 63b, 66a, 68a, 70a, 71a, 74a, 77b, 80b, 98a, 102b, 105b, 111a, 114a, 116a, 117b, 118b, 120, 122b, 124a, 127b, 129a, 130b, 132a, 133b and 137b. From the beginning up to fol. 16 borders are changed to different paper.

Written in Naskh. The colophon runs thus:—

قد وقع الفراغ من تسويده يوم الأربعاء خامس عشرين من شوال المكرم سنة
الف و مائتان واحد و ثلثون •

No. 352.

fol. 79; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $4 \times 1\frac{1}{8}$.

fol. 1-8.

I.

تفريع الانلاب

TASHRĪḤ AL-AFLĀK.

A treatise on astronomy by محمد بن الحسين بن عبد Baha' ad-Din Muḥammad bin al-Ḥusain bin
Abd aṣ-Ṣamad al-Ḥārithī al-Āmili, died A.H. 1030, A.D. 1621.
For his life see No. 184.

Beginning:—

ربنا ما خلقت هذا باطلا الع •

It consists of a prologue, مقدمة, five chapters, فصل, and an
epilogue, خاتمة.

For copies see Berlin Cat. No. 5703; India Office Cat. No.
1043, VI; Br. Mus. Cat. p. 244; Bankipur Cat. p. 107; Rampur
List, p. 422; and Asiatic Society Cat. p. 88.

It was lithographed, with its commentary called at-Taṣrīḥ, at
Dehli in A.H. 1294 and in 1312.

The first page is illuminated. Gold and coloured margins
throughout. One or two foll. are missing after fol. 1. The head-
ings of chapters and the illustrations are in red ink. The borders
have been changed. The title-page bears the seal of Shāh 'Alam.

Written in fine Nasta'liq. Not dated. C. 17th century.

fol. 9-34a.

II.

خلاصة الحساب

KHULĀṢAT AL-HISĀB.

A treatise on arithmetic by محمد بن الحسين بن عبد Baha' ad-Din Muḥammad bin al-Ḥusain bin
Abd aṣ-Ṣamad al-Ḥārithī al-Āmili, died A.H. 1030, A.D. 1621.
For his life see No. 184.

Beginning:—

نحمدك يا من لا يحيط بجمع نعمه عدد الع •

It consists of a prologue, مقدمة, ten chapters, each called باب , and an epilogue, خاتمة.

For copies see Berlin Cat. No. 5998; India Office Cat. No. 758; Br. Mus. Cat. p. 622; Cairo Cat. Vol. V., p. 180, Vol. VII., p. 89; Bankipur Cat. p. 219, and Rampur List, p. 413. See also Kashf al-Hujub, p. 208.

Printed with a Persian commentary at Calcutta 1812, and also in Constantinople A.H. 1268, and in Cairo A.H. 1299. Lithographed repeatedly in India.

Translated into French by M. A. Marre, Rome, 1864.

Our copy is defective, and the chapters are found as follows:—

The 7th chapter begins on fol.	12b.
„ 8th „ „ „ „	16a.
„ 9th „ „ „ „	17b.
„ 10th „ „ „ „	19a.
„ خاتمة „ „ „	22a.
„ 4th chapter „ „ „	24a.
„ 5th „ „ „ „	24b.
„ 6th „ „ „ „	33a.

Some foll. are missing after fol. 9. Fol. 33 should come next to fol. 24. Marginal glosses occasionally. Gold and coloured margins throughout. The headings of chapters are in red ink. Foll. 9 and 26 are defective. Borders are changed.

Written in Nasta'liq. Dated, A.H. 1052. Scribe محمد بن علي الشيرازي .

foll. 34b–79.

III.

رساله علم حساب

RISĀLA 'ILM HISĀB.

A Persian treatise on arithmetic. It is noted in the book that the author is قوشجی. His full name is محمد بن علی الدین علی القوشجی 'Alā' ad-Dīn 'Alī bin Muḥammad al-Ḳūshjī, d. A.H. 879, A.D. 1474. See for his life No. 452, I.

Beginning —

الحمد لله رب العالمين والصلاة والسلام على محمد وآله اجمعين و بعد

اين رساله ايسست در علم حساب مشتمل بر سه مقاله اليه *

From the preface it appears that the work is divided into three parts called مقاله اول. Our copy contains the first part, commencing on fol. 34b, and some portion of the second part, or مقاله دوم which commences on fol. 59a. The headings of chapters and the

figures or diagrams are in red ink. The first page illuminated. Gold ruled margins throughout. Borders are changed.

Written in fine Nasta'lik. Not dated. C. 17th century.

Astrology.

No. 353.

fol. 19; lines 10; size $8 \times 5\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

كتاب الثمرة في احكام النجوم

KITĀB ATH-THAMARA FĪ AḤKĀM AN-NUJŪM.

A treatise containing one hundred sayings of Ptolemy on astrology.

Beginning:—

كتاب الثمرة لبطليموس الحكيم تمام الكتب الاربعة التي فيها في الاحكام
السيورس تلميذه قال بطليموس قد قدمنا لك يا سيورس كتابا فيما يورثه
الكواكب الخ *

It gives the purport of the four books of Ptolemy, which he wrote for his pupil Syro on astrology.

For copies see Berlin Cat. No. 5874; and Pet. Rosen, No. 191/4. See also Z.D.M.G., Vol. L., p. 211; Ḥājī Khalifa, Vol. II., p. 496; and al-Kifī, p. 98.

Joannes Hispalensis translated it from Arabic, and this was printed by Erhardum ratdolt de Augusta: *Venetijs*, 1484. See Ellis, Cat. of Printed Books, Vol. II., p. 493.

Each saying has a numerical letter or letters before it.

Written in very modern Naskh. Not dated. C. 19th century.

Alchemy.

No. 354.

fol. 196; lines 29; size $11\frac{1}{2} \times 6\frac{3}{4}$; $10 \times 4\frac{1}{2}$.

البرهان في اسرار علم الميزان

AL-BURHĀN FĪ ASRĀR 'ILM AL-MĪZĀN.

A work on alchemy by ايدمر بن علي الجلدكي Aidamir bin 'Alī al-Jildakī. He remained for a considerable time at Damascus, and then went to Cairo. He is the author of several books on alchemy. He died according to Brockelmann, Vol. II., p. 138, in A.H. 743, A.D. 1342, or in A.H. 762, A.D. 1360.

Iktifā' al-Kunū', p. 226, says that he died about A.H. 750, A.D. 1349. For his life see Leclerc, Vol. II., p. 280; and S. de Sacy, Notices et Extraits, Vol. IV., p. 108. In Brockelmann the author is wrongly named 'Alī bin Aidmur bin 'Alī al-Jildakī.

Our copy is defective, and begins abruptly as follows:—

المقدمة السابعة في العلة و المعلول اما العلة فتقال لكل ماله وجود في نفسه الخ *

Our copy is a part of the Vol. IV. For chapters see Berlin Cat. No. 4185.

For copies see Berlin Cat. No. 4185; Paris Cat. No. 1355; Pet. Rosen, No. 199; and Leyden Cat. No. 1263.

The headings of chapters are in red ink. Double coloured lines in the margin. It has marginal corrections. Foll. 25a, 35b, 43b, 46b, 155b, 156, 157a, 158a, 159b and 188b contain diagrams. Part of fol. 159a is blank. A few foll. are added at the beginning, which contain, in Persian, the effects of the seven planets, and an extract from Ḥadā'ik al-Anwār by Fakhr ad-Din Rāzi.

Written in Nasta'liq. Dated A.H. 1257.

No. 355.

fol. 30; lines 13; size 11 × 7; 7 × 4½.

دقائق الميزان في مقادير الاوزان

DAQĀ'IK AL-MĪZĀN FĪ MAKĀDĪR AL-AWZĀN.

المؤلف الجديد الصاروخاني الرومي
al-Mu'allif al-Jadid aṣ-Ṣārūkhānī ar-Rūmī. In Brockelmann this author has been mentioned in two places. In Vol. II., page 233, the author is said to have flourished in the 9th century, but on p. 448, in the 10th century Hijra. See also Ḥājī Khalifa, Vol. III., p. 234.

Beginning:—

الحمد لله الذي خلق العالم على مقادير الحكمة الخ *

For copies see Cairo Cat. Vol. V., p. 393; and Pet. Rosen, No. 205/7.

Foll. are missing after fol. 1. Borders of foll. 3, 5, 6, 12, 14, 15 and 28 are partially changed to modern paper. Marginal corrections occasionally. Our copy is erroneously designated دقائق الميزان في المقادير والاوزان.

Written in two hands of Nasta'liq. Not dated. C. 19th century.

No. 356.

fol. 40; lines 13; size $10\frac{1}{2} \times 7$; $7 \times 4\frac{1}{4}$.

السّر الرباني

AS-SIRR AR-RABBĀNĪ.

A treatise on alchemy by المؤلف الجديد الصاروخاني الرومي al-Muwallif al-Jadid aṣ-Ṣārūkhānī ar-Rūmī; see No. 355.

Beginning :--

الحمد لله الذي قدست ذاته عن تدارك الالهام الخ *

See Ḥajī Khalifa, Vol. III., p. 593.

It is divided into the following chapters :—

fol.	3b.	المقالة الاولى في الميزان المتعلق بالاسرب			
„	9a.	بالرصاص القلعي	„	„	» الثانية
„	13a.	بالحديد	„	„	» الثالثة
„	17b.	بالخارصيني	„	„	» الرابعة
„	22a.	بالنحاس	„	„	» الخامسة
„	38a.	بالديقيق	„	„	» السادسة
„	32a.	بالتوتيا	„	„	» السابعة
„	34a.	بالفضة	„	„	» الثامنة
„	39b.	بالذهب	„	„	» التاسعة

The copyist after writing up to fol. 40 wrote the remaining part of the book on the margins working backwards, till the book was completed on the margin of fol. 38, which also contains the remark صحيح البياض.

Marginal corrections occasionally. Names of chapters are also written on the top borders in red ink. The name of the copyist has been effaced purposely.

Written in Nasta'liq. Dated A.H. 1312.

Magic.**No. 357.**

fol. 77; lines 14; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

fol. 1-59a.

I.

كتاب الطلسم**KITĀB AT-TILSM.**

A treatise on magic. The name of the author could not be traced.

Beginning:—

قال ابريكر بن طاهر الصانع الغزاري حدثنا سلا بن حوامر الديلمي قال حدثنا عيسى بن صالح قال حدثنا داود بن حرب الفقال قال قد مت مصر واليهما احمد بن طولون فحضرت يوما وبين يديه شيخ كبير السن عليه ثياب الرهبان وجماعة من الادبا معذنون به وهو يتكلم في اصناف العلوم الاولل ويخبر بالعجائب والغرائب الخ *

Lacunae are in fol. 20a, 29b and 49a. The headings are in red ink. It contains many pictures.

fol. 59b-77.

II.

منافع الاحجار**MANĀFI' AL-AḤJĀR.**

Another work on magic. The name of the author is not known.

Beginning:—

قال عطار بن محمد العكاسب كنت نظرت في كتاب البراني والاحجار لهرمس وفي المصنف المعروف بالجانقي لهذه المعاني من الاحجار والاشجار والطيرو الجان ومنافعها وفي كتب الطلسمات للحكماء السبعة في استعمال الاحجار والانتفاع بها فرائيت ان استخلص من جميعها كتابا شافيا ملخصا جامعا لما يحتاج اليه من هذه المعاني ففعلت ذلك وهو هذا الكتاب المعروف بمنافع الاحجار وجمعت اليه ما ذكرت العرب به الخ *

Lacuna in fol. 70a. The headings are either in bold black character or in red ink. It has also many pictures of man, animals, etc.

Written in Naskh. Not dated. C. 19th century.

Interpretation of Dreams.

No. 358.

fol. 144; lines 21; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

كتاب التفسير في علم التعبير

KITĀB AT-TAḤBĪR FĪ 'ILM AT-TA' BĪR.

A work on the interpretation of dreams. The author is not known, but from the preface it appears that he based his book on Abū Sa'd Naṣr bin Ya'kūb ad-Dīnawarī's (c. A.H. 400, A.D. 1009) work called Kitāb al-Ḳādirī fī 't Ta'bīr.

Beginning:—

رب يسر برحمتك الحمد لله رب العالمين وصلواته على خير خلقه محمد
و آله وصحبه الطيبين الطاهرين - هذا كتاب مختصر في تعبیر الرؤيا انزعته
من الكتاب المسمي القادري وبوبته ثلاثين بابا ذكرت في تسعة وعشرين
بابا ما ذكر مصنفه الشيخ ابو سعد نصر بن يعقوب الديفوري رحمه الله من
المسائل وفي الكتاب الثلاثين منه ما شد عن كذابه ووجدته في سائر الكتب
المصنفة في هذا الفن الخ *

The work on which it is based was composed for the Caliph
Kādirbillāh Aḥmad al-Abbāsī (A.H. 381-422, A.D. 991-1031) in
A.H. 397, A.D. 1006, and consequently it was named Kitāb al-
Ḳādirī. See Ḥājī Khalifa, Vol. II., p. 312, Vol. IV., p. 486;
Paris Cat. No. 2745; and Pet. Rosen, No. 212. Our copy is divid-
ed into the following thirty chapters:—

- | | |
|----------|---|
| fol. 3a. | الباب الاول في آداب الذائم |
| „ 5a. | الباب الثاني في رؤية الله تعالى |
| „ 6a. | الباب الثالث في رؤية الملائكة |
| „ 7a. | الباب الرابع في رؤية الانبياء والصالحين والشهداء |
| „ 10a. | الباب الخامس في تاويل الجن والشیاطین |
| „ 10b. | الباب السادس في تاويل رؤية الانسان واعضائه |
| „ 26b. | الباب السابع في تاويل رؤية ما يخرج من الحيوان |
| „ 32b. | الباب الثامن في تاويل الادبالي والعبادات وما يشتمل عليه من الغرائض والسفن |

- fol. 46a. الباب التاسع في تاريل السلطان وما ينسب اليه من الاعوان
 الباب العاشر في تاريل الانعال و الاعمال المنسوبة الى
 ,, 50b. الرجال و النساء
 الباب الحادي عشر في روية الحرب و ما يتعلق بها من
 ,, 57b. الآلات و الاسباب
 الباب الثاني عشر في تاريل ارباب الحرف و الصناعات
 ,, 62b. و ما ينسب اليهم من الادوات
 الباب الثالث عشر في تاريل العلم و الدواة و ما ينسب
 ,, 70a. اليهما
 الباب الرابع عشر في تاريل السماء و الامطر و آيات الليل
 ,, 71b. و النهار
 الباب الخامس عشر في تاريل وقود الميثران و ما يتعلق بها
 ,, 77b. من اسبابها و الدخان
 الباب السادس عشر في تاريل الميابة و اوديتها و بحارها
 ,, 80a. و آبارها و اوعيتها
 الباب السابع عشر في تاريل الارض و مصانعها
 ,, 84b.
 الباب الثامن عشر في تاريل الرياحين و الخضراوات
 ,, 90b. و الاشجار
 الباب التاسع عشر في تاريل العين و الجواهر المعدنية
 ,, 98a.
 الباب العشرون في تاريل سائر الكيوان من السباع و البهائم
 ,, 101a. و الدواجن و الحشرات و جملة ذوات الطيران
 الباب الحادي و العشرون في تاريل روية وحوش القفار
 ,, 111a. و سائر الصيود
 الباب الثاني و العشرون في تاريل روية الدعوات و ما فيها
 من الاطعمة و الحلاوات و ما يستعمل فيها من
 ,, 113a. الطيب و الادهان المعطرات
 الباب الثالث و العشرون في تاريل مجالس الخمر
 ,, 117b.
 الباب الرابع و العشرون في تاريل الكسوة من الفرق الى
 ,, 120a. القدم

- الباب الخامس والعشرون في تأويل رؤية العشق و عواديته
 fol. 124^b. و احوال العاشق و ملاهيته
 الباب السادس والعشرون في تأويل رؤية العاهات و ما
 ,, 125^b. يعرض في البدن من الآفات
 الباب السابع والعشرون في المعالجة من الادواء بالغصد
 ,, 131^a. و الحجامة و سائر الدوا
 الباب الثامن والعشرون في تأويل رؤية الاموات و احوالهم
 ,, 132^b. و نبورهم
 الباب التاسع والعشرون في تأويل الآخرة و ما فيها من
 الصراط و النجيم و ما يشتمل عليه من الثواب
 ,, 138^b. و الدرجات و النعم
 الباب العاشر في بيان الغيوم و ماهيته و كيفية المماتات
 ,, 141^a. و بيان الصحبة منها و الفاسدة

The headings of chapters are in red ink. The first two foll. are defective. Some foll. are missing at the end, and the MS. ends abruptly as follows :—

و ان راى بانه نبت له ريش او ظهر له جناح فا

Written in old 'Arab Naskh'. The date of transcription is given on the title-page as follows :—

يشتمل على ثلاثين بابا ابتداء في كتابته الفقير الى الله تعالى عبد الرحيم
 ابن احمد بن عثمان الشافعي اللخمي غفا الله عنه في يوم السبت الثاني
 والعشرين من ربيع الآخر سنة ثمان و ثمانمائة •

Mechanics.

No. 359.

fol. 234 ; lines 21 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الحيل

KITĀB AL-HIYAL.

A work on clepsydrae (water-clocks), magical drinking glasses and hydraulic instruments of all kinds. Unfortunately only a part of the author's name has survived the eating of worms. The

words are بن اسمعيل بن الزمان بديع الزمان Badī' az-Zamān Abū'l 'Izz bin Ismā'il bin. But in Rampur List, p. 414, the work is called رساله في رسم آلات الساعة المعروف به بنكām and Abū Bakr al-Mu'izz bin Ismā'il bin ar-Razzāz al-Jawzī is quoted there as its Author. The Paris Cat. No. 2477 calls it كتاب البنكām and gives Abū'l 'Izz Ismā'il al-Jazari as its author. It appears from the following quotation from the preface that the author flourished about A.H. 570, A.D. 1174. The quotation (fol. 2a) is:—

عند اتصالي بخدمة الزعيم الصالح ابي الفتح محمود بن محمد بن
قرا ارسلان زعيم ديار بكر بن آل ارتق ابقاه الله وذلك على اثر خدمتي ابيه
واخيه مدة خمس وعشرين سنة اولها سنة سبعين وخمسائة الى ان افضي
الامر اليه *

For further details see Brockelmann, Vol. I., p. 494.

Beginning:—

قال الشيخ رئيس الاعمال بديع الزمان ابو العز بن اسمعيل بن
رحمة الله عليه الحمد لله المبدع صنع في السمايات المودع اسرار حكمته في
الارضيات فاني نفحصت من كتب المتقدمين و اعمال المتأخرين
اسباب التحيل في الحركات الروحانية و الآلات المتخذة للساعات
و نقل الاجسام بالاجسام عن المقدمات الطبيعية الخ *

In fol. 2b the author gives the name of an-Nāṣir li Dīn Allāh (A.H. 575-622, A.D. 1180-1225) as the reigning caliph of the time.

It is evident from fol. 2b that the book is divided into the following sections:—

النوع الاول في عمل بنكām فيال فاكين
النوع الثاني في عمل آوان وضوء بمجالس الشراپ
النوع الثالث في عمل اباريق و طساس للفصد والوضوء
النوع الرابع في عمل فوارت في بركة متبدل و آلات الزمر
الدائم
النوع الخامس في عمل آلات يرتع ما من غمرة ويتر ليست
بعمقه ونهر
النوع السادس في عمل اشكال مختلفة غير متشابهة

It is a curious book, but unfortunately many foll. are missing, and the following chapters only are now extant:—

- النوع الأول في عمل فيالين تعرف منه مضي ساعات
 fol. 2b. وينقسم الى عشرة فصول
 الفصل الأول يتضمن مقدمة وحب ذكرها هاهنا
 ويتلوها صفة ظاهر صورة بنكام يعرف منه
 ,, 2b. مضي ساعات زمانية
 ,, 6a. الفصل الثاني في كيفية صورة خزانة الماء
 الفصل الرابع في كيفيته لصب الآلات و اتصال
 ,, 9a. بعضها ببعض
 الفصل الخامس في كيفية القسمة التي تسمت
 ,, 10a. بها الدائرة
 الفصل السادس في كيفية الموضع الذي ينصب فيه
 ,, 12b. الصورة و عمل آلاتها
 الفصل السابع في كيفية عمل الوسائط المحرك
 ,, 15a. بجميع ما ذكرته
 الفصل الثامن في عمل الوسائط المحرك لايدي
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For copies see Paris Cat. No. 2477, and Rampur List, p. 414.

The contents of foll. 56-57b up to the words *نکات الفیل والذکر معناه* are a duplicate of a passage in foll. 50-51b. Foll. 26a, 30, 33, 43, 44, 52, 133, 186 and 188-192a are blank. Lacunae occur in foll. 6, 73b, 74a, 75, 83a, 84a, 85a, 86, 92, 93a, 95a, 98b, 103, 123b, 183a, 192b-197, 199a, 200b and 202b. Foll. 37b, 132a and 204a are a little defective, as a few words in them are pasted over with a different kind of paper. About half of fol. 103 has been torn off.

It contains numerous illustrations in coloured ink. Borders are changed throughout. It ends on fol. 205a. Fol. 205b explains the marks used in the work in the corresponding letters of the alphabet. Fol. 206 contains a quotation in Persian with the heading *صفت طشتی که چون دست بشویند ماضیان از بر آید*. Foll. 207-234 have quotations from some astronomical work with the heading.

• اختلاف اسماء المنازل و اشتقاقاتها و صفاتها وعدة کواکبا

This portion also contains illustrations in coloured ink. The MS. is copied by some unscholarly man, and is not very accurate. On the title-page it has been named

• در فن جرّ و قیل کتاب حیل بنی موسی برهان جلدکی جلد دوم

It also contains lives of Ibn Jubair, and Ibn Haiyān Sūfi in Persian in the handwriting of Saiyid Ṣadr ad-Dīn Aḥmad al-Mūsavi and two seals. In the last fol. it is also named *برهان جلدکی جلد دوم* and we also find the following note:—

حیل بنی موسی در علم صنعت از کتب خانه قاضی محمد علیم دهلوی
شریف محله بلبللی خانه صورت ابتیاع پذیرفت الحمد لله که بعمری دامن
امید پر شد از گوهر مراد فقیر خیر الله مهندس سهارنپوری •

Written in two hands of Nasta'liq. Not dated. C. 18th century.

Medicine.

No. 360.

foll. 121; lines 25; size $13\frac{1}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

کلیات القانون

KULLIYĀT AL-KĀNŪN.

The first part of the famous work called *al-Kānūn fi'ṭ Ṭibb* on systems of medicine by *ابو علی الحسین بن عبد الله بن سینا* Abū 'Alī

al-Husain bin 'Abdallāh bin Sīnā, died A.H. 428, A.D. 1037. For his life see No. 284.

Beginning :—

الحمد لله حمدا يستحقه بعلو شأنه و بعد نقد التمس مني
بعض خلص اخواني الخ *

For chapters see Berlin Cat. No. 6269.

For copies see India Office Cat. Nos. 777-8; Berlin Cat. Nos. 6269-71; Br. Mus. Cat. pp. 221, 632, 744; Gotha Cat. No. 1911; Cairo Cat. Vol. VI., p. 27; Nūr Osmāniya Cat. No. 3568; Kūp-rūluzadah Cat. No. 976; Rampur List, p. 490; Asiatic Society Cat. p. 85; and 'Azīmu'd-Dīn Aḥmad, (Barkipur) Cat. p. 38.

For commentaries see Hājī Kḥalīfa, Vol. IV., p. 496; and Berlin Cat. No. 6281.

For different editions and translations see Ellis, Cat. of Arabic Books in the Br. Mus. Vol. I., pp. 664-94.

Foll. 1-8, 11a-12a and 18b-23b are full of notes in small character. Marginal corrections occasionally. Borders have been changed to a different kind of paper. The headings of chapters are in red letters. The first and last foll. bear two seals. Worm-eaten.

Written in Nasta'liq. Not dated. C. 18th century.

No. 361.

foll. 487; lines 25; size $8 \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

شرح الاسباب والعلامات

SHARḤ AL-ASBĀB WA'L 'ALĀMĀT.

A commentary on Muḥammad bin 'Alī as-Samarḳandī's treatise on the symptoms, causes, and treatment of diseases called al-Asbāb wa'l 'Alāmāt by عروض الكرماني Burhān ad-Dīn Nafīs bin 'Iwāḍ al-Kirmānī. He was a physician in the Court of Ulugh Beg Mīrzā (A.H. 850-853, A.D. 1447-1449), and was considered one of the best physicians of his time. See Ḥabīb as-Siyar, Vol. III., Juz' III., p. 159; Wüstenfeld, Ärzte, p. 106; and Brockelmann Vol. II., p. 213.

Beginning :—

الحمد لله رب العالمين و بعد فان الفقير الى الله تعالى نفيس
ابن عروض بن الحكيم الطبيب الخ *

For copies see India Office Cat. No. 787; Berlin Cat. No. 6291; Vienna Cat. No. 1461; Gotha Cat. No. 1955; Rampur List,

p. 483; Hyderabad List Fann Tibb, No. 24; Bankipur Cat. p. 429; and Asiatic Society Cat. p. 84.

Printed, Calcutta, 1836, and repeatedly lithographed in India.

Hāji Khalifa, Vol. I., p. 270, says that it was completed in A.H. 827, A.D. 1423 at Samarkand.

Passages of the original work are either marked with a red line, or are written in red ink. Foll. 2-9 are in a modern hand. Marginal corrections occasionally. The inner edge of each fol. has been changed to modern paper. Stained with damp. On the first fol. it is falsely stated in Persian that the book was copied during the life-time of the author. The first fol. also bears a seal.

Written in Naskh. Dated A.H. 1088.

No. 362.

fol. 110; lines 11; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 4$.

مجمع المنافع البدنية

MAJMA' AL-MANĀFI' AL-BADANĪYA.

An abridgement of Yūsuf bin Ismā'il al-Baghdādī's (d. A.H. 710, A.D. 1310) work on simple medicaments called Mā lā Yasa'u aṭ-Ṭaḥib Jahlahu by عمر الانطاكي Da'ūd bin 'Umar al-Antākī, known as aḍ-Darīr or the blind. He was born at Antioch, lived at Damascus and Cairo, and died in A.H. 1008, A.D. 1599. Hāji Khalifa, Vol. II., p. 260, says that he died in A.H. 1005, A.D. 1596. For details see Kḥulāsāt al-Aṭhar, Vol. II., p. 140; Leclerc, Vol. II., p. 303; and Brockelmann, Vol. II., p. 364.

Beginning:—

الحمد لله الضار النافع وبعد فيقول العمدة الامام شيخ داؤد
الانطاكي البصير لما كان كتاب المفردات الملقب بما لايسع الطبيب جهله جليل
المقدار وجلالته بجلالة امله الجامع لابن بيطار قصدت الى جمع
مفردات منه *

Mā lā Yasa'u aṭ-Ṭaḥib Jahlahu is itself an abridgement of Ibn Baīṭār's (d. A.H. 643, A.D. 1248) work known as Jāmi' Mufridāt al-Adviya wa'l Aghḍhiya, or Mufridāt Ibn Baīṭār, on simple medicaments. For the former work see Hāji Khalifa, Vol. V., p. 353, and for the latter work see Hāji Khalifa, Vols. II., p. 576 and VI., p. 34.

For copies see Leyden Cat. No. 1364 where the book is called Jāmi' al-Manāfi' al-Badanīya; Aẓīmu'd-Din, Cat. p. 150; and Rampur List, p. 495.

The MS. is divided into two parts. Each contains twenty chapters, and an epilogue. The first part deals with simple drugs specially connected with particular limbs, and the second part describes medicines which are not specified for one limb. In the nineteenth chapter of the second part drugs beneficial to children are described. The epilogue contains general useful matter.

The chapters are as follows :—

fol. 9b.	الباب الاول في ادوية الرأس
„ 18a.	الباب الثاني في ادوية العين
„ 24a.	الباب الثالث في ادوية الانف
„ 25b.	الباب الرابع في ادوية الفم و الشفتين و الاسنان
„ 29b.	الباب الخامس في ادوية الوجه
„ 30b.	الباب السادس في ادوية اللسان
„ 30b.	الباب السابع في ادوية الاذن
„ 33a.	الباب الثامن في ادوية الحلق
„ 34b.	الباب التاسع في ادوية الصدر
„ 39b.	الباب العاشر في ادوية القلب
„ 42a.	الباب الحادي عشر في ادوية الثدي
„ 42b.	الباب الثاني عشر في ادوية المعدة
„ 48a.	الباب الثالث عشر في ادوية الكبد
„ 49b.	الباب الرابع عشر في ادوية الامعاء
„ 50a.	الباب الخامس عشر في ادوية المعدة (المقعدة)
„ 52a.	الباب السادس عشر في ادوية الطحال
„ 53b.	الباب السابع عشر في ادوية الكلا
„ 55a.	الباب الثامن عشر في اعضاء التناسل
„ 56a.	فصل في ادوية الانثيين الفتق
„ 57a.	فصل في الاغذية و الاشربة المقوية على الجماع
„ 62a.	فصل في مفردات البلاء

- fol. 63a. خاتمه في اعادة ما ذهب من القوة بالجماع وغيره
- „ 63b. فصل في مدرات الحيض
- „ 64b. فصل في ادوية الحمل
- „ 65b. فصل في تسهيل الولادة
- „ 66a. فصل في اخراج المشيمة
- „ 67a. فصل فيما يمنع الحبل
- „ 67a. فصل في قطع الحيض
- „ 67a. الباب العشرون في ادوية الاعضاء الطرية
- „ 72a. الباب الاول في المخراجات
- „ 80a. الباب الثاني في تسهيل القي و قطعه
- „ 81a. الباب الثالث في قطع الاسهال
- „ 84a. الباب الرابع في اخراج الدود
- „ 85b. الباب الخامس في الحميات
- „ 86b. الباب السادس في تحليل الرياح
- „ 88a. الباب السابع في الاورام و الجراحات و الدمامل
- „ 90b. الباب الثامن في الجراحات و قطع الدم
- „ 93a. الباب التاسع في ادوية الحكمة و الجرب
- „ 95a. الباب العاشر في ادوية القروح و البثور و الجدري
- „ 97a. الباب الحادي عشر في ازالة البرص و الوسم
- „ 97b. الباب الثاني عشر في ازالة البهق و الكلف
- „ 98b. الباب الثالث عشر في ازالة البيرقان
- „ 99a. الباب الرابع عشر في ادوية حرق النار
- „ 99b. الباب الخامس عشر في ادوية عضة الكلب
- „ 100a. الباب السادس عشر في قرص الزنبور و العقرب و غيرهما

- fol. 101b. الباب السابع عشر (في السمين وإزالة السم من المفطر)
 ,, 104a. الباب الثامن عشر فيما ينفع من الوباء
 ,, 104a. الباب التاسع عشر في منافع تتعلق بالصبيان
 الباب العشرون في طرد الهوام والحيات و الذمل
 ,, 106a. و البق و الغار و الذباب من المنزل
 ,, 107a. خاتمة في خواص و فوائد جليلات

The headings of chapters and names of medicines are in red ink. There is a gap of a word or two in fol. 44a. The copyist had omitted the heading of the 19th chapter.

Written in Naskh. Not dated. C. 19th century.

No. 363.

fol. 310; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

كتاب الطب

KITĀB AT-TĪBB.

A work on medicine. The name of the author could not be traced.

Beginning:--

الحمد لله الذي يسبح بحمده كل ذي قلب سليم + + + + و بعد فلما
 قضيت من مجاورة الحرمين وطري و صرفت فيها مدة من عمري اردت
 اتمام الواجب على و الفرض + + + + فعند ذلك شمرت عن ساعد الاجتهاد
 فالقي في روعي اختيار علم الطب الذي به قوام الاجساد + + + +
 و قدممت بين يدي ذلك كله فصولا مهمة من كلام الاكابر و الائمة فلا جرم كان
 هذا الكتاب دستور العجائب و فهرست الغرائب الن *

In fol. 13b the author quotes Khalid al-Azhari, the commentator of at-Tawdiḥ. According to Haji Khalifa, Vol. I., p. 413, that commentary was composed in A.H. 890, A.D. 1485. The book under notice must have been written after that date.

The author before dealing with the subject-matter of the book describes concisely the attributes of a physician, and the other branches of learning besides medicine which it is necessary for him to know, as follows:—

fol. 9b.	فصل فيما ينبغي للطبيب من الصفات
„ 13b.	علم النحر
„ 30b.	علم المنطق
„ 43a.	علم الطبيعي
„ 51a.	علم الريفي
„ 64a.	علم الهندسة
„ 81a.	علم احكام النجوم
„ 91b.	علم الحساب
„ 99b.	علم الموسيقى
„ 107b.	علم التشريع

The علم الطب begins from fol. 117a. Foll. 1, 10, 121-136 and 293-310 have been recently supplied. Foll. 80-89 should come after fol. 98. Fol. 145b contains the remark صحيح البياض.

Two-thirds of fol. 210a and foll. 210b and 222b are blank. Some foll. are missing after fol. 222.

Written in different hands of Naskh and Nasta'liq. Not dated. ('. 18th century.

Dialectics.

No. 364.

fol. 76; lines 15, size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الآداب الباقية في شرح الآداب العرفية

AL-ĀDĀB AL-BĀQĪYA FĪ SHARḤ AL-ĀDĀB

ASH-SHARĪFIYA.

A commentary on as-Saiyid ash-Sharif al-Jurjāni's treatise on the rules of debate called al-Ādāb ash-Sharifiya by عبد الباقى بن غوث الاسلام الصديقي الجورجاني 'Abd al-Bākī bin Ghawṭh al-Islām aṣ-Ṣiddīqī al-Jawnpūrī. He was a pupil of Mullā Maḥmūd al-Jawnpūrī, and died, according to Tuḥfat al-A'yān, fol. 34, on the 5th of Dhū'l Ḥijja, A.H. 1084, A.D. 1673; but in Tadḥkira 'Ulāmā' Jawnpūr, p. 66, it is said that he died on 20th Rabī' II, A.H. 1086, A.D. 1675.

Beginning :--

سبعا نك يا مجيب دعاء السائلين بلا مانع و معارض الخ *

From the preface it appears that it was commenced in A.H. 1060, A.D. 1650, and not completed in that year, as is said in India Office Cat. No. 554.

For copies see Berlin Cat. No. 5321 ; India Office Cat. No. 554 ; Rampur List, p. 674 ; and Bankipur Cat. p. 17.

Passages of the original text are marked with red lines. There are profuse marginal notes up to fol. 46b and in the rest the notes are scanty. The first two foll. have been recently changed. The inner edge is changed throughout to a different kind of paper. The outer edge is also changed in the latter part of the book.

Written in Nasta'liq. Not dated. C. 17th century.

No. 365.

fol. 103 ; lines 21 ; size $10 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-48.

I.

الابحاث الباقية

AL-ABHĀTH AL-BĀQĪYA.

Another commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the rules of debate by غوث الاسلام الصديقي 'Abd al-Bākī bin Ghawth al-Islām as-Ṣiddīkī al-Jawn-pūrī, died A.H. 1086, A.D. 1675. See No. 364.

Beginning :--

يا من لا مانع لما اعطاه ولا ناقص لما آتاه اما بعد فيقول
عبد الباقي بن غوث الاسلام الصديقي اني لما فرغت عن الآداب
الباقية في شرح الآداب الشريفة امرني من رباني في مهد الحكمة
..... ان انظر فيها ثانيا و اكتب عليها شرحا آخر الخ *

This commentary was written according to the promise the author made in the first commentary.

For copy see Bankipur Cat. p. 18.

Passages of the original text are marked with a black line. Slightly worm-eaten.

Written in bad Nasta'liq. Not dated. C. 18th century.
طيب الله سcribe.

foll. 49-103.

II.

الآداب الباقية

AL-ĀDĀB AL-BĀQĪYA.

Another copy of the work noticed in No. 364. It begins in the same manner as the previous copy does. Foll. 49-52a are in one hand, and the rest in another. Passages of the text are marked with black lines. Slightly worm-eaten. The title-page has seals of two owners—one is dated A.H. 1135.

Written in bad Nasta'liq. Dated A.H. 1100.

No. 366.

foll. 109; lines 15-19; size $6\frac{1}{2} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 1\frac{1}{2}$.

foll. 1-32.

I.

شرح الآداب العُضدية

SHARḤ AL-ĀDĀB AL-ʿAḌUDĪYA.

A commentary on al-Ījī's treatise on the rules of debate by
عبد العالی بن محمد بن الحسین البرجندی
mad bin al-Husain al-Barjandī.

See for his life No. 339.

Beginning :—

نحمدک یا مجیب دعوی السائلین بلا مانع و لا منقوض النج *

See Hāji Khalifa, Vol. I., p. 210.

In the colophon we find the date of composition, from the chronogram حل ادا ب عضدی, to be A.H. 930, A.D. 1523.

Marginal glosses occasionally. The inner and top edges of the MS. are changed. Worm-eaten.

Written in Nasta'liq. Not dated. C. 18th century.

foll. 33-109.

II.

الآداب الباقية في شرح الآداب الشريفة

AL-ĀDĀB AL-BĀQĪYA FĪ SHARḤ AL-ĀDĀB

ASH-SHARIFĪYA.

Another copy of the work noticed in No. 364. The beginning is as that of the other copy. Worm-eaten.

Written in minute Nasta'liq. Not dated. C. 18th century.

No. 367.

foll. 34 : lines 19 ; size $7 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

foll. 1-13.

I.

الحاشية على شرح الرسالة العضدية

AL-HĀSHIYĀ 'ALĀ SHARḤ AR-RISĀLAT AL-'AḌUDĪYĀ.

A supercommentary on Muḥammad al-Ḥanafī's commentary on Aḍud ad-Dīn al-Ījī's treatise on the rules of debate called *Āḍab al-Baḥṭh*. The name of the supercommentator is not known, but

the following passage in the preface, *إعلم ان شارح النخبر سلمه الملك القدير*, indicates that the author of the supercommentary was a contemporary of the commentator, Muḥammad al-Ḥanafī at-Tabrizī, died in A.H. 900, A.D. 1497.

Beginning :—

قال المصنف لك الحمد اعلم ان شارح النخبر سلمه الملك القدير بعد

ما نديم بالتسمية. الخ *

See Ḥājī Khaliḥ, Vol. I., p. 210, and Berlin Cat. No. 5308.

Quotations from Ḥanafī's commentary are introduced with *قوله* in red ink. Marginal glosses occasionally.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

foll: 14b-34.

II.

الحاشية على شرح الرسالة العضدية

AL-HĀSHIYĀ 'ALĀ SHARḤ AR-RISĀLAT AL-'AḌUDĪYĀ.

Another supercommentary on al-Ḥanafī's commentary on al-Ījī's treatise on the rules of debate by محمد مير ابوالفتح

عبدالدين مير ابوالفتح محمد بن امين المدعو بتاج السعدي الاردبيلي 'Imād ad-Dīn Mir Abū'l Fath Muḥammad bin Amīn, known as Tāj as-Sa'īdī al-Ardabīlī. According to Berlin Cat. No. 5277, he flourished in A.H. 850, A.D. 1446, and died about A.H. 875, A.D. 1470 ; but according to Brockelmann, Vol. II., p. 208, he died in A.H. 950, A.D. 1543.

Beginning :—

الحمد لله على انهام الخطاب و الصلوة على رسوله المبعوث الاظهار

الصواب الخ *

For copies see Berlin Cat. No. 5298; Gotha Cat. No. 2811/3; Pet. Rosen, No. 197; and Cairo Cat. Vol. VII., p. 138. See also Ḥājī Khalifa, Vol. I., p. 210.

Marginal corrections occasionally. Fol. 14a is blank. The colophon ends as follows:—

نقله من السواد الى البياض بقول الحكيم المبدأ الغياض

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

Lexicography.

No. 368.

fol. 484; lines 27; size $14\frac{1}{2} \times 8$; 10×5 .

شمس العلوم

SHAMS AL-'ULŪM.

An Arabic dictionary by Nashwān bin Sa'īd al-Himyari شوان بن سعيد الحميري. He was a descendent of an ancient royal family of Yemen, and was a poet and philologist of some repute. He made himself master of several fortresses at Yemen, and was regarded as their King. His al-Kaṣīdat al-Himyariya was edited with a German translation by Alfred von Kremer under the title Die Himjarische Kasideh. Herausgegeben und übersetzt, *Leipzig*, 1865, and was translated into English by W. F. Prideaux under the name of The Lay of the Himyarites, *Sehore*, 1879. He died in A.H. 573, A.D. 1117.

For details see Yākūt, Vol. III., p. 366; Buḥyāt al-Wu'āt, p. 403; Brockelmann, Vol. I., p. 300; and Huart, History of Arabic Literature, p. 171.

Beginning:—

الحمد لله الواحد القديم القادر العظيم *

This valuable dictionary is of great value to those engaged in the study of South Arabian antiquities. D. H. Müller has corrected, by the help of this book, the spelling of the proper names which occur in the Himyarite odes. See Z.D.M.G., Vol. XXIX., pp. 620-8; Sitzungsberichte der K. Akademie, 1877, Vol. LXXXVI., p. 171; and D. H. Müller, Südarabische Studien, p. 143.

Also see Ḥājī Khalifa, Vol. IV., p. 74, and India Office Cat. No. 998.

For copies see Berlin Cat. Nos. 6963-4; Derenbourg, Nos. 34; and 603; Br. Mus. Suppl. Cat. No. 858; Cairo Cat. Vol IV., p. 175; and Rampur List p. 511.

Extracts from the Arabic text with German Introduction and Notes have been edited by 'Azimu'd-Din Aḥmad and published by the Trustees of the Gibb Memorial in 1917.

The first fol. has a beautiful '*Unwān*. Double coloured lines are throughout in the margin. The outer edges in foll. 41-56, are changed to different kind of paper. A few foll. at the beginning and also at the end are a little worm-eaten. Fol. 162 contains lacunae. The headings and words of explanation are in red ink.

Written in Nasta'liq. Dated A.H. 1082.

No. 369.

fol. 212; lines 29; size 11×7 ; $9\frac{1}{2} \times 5\frac{1}{4}$.

النهاية في غريب الحديث والآثار

AN-NIHĀYA FĪ QHARĪB AL-ḤADĪTH WA'L ĀTHĀR.

Vol. I.

A dictionary of the rare words of Tradition arranged alphabetically by محمد بن محمد بن أبي الكرم مبارك بن أبي البركات محمد بن محمد الدين ابراهيم السعادات مبارك بن أبي الكرم محمد بن محمد بن أبي البركات Majd ad-Dīn Abū's Sa'ādāt Mubārak bin Abī'l Karam Muḥammad bin Muḥammad ash-Shai-bānī, known as Ibn al-Aṭhīr al-Jazarī, died A.H. 606, A.D. 1209. See for his life No. 26.

Beginning:—

الحمد لله على نعمه بجميع محامده الخ *

For other particulars of the book see Berlin Cat. No. 1650 and Hāji Khalifa, Vol. IV., p. 322, and Vol. VI., p. 403.

For copies see Berlin Cat., No. 1650; India Office Cat. No. 999; Br. Mus. Cat. p. 641; Cairo Cat. Vol. I., p. 445; Rampur List, p. 131; Bankipur Cat. p. 825; and Asiatic Society Cat. p. 51.

Lithographed at Teheran, A.H. 1269, and printed at Cairo, A.H. 1308.

The headings of chapters are in bold character. The words of which explanations and meanings are given are noted on the margin in red ink. Coloured lines are on the margin. It has a beautiful '*Unwān* at the beginning. Vocalised throughout. This volume extends from حرف الراء مع الياء to حرف الهمزة. On the title-page and last fol. are written the names of different owners. Marginal corrections occasionally. On the top of each fol. the following expression is written وقف لله سبحانه وتعالى.

Written in a beautiful Naskh. Dated A.H. 1020. Scribe احمد بن صلاح بن احمد المكلاتي.

No. 370.

fol. 326 ; lines 31 ; size $11\frac{1}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins with حرف الراء and ends with حرف الياء . Double red coloured lines are on the margin of each page, except the first two foll. The headings are in red character. Marginal corrections occasionally. Words requiring explanation are written on the margin in red ink. The expression وقف لله سبحانه وتعالى is written at the top of each fol. The name of the مؤلف is on the first and last foll. Vocalised throughout.

Written in Naskh. Not dated. C. 17th century.

No. 371.

fol. 227 ; lines 20 ; size $10 \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

المعرب في ترتيب المعرب

AL-MUGHHRIB FĪ TARTĪB AL-MU'RIB.

A dictionary of rare words occurring in legal books by ابو الفتح ناصر بن عبد السيد بن علي المطرزي bin 'Alī al-Muṭarrizī. He was born at Khawārizm in A.H. 538, A.D. 1143, or according to Tāj at-Tarājim fī Ṭabakāt al-Hanafīya, p. 58, in A.H. 536, A.D. 1141. He studied with his father and others. He taught Hanafite jurisprudence and the dogmas of the Mu'tazilite school. In A.H. 601, A.D. 1204, he came to Bagh dād, and died in his native land in A.H. 610, A.D. 1213. As-Suyūṭī in his Bughyat al-Wu'āt, p. 402, says that he was a pupil of az-Zamakḥsharī. This statement, I think, cannot be correct, because az-Zamakḥsharī died in A.H. 538, A.D. 1143, the year in which al-Muṭarrizī was born. The fact of al-Muṭarrizī being commonly considered the successor of az-Zamakḥsharī, owing to his vast erudition in philological matters, led as-Suyūṭī, probably, to believe that he was a pupil of that Great Master. For further details of his life see Ibn Khallikān, Vol. II., p. 280 ; al-Fawa'id al-Bahiya, p. 91 ; Flügel, Die Class. der Hanefit. Richt. p. 319 ; and Brockelmann, Vol. I., p. 293.

Beginning :—

و احمده على ان خول جزيل الطول و سداد الاصابة في الفعل الخ *

For copies see Berlin Cat. No. 6966; Br. Mus. Cat. pp. 229b, 641b; Leyden Cat. No. 77; Br. Mus. Suppl. Cat. No. 864; Cairo Cat. Vol. IV., p. 189; India Office Cat. No. 1001; Asiatic Society Cat. p. 51; and Rampur List, p. 518. See also Ḥājī Khalifa, Vol. V., p. 648.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

Fol. 117b is blank with the remark **صحیح البیاض**. The headings are in red character. The latter part is much injured by insects. Borders have been recently changed. From the beginning up to fol. 45 is in one hand, and the rest in another.

Written in Naskh. Not dated. C. 17th century.

No. 372.

fol. 592 : lines 31 : size $10\frac{1}{2} \times 6 : 8 \times 4\frac{1}{2}$.

القاموس

AL-KAMUS.

A well-known Arabic dictionary by **ابو طاهر مجد الدين محمد بن محمد الشيرازي الفيرزي ابادي** Abū Tāhir Majd ad-Dīn Muḥammad bin Ya'kūb bin Muḥammad ash-Shīrāzī al-Fīrūzābādī. He was born at Kāzrūn near Shīrāz in A.H. 729, A.D. 1329; studied first at Shīrāz and later on in Wāsiṭ and Baghdād. He visited Constantinople, where he was much honoured by Sultān Murād Khān (A.H. 761-793, A.D. 1360-1389). He died in A.H. 817, A.D. 1414, or A.H. 816, A.D. 1413. For details see Bughyat al-Wurāt, p. 117; at-Ta'liqāt as-Saniya, p. 96; Tāj al-'Arūs, Vol. I., p. 13; Wüstenfeld, Gesch. No. 464; and Brockelmann, Vol. II., p. 181.

Beginning :—

الحمد لله منطلق البلغاء الخ *

For copies see India Office Cat. No. 1005; Berlin Cat. No. 6972; Paris Cat. Nos. 4263-4277; Br. Mus. Suppl. Cat. No. 874; Cairo Cat. Vol. IV., p. 177; and Rampur List, p. 513.

For commentaries see Ḥājī Khalifa, Vol. IV., p. 492; and Berlin Cat. No. 6976.

Printed in two vols., Calcutta, 1817; Bulāk A.H. 1289, 1301-3; Cairo, A.H. 1281; lithographed, Lucknow, 1885; and Bombay, A.H. 1272. See also Ellis, Cat. Vol. II., pp. 275-78.

The first fol. contains a beautiful 'Unwān. Gold ruled margins

throughout. The words forming the subjects of the articles are written either in red or in bold black letters. The first and last foll. contain the signature and seal of Muẓaffar Ḥusain bin Masīḥ ad-Dawla. Slightly worm-eaten.

Written in Naskh. Not dated. C. 17th century.

No. 373.

foll. 217; lines 29; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

An incomplete copy of the work noticed above. It begins as the preceding one and ends with the word خسف. Foll. are missing after foll. 1, 7, 178, 181 and 212. Wrongly designated on the title-page ناموس على القاموس لملأ على قارى. On the title-page and last fol. it bears the forged seals of Aḥmad Shāh, dated A.H. 1162. The first fol. is illuminated and has an 'Unwān at the beginning. Double gold ruled margins throughout. Paper is sprinkled with gold. Each letter given as the heading before the words that begin with it is inscribed in white ink on a gold surface, and has also flowers in gold all around it. The ink has faded somewhat in the middle of foll. 137b, 138 and 139. Foll. 2b-7 and half of foll. 184b-185 contain vowel points, and the rest are sprinkled with vowel-marks. On the colophon it is wrongly written by some cunning bookseller of Lucknow قد تم المنتخبات من قاموس المحيط في شهر محرم الحرام سنة ١١٠٣ في بلدة شيراز كتبه محمد على. Slightly worm-eaten.

Written in fine Naskh. Not dated. C. 17th century.

Etymology.

No. 374.

foll. 124; lines 25; size $11\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 3\frac{3}{4}$.

شرح الثافية

SHARH ASH-SHĀFIYA.

A commentary on Ibn Ḥājib's well-known work on etymology called ash-Shāfiya by فخر الدين احمد بن الحسن بن يوسف الجارودي Fakhr ad-Dīn Aḥmad bin al-Ḥasan bin Yūsuf al-Jārabardī. He was an eminent scholar at Tabriz, and spent almost all his life in teaching students. He died in A.H. 746, A.D. 1345. See Bugh-

yat al-Wu'ât, p. 131; Ḥabīb as-Siyar, Vol. III., Juz' I., p. 131; and Brockelmann, Vol. II., p. 193.

Beginning:—

نحمدك يا من بيده الخير و الجود و ليس في الحقيقة غيره موجود
البح *

In the preface the author dedicated this work to Muḥammad bin Tāj ad-Dīn 'Alī aṣ-Ṣāwī, the vazīr.

For copies see Br. Mus. Cat. p. 2346; St. Petersburg Cat. No. 173; Berlin Cat. No. 6605; Vienna Cat. No. 182; India Office Cat. No. 949; Cairo Cat. Vol. IV., p. 8; Vol. VII., p. 648; Rampur List, p. 524; Bankipur Cat. p. 149; and Asiatic Society Cat. p. 39.

For other commentaries, etc., see Ḥājī K̲h̲alifa, Vol. IV., p. 4; and Berlin Cat. No. 6612.

Printed, Calcutta, A.H. 1262; lithographed, Teheran, A.H. 1271; Dehli, 1870; Lucknow, A.H. 1262; and Lahore, A.H. 1304.

Quotations from the original text are introduced with the word قوله in red ink. The complete text is also copied in minute characters at the top of each page. Marginal corrections and notes occasionally. Foll. 1-9 are recently replaced. Foll. 123-124 are somewhat damaged. Names of several owners on the title-page.

Written in ordinary Nasta'liq. Not dated. C. 18th century. Scribe محمد رابث ساكن گویارو.

No. 375.

fol. 370; lines 11; size $8\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

شرح الشافية

SHARḤ AṢH-ṢHĀFIYA.

A commentary on Ibn Ḥājib's work on etymology called ash-Shāfiya by عبد الباسط بن رستم علي الفنوجي 'Abd al-Basīṭ bin Rustam 'Alī al-Kānnawjī. He was born in A.H. 1159, A.D. 1746, studied all branches of learning with his father, and wrote several works. He died in A.H. 1223, A.D. 1808. For details see Ḥadā'ik al-Hanafīya, p. 464; and Abjad al-'Ulūm, p. 933.

Beginning:—

الحمد لله الذي خلق الورى و بعد فيقول عبد الباسط
ابن رستم علي بن علي اصغر الفنوجي لما سألني بعض من اشتغل
عندي المسمى بقطب الدين السرهندي ان اؤلف له شرح الشافية موجزا
و حاملا للمتن محتويا على بيان اللغات من كتب الثقات فاجبته الخ *

This commentary was composed in A.H. 1204, and was chronologically named *شفاء الشافية*, as the author says *شفاء الشافية* لما كان شفاء الشافية. Passages of the original text are marked with red lines. There are coloured ruled margins throughout except in foll. 241b and 248a. Foll. 249-256 are misarranged. The correct order is 248, 253, 251, 252, 249, 250, 256, 255, 254. Borders of foll. 366-370 are supplied with modern paper. Marginal corrections and notes occasionally. Slightly worm-eaten. In the colophon also the author gives A.H. 1204 as the date of the composition of the work.

Written in bad Nasta'liq. Not dated. C. 19th century.

No. 376.

foll. 84; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

شرح تعريف الزنجاني

SHARH TAṢRĪF AZ-ZANJĀNĪ.

A commentary on az-Zanjānī's treatise on the inflexion of verbs by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Din Mas'ūd bin 'Umar at-Taftāzānī, d. A.H. 792, A.D. 1389. See for his life No. 398. Brockelmann, Vol. I., p. 283, wrongly names the commentator Sa'dallāh bin Mas'ūd bin 'Umar at-Taftāzānī.

Beginning:—

ان اروي زهير يخرج في رياض الكلام من الاكمام الخ *

It is the first work of at-Taftāzānī, who completed it in A.H. 737, A.D. 1336, when his age was sixteen. The text is sometimes designated al-'Izzī from the surname of the author 'Izz ad-Dīn.

For copies see Berlin Cat. Nos. 6617-8; Br. Mus. Cat. p. 235a; Cairo Cat. Vol. IV., p. 7, Vol. VII., p. 218; and Rampur List, p. 523.

For other commentaries, etc., see Berlin Cat. No. 6627; and Hājī Khalifa, Vol. IV., p. 208.

Printed, Constantinople A.H. 1253; lithographed, Teheran, A.H. 1285.

The Manuscript is defective at the end. Passages of the text are marked with a red line: sprinkled with vowel points. Marginal corrections and glosses occasionally. The inner edge of all the foll. has been recently changed.

Written in bad Naskh. Not dated. C. 18th century.

No. 377.

foll. 200 ; lines 17-21 ; size $10 \times 6\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

شرح اصول اكبري

SHARḤ UṢŪL AKBARĪ.

A commentary by علي اكبر بن علي الانهابادي 'Alī Akbar bin 'Alī al-Ilāhābādī on his own work on etymology called al-Uṣūl al-Akbariyya. He is the author of another work on etymology known as Fuṣūl Akbarī, and died A.H. 1091, A.D. 1680. See Rieu, Persian Cat. Vol. II., p. 522b ; and Bibliotheca Sprenger, No. 1069.

Beginning :—

بحمد الله المذلّ الكرم وبالصلوة على رسوله محمد ذي الخلق العظيم
..... هذا شرح من الجامع المختصر المسمى بالاصول المعروف بالاصول
الاكبرية المنسوب الى علي اكبر بن علي الانهابادي الحامد لله تعالى بقوله
الحمد لله جملة خبرية لوانشائية النعم *

For copies see Rampur List, p. 523 ; and Asiatic Society Cat. p. 42.

The headings of chapters are in red ink. Marginal corrections occasionally. Passages of the original text are either written in red ink or marked with red lines. On the title-page it is wrongly named شرح اصول اكبري فخر الدين زراي مصنف ميزان.

Written in Nasta'liq. The colophon runs thus :—

تمت النسخة الشريفة المسمى بشرح الجامع لاصول الاكبري في
التاريخ الرابع عشر من شهر رجب المرجب في سنة الف ومائة وثلاثة
وثمانين من الهجرة النبوية على صاحبها افضل الصلوة و اكمل التحيات كتبها
احقر الانام محمد حسين اكبري بن انعام العاقل والولي الكامل حضرت شاه
طغرا محمد قدس الله اسراره واجل اعماله و انار برهانه *

No. 378.

foll. 48 ; lines 14 ; size $9\frac{1}{4} \times 6$; $6\frac{3}{4} \times 4$.

شرح اللامية

SHARḤ AL-LĀMĪYA.

A commentary on Ibn Mālik's al-Lāmiya, a poetical treatise on etymology rhyming in the letter ل, called also Abniyat al-Af'al.

The name of the commentator is not known. From the preface it appears that the work is an abridgement by the commentator of his own more extensive commentary.

Beginning :—

الحمد لله الحميد المجيد المبدى المعيد و بعد فاني كنت
 شرحت القصيدة اللامية المسماة ابنية الانعال فى علم الصرف للامام جمال
 الدين محمد بن عبد الله بن مالك رحمه الله بشرح بسطته بكثرة الامثال
 ثم رايت ان اجرد من مقاصده و اسرد من فوائده ما ينه عزام
 الطالبين عليه ويدعوهم الراغبين اليه الخ *

See also Hāji Khalifa, Vol. V., p. 290, and Iktifa' al-Kunū', p. 301.

All the verses and five lines at the beginning are written in bold Naskh. Fol. 2 contains on the margin an extract from a medical work. The verses are vocalised. The headings are in red characters. The inner edge of each fol. is changed. It is stained with damp.

Written in Nasta'liq. . Not dated. C. 18th century.

Syntax.

No. 379.

fol. 346 ; lines 27 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

شرح الكافية

SHARH AL-KĀFIYA.

A commentary on Ibn Hājib's well-known work on syntax called al-Kāfiya by راغبى الدين محمد بن الحسن الأسترابادى Raḡī ad-Dīn Muḥammad bin al-Ḥasan al-Ustrābādī. He was an eminent scholar of the Imāmiya sect, and died in A.H. 686, A.D. 1287. See Aml al-Āmil, p. 61 ; and Shudhūr al-'Ikyān, Vol. II., fol. 96.

Beginning :—

الحمد لله الذي جلت آلائه عن ان تحاط بعدد الخ *

Hāji Khalifa, Vol. V., page 7, says that it was composed in A.H. 683. See also Kaṣhf al-Hujub, p. 348.

For copies see Berlin Cat. Nos. 6562-3 ; Munich Cat. No. 715 ; India Office Cat. Nos. 912-6 ; Derenbourg, Nos. 18 and 19 ; Rampur List, p. 545 ; Bankipur Cat. p. 405 ; and Asiatic Society Cat. p. 41.

For other commentaries, etc., see *Hājī Khalifa*, Vol. V., p. 6.
Printed, Constantinople, A.H. 1275 : lithographed, Teheran,
A.H. 1275, and Lucknow, 1864.

The first part ends on folio 140*b*, and the second part begins
as follows :—

بِسْمِ اللَّهِ الرَّحِيمِ الْعَظِيمِ يَا لَطِيفَ قَوْلِهِ الْمُبْنِي مَا نَسَبَ إِلَيْهِ *

Foll. 1-7, 337-340, and 343-346 are recently replaced. The
original text is in red ink, and is preceded by the word *قوله*. Mar-
ginal notes and corrections here and there.

Foll. 8-184 are in one hand, and foll. 185-336 in another.

Written in Naskh. Not dated. C. 16th century.

No. 380.

fol. 133; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الواقفة في شرح الكافية

AL-WĀFIYA FĪ SHARH AL-KĀFIYA.

A commentary on Ibn Hājib's famous work on syntax called
al-Kāfiya by *ركن الدين ابو محمد الحسن بن محمد بن شرف شاه الاسفراياني*
Rukn ad-Dīn Abū Muḥammad al-Ḥasan bin Muḥammad bin Sharaf-
shāh al-Astrābādī. He was born about A.H. 640, A.D. 1242, and
died according to Brockelmann, Vol. I., p. 304, in A.H. 713, A.D.
1313, according to *Bughyat al-Wu'āt*, p. 228, in A.H. 715, A.D.
1315 or A.H. 718, A.D. 1318, and according to *Hājī Khalifa*, Vol.
V., p. 7, in A.H. 717, A.D. 1317. For his life see *Bughyat al-Wu'āt*,
p. 228.

Our copy is defective, and begins abruptly as follows :—

الصرف لعدم العلم بكونها صفات في اعمل الرضع قوله التاذيب
بالتاء شرط العلمية اي شرط التاذيب بالتاء في منع الصرف ان يكون علما
بالع *

The commentator wrote three different commentaries on al-
Kāfiya. One of them was pretty big, another was a middle-sized
work called al-Wāfiya, which became very popular, and the third
was a small one. Our manuscript is a copy of the second.

For copies see Berlin Cat. No. 6565; Munich Cat. No. 710;
India Office Cat. No. 917; Leyden Cat. No. 185; Derenbourg, Cat.
No. 95; Paris Cat. No. 4037; Cairo Cat. Vol. IV., p. 120; and
Rampur List, p. 545.

For supercommentaries see *Hājī Khalifa*, Vol. V., p. 7.

Passages of the text are introduced with قوله and are marked with black lines. Marginal corrections occasionally.

Written in different bad hands of Nasta'liq. Though it is dated A.H. 1087, yet from the handwriting it is evident that the transcription of the manuscript is of a later date. In my opinion it was copied in the 19th century. Scribe رمضان علي

No. 381.

toll. 249; lines 23; size $8\frac{1}{2} \times 5\frac{3}{4}$; 6×4 .

شرح الكافية

SHARH AL-KĀFIYA.

A commentary on Ibn Hājib's work on syntax called al-Kāfiya by عصام الدين إبراهيم بن محمد بن عريشة الاسفرائيني 'Iṣām ad-Dīn Ibrāhīm bin Muḥammad bin 'Arabshāh al-Isfira'īnī, died. A.H. 944, A.D. 1537. See his life in No. 5.

Beginning:—

أحمد الله على ما أهدى كُنْ عصامياً لا عظامياً اله *

For copies see Derenbourg, No. 17; and Rampur List, p. 544. See also Hāji Khalifa, Vol. V., p. 10.

Printed, Constantinople, A.H. 1256.

The original text is written in red ink. Slightly worm-eaten.

At the end it bears the seal and signature of قاضي القضاة سيد حامد الله خان. Several seals on the title-page have been effaced.

Written in Naskh. The colophon runs thus:—

فرغ من كتابة هذا الكتاب بعون الملك الوهاب في شهرشوال سنة ست وتسعين وتسعمائة في بلدة البخارى على يدالعبد الضعيف المذنب احقر العباد الرلجي الى رحمة الله عبد الرحيم بن مير محمد البخاري *

No. 382.

fol. 332; lines 19; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

ناية التحقيق

GĤĤĤĤ AT-TAḤQĤĤ.

A commentary on Ibn Hājib's work on syntax called al-Kāfiya by صفي الدين بن نصير الدين بن نظام الدين Şafi ad-Dīn bin Naṣīr ad-

Dīn bin Nizām ad-Dīn. His grandfather emigrated from Ghaznīn to Dehli, and then to Jawnpūr. His father married the daughter of Qāḍī Shihāb ad-Dīn ad-Dawlatābādī, and the issue of this marriage was three sons, Ṣafī ad-Dīn (our author), Fakhr ad-Dīn, and Raḍī ad-Dīn. Ṣafī ad-Dīn studied with his maternal grandfather, and wrote several works, such as *Dastūr al-Mubtidi*. Hall Tarkib Kāfiya, and others. He came in search of a spiritual guide to Radawli, and became a disciple of Saiyid Ashraf Jahāngīr Samnānī, died, A.H. 808, A.D. 1405. He died in the 9th century Hijra. See Bankipur Cat. p. 496; *Tadhkira 'Ulamā' Hind*, p. 96; and *Hājī Khālifa Vol. V.* p. 18.

Beginning:—

الحمد لله الذي انعم علينا بنعمة العظام الف *

For copies see Rampur List, p. 551; Bankipur Cat. p. 496; and Asiatic Society Cat. p. 43.

Lithographed in Dehli, 1888.

Passages of the text are marked with red lines. The first page has a *'Unwān*. Gold and coloured lines on each page. Foll. 1-14 have been partially replaced. Marginal notes occasionally. Slightly worm-eaten. It has a seal at the end.

Written in Naskh. The colophon runs thus:—

تمام شد این کتاب غایت التحقيق در ماه ربیع الاول بتایم بستم در شهر
سورت در سنه ۹۹۵ کاتبه ملا عبد الکرم بن عبد الملک تیفی و صاحب و مالک
فقیر الحقیر الی الله الغنی شیخ محی الدین مکی بن مولانا عبد القادر
غفر الله لهم امین *

No. 383.

fol. 217; lines 17; size $11\frac{1}{2} \times 8\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. Some foll. are missing from the beginning. It begins abruptly as follows:—

رفع معنی الجار والمجرور مفعول وباللام والجملة الفعلية مفعلة قوله
لفظ الف *

Passages of the text are marked either with red or black lines. Foll. 47b-48, 66, 149 and 150 are blank, and foll. 148b is partially blank. Lacunae are in foll. 46b, 47a, 146b-148a.

Written in different hands of Nasta'liq. Dated 1298, Bengalee era. Scribe عبدالرحیم.

No. 384.

fol. 176; lines 21; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 2\frac{1}{2}$.

الكاشية علي شرح الجامي

AL-HĀSHIYA 'ALĀ SHARH AL-JĀMĪ.

A supercommentary on al-Jāmī's commentary on Ibn Ḥājjib's famous work on Arabic syntax called al-Kāfiya, by عاصم الدين إبراهيم بن محمد بن عريشة الأسفرائيني 'Iṣām ad-Dīn Ibrāhīm bin Muḥammad bin 'Arabshāh al-Isfarā'īnī. died, A.H. 944, A.D. 1537. For his life see No. 5.

Beginning:—

يا هاديا لسالك مسالك محامدك النخ •

For copies see Berlin Cat. No. 6579; India Office Cat. No. 932; Br. Mus. Suppl. Cat. No. 952, II; Cairo Cat. Vol. IV., p. 44; Rampur List, p. 534; and Asiatic Society Cat. p. 40.

For other commentaries and glosses see Ḥāji Khalifa. Vol. V., pp. 6–20 and Berlin Cat. No. 6583.

Printed at Constantinople, A.H. 1235; Calcutta, A.H. 1233; lithographed, Lucknow, A.H. 1265, 1282; and Kāzān, A.H. 1307.

After fol. 1 some foll. are missing, and the MS. is also imperfect at the end. Quotations from the commentary are introduced with the word قوله in red ink. Double coloured and gold lines are throughout the MS. It has a beautiful 'Unwān at the beginning. The inner edge of the MS. has been replaced with a different kind of paper. Slightly worm-eaten. Marginal corrections and notes here and there.

Written in ordinary Nasta'liq. Not dated. C. 17th century.

No. 385.

fol. 240; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It is without the preface, and begins abruptly as follows:—

* الحمد هو الوصف بالجميل على الجميل الاختياري من انعام وغية النخ •

Foll. 1, 71, 77, 127 and 137 have been recently replaced. From the beginning up to fol. 86, with the exception of the recently supplied foll., it is in one hand, and the rest is in another. Quotations from the commentary commence with the word قوله in red ink, or with a little gap between the commentary and super-

commentary, which the copyist did not fill in with the word قوله. Foll. 43-49 should come next to fol. 40 and foll. 41-42 after fol. 49. Some foll. are missing after fol. 21 and 23. The earlier portion is much injured by insects, and it is defective at the end.

Written in Naskh. Not dated. C. 18th century.

No. 386.

foll. 156; lines 17; size $10\frac{1}{4} \times 6\frac{1}{2}$; 8×4 .

THE SAME.

Another copy of the work noticed above.

It begins as No. 384 begins. Coloured lines throughout. Slightly worm-eaten. It is defective at the end.

Written in Nasta'liq. Not dated. C. 18th century.

No. 387.

foll. 146; lines 22; size $8\frac{1}{2} \times 5$; $7 \times 3\frac{1}{2}$.

الحاشية علي شرح الجامي

AL-HĀSHIYA 'ALĀ SHARḤ AL-JĀMĪ.

A supercommentary on al-Jāmi's famous commentary on Ibn Hājib's well-known work on syntax called al-Kāfiya by وجيه الدين Wajih ad-Dīn al-'Alavī al-Gujarātī, died, A.H. 1000, A.D. 1591. See No. 164.

Beginning:—

الحمد لله رب العالمين، والصلاة على خير خلقه محمد وآله وصحبه
اجمعين قوله الحمد لوليه والصلاة على نبيه اختلف عباراتهم في تعريف
الحمد النح •

For copies see Rampur List, p. 535.

The first 16 foll. are recent. Quotations from al-Jāmi's commentary are introduced with قوله in red ink, but in some cases the space for the word is left blank. Marginal corrections occasionally.

Written in Naskh. Dated A.H. 1005.

No. 388.

fol. 261; lines 23; size $11\frac{1}{4} \times 6\frac{1}{2}$; 8×4 .

الحاشية على شرح الجامي

AL-HĀSHIYA 'ALĀ SHARH AL-JĀMĪ.

A supercommentary on al-Jāmi's commentary on Ibn Ḥāḥib's work on Arabic syntax called al-Kāfiya by جمال الدين بن شيع Jamāl ad-Dīn bin Shaikh Naṣīr ad-Dīn. He was a Mufti of Delhi. According to Bankipur Cat. p. 180, he died in A.H. 984, A.D. 1576; but this date cannot be right, for from the preface of the book it appears that he composed it in A.H. 1019, A.D. 1610.

Beginning:--

الحمد لله المرفوع شانه المنصوب برهانه الخ *

For copies see Rampur List, p. 535: and Bankipur Cat. p. 180.

Lithographed, Lucknow, A.H. 1295.

Quotations from the commentary are introduced with قوله in red ink. In some foll. the space for the word is blank. On the title-page are the seal and signature of Muẓaffar Husain bin Masīḥ ad-Dawla, dated 1870.

Written in ordinary Nasta'liq. Dated A.H. 1253.

No. 389.

fol. 58; lines 23; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

الحاشية على شرح الجامي

AL-HĀSHIYA 'ALĀ SHARH AL-JĀMĪ.

A supercommentary on the earlier portion of al-Jāmi's commentary on Ibn Ḥāḥib's work on syntax called al-Kāfiya. The name of the supercommentator is not known, but on the title-page is written هذا الكتاب حاشيه حافظ كوميكي.

Beginning:--

اعلم ان الحمد له معنيين لغوي وعرفي و اللغوي هو الثناء باللسان

الخ *

Quotations from al-Jāmi are headed with قوله in red ink. MS. stained with damp. Marginal corrections occasionally. One fol.

annexed at the end, explains some grammatical points. Slightly worm-eaten.

Written in Shikasta. Not dated. C. 17th century.

No. 390.

fol. 349; lines 19; size $8\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3$,

الحاشية على حاشية الجامي

AL-ḤĀSHIYAT AL-Ī JĀMĪ.

Annotations on 'Abd al-Ghafūr al-Lārī's supercommentary on al-Jāmi's commentary on Ibn Ḥājib's work on syntax called al-Kāfiya by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Hakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See No. 6.

One or two foll. are missing from the beginning. It begins abruptly as follows :—

كانت الخطبة الحقايقية و الاستقبال بالنظر الى المخاطب او الكافرة

في ذهن النخ *

For copies see India Office Cat. Nos. 930-31; Rampur List, p. 535; and Asiatic Society Cat. p. 39.

This annotation with the supercommentary of al-Lārī was lithographed at Lucknow in 1885.

Quotations from the supercommentary are introduced with the word قوله in red ink. Foll. 25-64 have been recently replaced. It is worm-eaten, especially the beginning and last portions.

Written in Naskh. Not dated. C. 18th century.

No. 391.

fol. 67; lines 22; size $7\frac{1}{8} \times 4$; $5\frac{1}{2} \times 1\frac{3}{4}$.

حاشية الموشح

HĀSHIYAT AL-MUWASHSHAḤ.

A supercommentary on al-Khabīsī's commentary on Ibn Ḥājib's work on syntax called al-Kāfiya. The author is not mentioned.

Beginning :—

الحمد لله مرتين السماء بالكواكب في اطراف الظلام النخ *

The author says in the preface that the commentary of al-Khābiṣī was much used by students, but that the language of the work was abstruse. Consequently he wrote the present supercommentary, dedicating it to Dā'ūd bin Muḥammad al-Ḳāsim. The beginning of our work is identical with the beginning of the commentary by al-Barkalī البرقلى. See Ḥāji Khalifa, Egyptian edition, Vol. II., p. 122.

For other supercommentaries see Ḥāji Khalifa, Vol. V., p. 8.

Quotations from the commentary are introduced with the word **قوله** in red ink. Marginal corrections occasionally. Foll. are missing after foll. 21, 23 and 33. It is defective at the end. Fol. 67a contains some Arabic lines and the figure of an amulet. The inner edge of each fol. is supplied in modern paper.

Written in bad Naskh. Not dated. C. 18th century.

No. 392.

fol. 175 ; lines 15 ; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

حل تركيب كافيّة

HALL TARKĪB KĀFIYA.

A work giving chiefly a grammatical analysis of Ibn Ḥājiḥ's work called al-Kāfiya by محمد حسين كوكيلوني Muḥammad Ḥusain Kūkīlū'nī.

Beginning :—

الحمد لله رب العالمين قال الفقير الى الله الغني محمد حسين
كوكيلوني اذا صغرت اسما ثلاثيا ضمنت اوله النح •

The analysis begins on fol. 4a as follows :—

قال الكلمة لفظ وضع لمعني مفرد اقول اللام للجنس والتاء للموحدّة
الجنسية او للعهد الخارجى و هو اشارة الى الكلمة النحوية مما يطلق عليه
النح •

For another copy see Rampur List, p. 538.

Passages of the text are marked with a red line. Marginal notes on a few pages at the beginning.

Written in Naskh. Not dated. C. 18th century.

No. 393.

foll. 136; lines 23; size $10\frac{1}{8} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

شرح اللباب

SHARH AL-LUBĀB.

A commentary on Isfarā'īni's work on syntax called al-Lubāb. The commentary begins without a preface. In Berlin Cat. No. 6667 and India Office Cat. No. 898, where this commentary is described, the author's name is also not given. But the date of composition, A.H. 735. A.D. 1334, given at the end of the MS., tallies with the date of composition of al-'Uḡāb, a commentary on the same work by Nukrakār, which according to Hājī Khalifa, Vol. V., p. 303, was composed in A.H. 735, A.D. 1334. This leads me to think that the commentary under notice is a copy of that which Hājī Khalifa calls al-'Uḡāb, and attributes to Nukrakār. His full name is Jamāl ad-Dīn 'Abdallāh bin Muḥammad al-Husainī. He was a native of Naishābūr, but settled at Aleppo, where he taught in the Asadiya College. Subsequently he went to Damascus, and from there to Cairo, where he died in A.H. 778, A.D. 1374. See for his life Buḥyat al-Wu'āt, p. 287, and Rieu. Br. Mus. Suppl. Cat. No. 967.

Beginning:—

أحمد الحمد هو الوصف بالجميل على جبة التعظيم قال الامام فخرالدين
الرازي قد يمدح الولي الحسن شكله الخ *

For copies see Berlin Cat. No. 6667; and India Office Cat. No. 898.

For other commentaries see Hājī Khalifa, Vol. V., p. 303; Berlin Cat. No. 6668; and Br. Mus. Suppl. Cat. No. 967.

Some foll. are missing after fol. 1. The text is marked with a red line. Foll. 10-15 are in a different hand. Marginal corrections occasionally. The inner edges of each fol. and also the outer edges of foll. 121-136 are supplied in modern paper. The MS. on the title-page and the last page is wrongly said to be the work of ar-Rāzī. On the title-page some grammatical problems connected with the words بِسْمِ اللَّهِ are given from the writings of Muḥammad bin Muḥammad bin Aḥmad al-Isfarā'īnī, died, A.H. 684, A.D. 1285, the author of al-Lubāb. It also bears the name of an owner, dated A.H. 966. Stained with damp.

Written in fine Naskh. Not dated. C. 15th century.

No. 394.

fol. 104 ; lines 7 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

الإرشاد

AL-IRSHĀD.

A treatise on syntax by شهاب الدين بن شمس الزوالى Shihāb ad-Dīn bin 'Umar az-Zawālī ad-Dawlatābādī. He was born at Dawlatābād in the Deccan. His early days were passed in his native land, but the fame of some eminent 'Ulamā' of Dehli induced him to visit that town. There he remained under the able instruction of Mawlānā 'Abd al-Muqtadīr and Mawlānā Khājigī. When Tamerlane swooped down upon India, ad-Dawlatābādī with his master Mawlānā Khājigī went to Kālpī, and stayed there for a long time. But afterwards ad-Dawlatābādī went to Jaunpūr, where he was received with honour by Sultān Ibrāhīm Shārkī (A.H. 803-844, A.D. 1400-1440), who appointed him Kādī al-Qudāt (Chief Justice) of Jaunpūr, and conferred upon him the title of *Malik al-'Ulamā'* (King of the learned). He lived here till his last day, and died (according to Tadhkira 'Ulamā'-i-Jaunpūr, p. 36) in A.H. 842, A.D. 1438, or (according to Akhbār al-Akhyār, p. 176) in A.H. 848, A.D. 1444, or (according to M'athir al-Kirām, p. 189, and Subhāt al-Marjān, p. 39) in A.H. 849, A.D. 1445. See also Abjad al-'Ulūm p. 893. Ḥadā'ik al-Hanafiya, p. 319 : and Brockelmann, Vol. II., p. 220.

Beginning :—

الحمد لله كما يحب و يرعى ... و بعد فيقول اعف عباد الله الولى
 شهاب بن شمس بن عمر الزوالى الدولتآبادى هذا مختصر في النحو ...
 و سمّيته بالإرشاد . *

For copies see Leyden Cat. No. 232 ; India Office Cat. Nos. 974-5 ; Br. Mus. Cat. p. 242 ; Rampur List, p. 528 ; and Asiatic Society Cat. p. 38. See also Hājī Khalifa, Vol. I., p. 255.

Foll. are missing after fol. 103. Marginal glosses are numerous. Worm-eaten and pasted with thick paper in many places.

Written in Naskh. Not dated. C. 17th century.

No. 395.

fol. 174 ; lines 29 ; size $11 \times 7\frac{1}{4}$; $8 \times 4\frac{1}{4}$.

منهج المسالك الى الفية ابن مالك

MANHAJ AL-MASĀLIK ILĀ AL-FĪYA IBN MĀLIK.

A commentary on Ibn Mālik's metrical treatise on grammar called al-Fīya by Taqī al-Dīn Abū al-ʿAbbās Aḥmad bin Muḥammad aṣh-Shumunnī. He was born according to Brockelmann, Vol. II., p. 82, in A.H. 787, A.D. 1385 but according to Bughyat al-Wu'āt, p. 163, in A.H. 801, A.D. 1398, at Alexandria ; studied in Cairo, where at the end of his life he became a professor ; and died in A.H. 872, A.D. 1468. See Bughyat al-Wu'āt, pp. 163-67 ; and Brockelmann, Vol. II., p. 82.

Beginning :—

اما بعد حمد الله على منحه من اسباب البيان فهذا شرح لطيف
بديع على الفية ابن مالك وقد لقبته بمنهج المسالك الى الفية ابن
مالك النح *

The real name of the text is الخلاصة, but it is commonly known by the name الفية, as it contains altogether a thousand lines ; in them all the rules of syntax have been given.

For copies see Derenbourg, No. 11 ; Paris Cat. No. 4100 ; Munich Cat. No. 724 ; Rampur List, p. 540 ; and Asiatic Society Cat. p. 46. In the Paris, Munich and Rampur catalogues the author has been named Nūr ad-Dīn 'Alī bin Muḥammad al-Uṣhmūnī. Al-Uṣhmūnī also wrote a commentary on the text (it was printed at Cairo in 4 vols, A.H. 1294) ; but from the beginning, quoted in the Paris and Munich catalogues, it appears that our copy is identical with the copies in those two libraries ; and the author of our commentary is certainly aṣh-Shumunnī. See Ḥājī Khalīfa, Vol. I., p. 409.

For other commentaries see Ḥājī Khalīfa, Vol. I., p. 409 ; and Berlin Cat. No. 6663.

The original text is in red ink. Marginal glosses and corrections occasionally. Foll. 52-60, and 165-174 are partially pasted over with thin paper. It bears the seals of Amjad 'Alī and Wajid 'Alī, and the names of several owners. Two foll. are annexed that, among other matters, contain a list of the chapters and a short life of the author.

Written in fine Naskh. The colophon runs thus :—

كان الفراغ من هذه النسخة المباركة على يد فقير الله احمد بن محمد
الخالدي الحنفى بعيد العصر في نهار الخميس المبارك العشرين من شهر
مفر الخير من تسعين و تسعمائة *

No. 396.

fol. 123 ; lines 9 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

تنقيح النحو

TANKĪH AN-NAHV.

A treatise on syntax by شمس الدين الحسني عظمة الله بن شمس الدين الكورنياري 'Azmatallāh bin Shams ad-Din al-Ḥasanī al-Kūrniyārī. He was an inhabitant of Kūrniyār, a village of Sūrat. He was a pupil of 'Abd al-Malik Zāda.

Beginning :—

يا من كتب على نفسه الرحمة وحمدك كل ذرة النعم *

From the preface it appears that the work is an abridgement of Mi'rāj an-Nahv, a work on syntax, by 'Abad al-Malik Zāda. The main sections of the work are as follows :—

التقدمة اعلم ان العجمي اللانظ بلغة العرب يخطأ في

fol. 2a. حال آخر الكلمة الدال على المعني العارض لها النعم

„ 2b. البحث الاول في الكلمة

„ 99a. البحث الثاني في الكلام

„ 103a. التختمة

The last three sections are sub-divided into several chapters. Marginal and interlineary notes occasionally up to fol. 68. The headings of chapters are in red ink. Slightly worm-eaten. The inner edges of foll. 1-49, and 105-123 are pasted over with modern paper.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

Rhetoric.

No. 397.

fol. 230 ; lines 27 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح مفتاح العلوم

SHARḤ MIFTĀḤ AL-'ULŪM.

A commentary on the third part, which deals with rhetoric, of as-Sakkākī's work called *Mitāḥ al-'Ulūm* by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني 'Alī bin Muḥammad bin 'Alī, known as as-Saiyid ash-Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413. See for his life No. 289.

Beginning:—

* نحمدك الله على ما هديتنا اليه من دقائق المعاني الخ

Hāji K̲halīfa, Vol. VI., p. 17, says that al-Jurjānī completed the work in the middle of the month of Shawwāl, A.H. 803 (A.D. 1400), at Transoxiana, and named it al-Miṣbāḥ.

For copies see Berlin Cat. Nos. 7229-30 ; Vienna Cat. No. 236 ; Leyden Cat. No. 299 ; Paris Cat. No. 4419 ; Derenbourg, Nos. 63, 206-8 ; Rampur List, p. 565, and Bankipur Cat. p. 384.

For supercommentaries see Berlin Cat. No. 7237.

Printed, Constantinople, A.H. 1241.

The first two foll. are in a modern hand. Slightly worm-eaten. Passages of the text are introduced with the word قال in red ink. There are marginal glosses throughout the book, but in the earlier part much more than in the later part. Lacunae are in foll. 118b, 119a, and 228. On the title-page and last fol., among other names and seals, we notice the seals of Amjad 'Alī Shāh, Wājid 'Alī Shāh, and Sulaimān Jāh.

Written in Naskḥ. Not dated. C. 17th century.

No. 398.

fol. 322 ; lines 24 ; size $11\frac{1}{2} \times 8$; 8×5 .

خزانة الادب ونهاية الارب

KHIZĀNAT AL-ADAB WA GHĀYAT AL-ARAB.

A rhetorical poem in praise of the Prophet in the measure and rhyme of the famous poem, *al-Burda*, accompanied by a copious commentary designed to serve as a complete exposition of the art of rhetoric. Both the poem and the commentary are by أبو المحاسن

تقي الدين ابوبكر بن علي المعروف بابن حجة الحموى القادري الكنفي
 Abū'l Maḥasin Takī ad-Dīn Abū Bakr bin 'Alī, known as Ibn Hījaj al-Ḥamavī al-Kādirī al-Ḥanafī. He was born at Ḥamāt in A.H. 767, A.D. 1366, but according to Iktifa' al-Kunū', p. 282, in A.H. 777, A.D. 1375. He first practised the manual craft of button-maker: hence his surname is al-Azrārī. At a later period he devoted himself to study, and visited Mosul, Damascus, and Cairo. He is the author of many works, and died in A.H. 837, A.D. 1434. For details see Brockelmann, Vol. II., p. 15; and Huart, History of Arabic Literature, p. 324.

A few foll. are missing at the beginning. It begins abruptly as follows:—

* واجابى الحلى بركة السكر الحلال الذي تنفت فيه النـم

The first couplet of the poem is:—

(لى فبى ابتداء مدحك يا عرب) ذى سلم
 براعة تستهل الدمع فى العلم

The poem is also designated by the names *ابن بكر* and *بديعة* and contains altogether 143 couplets. The colophon indicates that the commentary was completed in A.H. 826, A.D. 1423. See Ḥājī Khalifa, Vol. II., p. 34.

For copies see Berlin Cat. Nos. 7361-4; Paris Cat. Nos. 3213-7; Br. Mus. Suppl. Cat. No. 985, I; Derenbourg, Nos. 294, 436; Cairo Cat. Vol. IV., pp. 135, 147; and Rampur List, p. 585.

Printed, Calcutta. A.H. 1230. Bulāḡ. A.H. 1273, 1291, and Cairo, A.H. 1304.

The first four foll. are defective. Quotations from different authors are generally written in red ink. The names of figures described in the text are also written in red ink on the margin. Stained with damp. Double coloured lines throughout.

Written in Naskh. Dated A.H. 1081.

No. 399.

foll. 89; lines 17; size $10\frac{1}{2} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

مختصر المعاني

MUKHTAṢAR AL-MA'ĀNĪ.

An abbreviated commentary on al-Kāzivī's treatise on rhetoric called *Talkhīṣ al-Miftāḥ* by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī. He was born in A.H. 722, A.D. 1322, but according to Bughyat al-Wu'āt, p. 391, in A.H.

712, A.D. 1312, at Taftāzān in *Khurāsān*; studied with Aḡud ad-Dīn al-Ījī and Kuṭb ad-Dīn ar-Rāzī, and became a professor at *Sarakhs*. When *Timūr*, after the conquest of *Khawārizm*, heard of his great scholarship and learning, he summoned him to his Court, and consequently he came to the Emperor, who showered honours on him. He died, according to *Bughyat al-Wu'at*, p. 391, in A.H. 791, A.D. 1389, and according to *Habib as-Siyar*, Vol. III., Juz' 3, p. 88 in A.H. 797, A.D. 1394. Most of the Arabic biographers such as 'Abd al-Hai in *al-Fawā'id al-Bahīya*, p. 56; al-Kafavi, in *I'lām al-Akhyār*, fol. 376, *Rawḍat al-Jannāt*, p. 309; and *Madinat al-'Ulūm*, fol. 42b, say that he had died in A.H. 792, A.D. 1390. Scholars also differ very much as to whether at-Taftāzānī was a *Hanafi* or a *Shāfi'i* in his views. Zain al-'Ābidīn bin Ibrāhīm bin Nujaim al-Hanafi, the author of *Baḥr ar-Rā'ik*, in the preface of *Fath al-Ghaffār fī Sharḥ al-Minār*, says that he was a *Hanafi*; and this statement is supported by at-Taḥṭāvi at the end of his commentary on *ad-Durr al-Mukhtār*. 'Alī al-Kāri, in his *Tabakāt al-Hanafiya*, fol. 122b, also shared the same notion concerning at-Taftāzānī, though he confounded his name with his father's, for he has named him 'Umar bin Mas'ūd Sa'd ad-Dīn at-Taftāzānī. Others rightly considered him to be a *Shāfi'i*; for instance al-Kafavi in his work *I'lām al-Akhyār*, fol. 375b, as-Suyūṭī in *Bughyat al-Wu'at*, p. 391, and Ḥāji *Khalifa*, Vol. II., p. 444. Also see *Habib as-Siyar*, Vol. III., Juz' 3, p. 87, and Brockelmann, Vol. II., p. 215.

Beginning:—

• نحمدك يا من شرح مدونا للتخيس البيان في ايضاح المعاني النح

At-Taftāzānī wrote two commentaries on *Talkhīs al-Miftāḥ*. The first was the elaborate commentary known as *al-Muṭawwal*, and the second was the concise one known as *al-Mukhtaṣar*, popularly called *Mukhtaṣar al-Ma'ānī*. The MS. under notice is the second commentary. It is a matter of great gratification that scholars should have paid special attention to the writings of at-Taftāzānī; and with regard to most of his works they have found out the dates on which they were commenced or finished. As that he completed *Sharḥ az-Zanjānī* in Sha'bān, A.H. 738, A.D. 1337, when his age was 16 years; *al-Muṭawwal* at Hirāt in A.H. 748, A.D. 1347; *al-Mukhtaṣar* at Ghujdūn, A.H. 756, A.D. 1355; *Sharḥ ar-Risālat ash-Shamsiya* at Mazārjām in A.H. 757, A.D. 1356; *at-Talwīḥ* at Gulistān wa Turkistān in A.H. 758; A.D. 1357; *Sharḥ al-'Akā'id an-Nasafiya* in Sha'bān, A.H. 768, A.D. 1366; *Hāshiya 'Ala Sharḥ Mukhtaṣar al-Uṣūl* in A.H. 770; A.D. 1368; *Risālat al-Irshād* at *Khawārizm* in A.H. 774; A.D. 1372; *Maḳāsid al-Kalām* and its commentary at Samarkand in Dhū'l Ka'da, A.H. 784, A.D. 1382; *Tahdhīb al-Mantīk wa'l Kalām* at Samarkand in Rajab,

A.H. 789, A.D. 1387; *Sharḥ al-Miftāḥ* at Samarkand in Shawwāl, A.H. 789, A.D. 1387. He began the work *al-Fatāwā al-Hanafīya* at Hirāt, A.H. 769, A.D. 1367; *Miftāḥ al-Fiqh* at Sarakhs in A.H. 772, A.D. 1370; *Sharḥ Talkhīs al-Jāmi' al-Kabīr* at Sarakhs in A.H. 786, A.D. 1384; *Sharḥ al-Kashshāf* in Rabī' II. A.H. 789, A.D. 1387. See I'lām al-Akhyār fol. 376; Rawdāt al-Jannāt, p. 309; and Madinat al-'Ulūm, fol. 42a.

For copies see Berlin Cat. Nos. 7206-7; Leyden Cat. Nos. 307-8; Munich Cat. No. 863; Derenbourg, Nos. 211, 231; India Office Cat. Nos. 877-85; Paris Cat. Nos. 4398-4405; Rampur List, p. 568; Bankipur Cat. p. 736, and Asiatic Society Cat. p. 74.

For supercommentaries and glosses see Ḥajī Khalīfa, Vol. II., p. 408; and Berlin Cat. Nos. 7208-7215.

Printed, Calcutta, with an English preface by Lumsden, 1813; Constantinople, A.H. 1301; Egypt, 1860; and repeatedly lithographed in India.

Passages of the original text are marked with a red line. Foll. 1, 68-71, 78-81 have been recently supplied. Foll. 66b is blank, but without any consequent gap in the text. The MS. has marginal notes and vowel-points occasionally. It is defective at the end.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 400.

fol. 89; lines 17; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3$.

حاشية مختصر المعاني

HĀSHIYA MUKHTAṢAR AL-MA'ĀNĪ.

A supercommentary on at-Taftāzānī's abbreviated commentary called Mukhtaṣar al-Ma'ānī (see No. 399) on al-Qazvīnī's treatise on rhetoric called Talkhīs al-Miftāḥ by سيف الدين احمد بن Saif ad-Dīn يحيى بن محمد بن سعد الدين التفتازاني المعروف بالحفيد

Aḥmad bin Yahyā bin Muḥammad bin Sa'd ad-Dīn at-Taftāzānī, known as al-Ḥafīd. He was a great-grandson of at-Taftāzānī, and was appointed Shaikh al-Islām, and remained in Khurāsān for about thirty years. He died, according to Ḥajī Khalīfa, Vol. II., p. 409, in A.H. 906, A.D. 1500, but according to at-Ta'liqāt as-Saniya, p. 55, in A.H. 916, A.D. 1510. See also Ḥabīb as-Siyar, Vol. III., Juz', III., p. 343, and Brockelmann, Vol. II., p. 218. The name of his father was Yahyā, son of Muḥammad; and not Muḥammad son of Yahyā as given by Ahlwardt in Berlin Cat. No. 7211.

Beginning :—

قوله الحمد انما اختار الحمد على الشكر مع ان المتبادر من العبارة انه •

For copies see Berlin Cat. No. 7211; Leyden Cat. No. 309; Paris Cat. Nos. 4406-7; Derenbourg, Nos. 265-9; and Rampur List, p. 562.

For other commentaries, etc., see Hājī Khalifa, Vol. II., p. 408.

Printed in Calcutta, A.H. 1280.

Quotations from the commentary are introduced with the word **قوله** in red ink. The manuscript is worm-eaten, specially at the end. The inner edge of all the foll. is supplied in modern paper.

Written in Naskh. Not dated. C. 17th century.

No. 401.

foll. 90; lines 17; size $8\frac{1}{8} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

الحاشية على حاشية الخطائى

AL-HĀSHIYA 'ALĀ HĀSHIYAT AL-KHATĀ'Ī.

Annotations on al-Khatā'ī's supercommentary on at-Taftāzānī's commentary called Mukhtaṣar al-Ma'ānī on al-Kāzvinī's work on rhetoric called Talkhīṣ al-Miftāḥ by Shihāb al-Dīn Najm ad-Dīn 'Abdallāh bin Shihāb ad-Dīn Ḥusain al-Husainī al-Yazdī. He was a scholar of the Imāmiya sect, and died, according to Brockelmann, Vol. II., p. 215, and Khulāṣat al-Athar, Vol. III., p. 40, in A.H. 1015, A.D. 1606, but according to Kashf al-Hujub, p. 343, in A.H. 1069, A.D. 1658. I think the latter date is wrong, as from the colophon it appears that the author completed this work (at a college called المدرسة المنصورية in Shirāz) in A.H. 972 (A.D. 1564) not in A.H. 962, as mentioned by Hājī Khalifa, Vol. II., p. 408, and Kashf al-Hujub, p. 173. It is not likely that he lived for 97 years after being grown up enough to finish such a learned work. The date A.H. 1069, A.D. 1658, is the date of the death of the author's son (called Mullā Hasan 'Alī), and that may have caused the confusion. See Nujūm as-Samā', p. 23, Shudhūr al-Ikṡān, Vol. I., fol. 364, and Aml al-Āmil, p. 49.

A few foll. at the beginning are missing, and our copy begins abruptly as follows :—

يوت الحكمة فقد اوتي خيرا كثيرا قوله نصلي ندعوا اليه •

For copies see Berlin Cat. No. 7210; Munich Cat. No. 684; and Rampur List, p. 560.

Marginal lines in red ink only up to fol. 40. The supercommentary is introduced with the word *قوله* in red ink. It bears marginal corrections. The latter portion is much worm-eaten and consequently defective. The colophon of the book runs thus:—

قد اتفق الفراغ من تعليق ما رصعه المجال مع توزع البال وتشدت
الحال لانقر الخلق الى عفو ربه الابدى عبد الله بن شهاب الدين اليزيدي
في سابع عشر من ذي حجة سنة اثنين و سبعين و تسعمائة بدارالملك شيراز
مينت من الاعواز و خصت بالاعزاز في المدرسة الصدية المنصورة النج *

Written in Nasta'liq. Dated A.H. 1090. Scribe عبد الرحيم
بن فتح محمد بن عبد الله بن ميرزا الالهوري.

No. 402.

fol. 273; lines 20; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

حاشية المطول

HĀSHIYAT AL-MUṬAWWAL.

A supercommentary on at-Taftāzānī's larger and earlier commentary (named al-Muṭawwal) on al-Kāzvinī's treatise on rhetoric called *Talkhīṣ al-Miftāḥ* by حسن چلبی بن محمد شاه بن محمد الفخاري Hasan Ḥalāpī bin Muḥammad Shāh bin Muḥammad al-Fanārī, died, A.H. 886. A.D. 1481. See for his life No. 97.

Beginning:—

قوله الهمذا حقائق المعاني و دقائق البيان الاقرب الى الفهم النج *

For copies see Berlin Cat. No. 7203; Leyden Cat. No. 301; India Office Cat. Nos. 865-872; Derenbourg, No. 212; Asiatic Society Cat. p. 73; Hyderabad List, Fann Balāghat Nos. 11, 13; and Rampur List, p. 562.

For other supercommentaries see Hājī Khalifa Vol. II., p. 404, and Berlin Cat. No. 7205.

Printed Constantinople, 1854.

Quotations from al-Muṭawwal are marked with black lines up to fol. 20. Afterwards either a small gap, or the word *قوله* in red ink, is found before them. The manuscript contains marginal notes and corrections. It properly ends on fol. 263a. Fol. 263b contains some prayers. Foll. 264-273 contain passages and quota-

tions cited in the book, with the meanings of difficult words. Slightly worm-eaten. Two additional foll. at the beginning contain some theological questions, etc.

Written in different hands of mixed Nasta'liq and Shikasta. Not dated. C. 10th century.

No. 403.

foll. 238 ; lines 24 ; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$.

حاشية المطول

HĀSHIYAT AL-MUṬAWWAL.

A supercommentary on at-Taftāzānī's larger and earlier commentary called al-Muṭawwal on al-Kāzvinī's treatise on rhetoric called Talkhīṣ al-Miftāḥ by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Hakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See for his life No. 6.

It is defective, and begins abruptly as follows:—

نفيه انه على تقدير الاستغراق كيف يصح ان يكون قوله اياك نعبد بيان
لحمدهم النح •

For copies see India Office Cat. No. 876, Derenbourg, No. 233 and Bankipur Cat. p. 176.

For other supercommentaries see Hājī Khalifa, Vol. II., p. 404. Printed, Constantinople, A.H. 1227, 1241.

On the first fol. it is wrongly designated الضائفة الحاشية. There are double coloured margins. Quotations from al-Muṭawwal are introduced by قوله in red ink. It is worm-eaten, slightly in the first part, but rather heavily towards the end. The worm-eaten places are pasted over with papers.

Written in Nasta'liq. From the colophon it appears that it was copied in the 43rd year of Aurangzib's reign.

No. 404.

foll. 312 ; lines 14 ; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{4}$.

حاشية المطول

HĀSHIYAT AL-MUṬAWWAL.

A supercommentary on at-Taftāzānī's earlier and larger commentary on al-Kāzvinī's treatise on rhetoric called Talkhīṣ al-

Miftāh. It is defective at both the beginning and the end, and the name of the supercommentator is not known.

It begins abruptly as follows :—

العطف على ما يفهم فحيثما يكون المحمود عليه عدم العلم الخ *

Later on, commenting on the passages of al-Muṭawwal, it runs as follows :—

قوله اصله اهل بدليل اهيل ذهب البصريون الى ان اصله الى اهل
و استدارا عليه بان تصغير اهل و اعترض بانه تصغير اهل الخ *

The spaces for *اقول* and *قال* are mostly blank up to fol. 128 ; after that those words are written in red ink before the commentary and the supercommentary respectively. Wrongly designated *حاشية* مؤبر بر مطول on the first fol. Portions of foll. 264a, 264b, 265b, 294a, 298a, and 298b are blank. Slightly worm-eaten. Borders on the inner edge are supplied in a different paper.

Written in different hands of Naskh. Not dated. C. 18th century.

No. 405.

fol. 123 ; lines 17 ; size $6\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

هقود الدار في حل اباء البطول و المختصر

·UḤŪD AD-DURAR FĪ ḤALL ABYĀT AL-MUṬAWWAL
WA'L MUKHTAṢAR.

A work explaining the verses cited in at-Taftāzānī's two commentaries called al-Muṭawwal and al-Mukhtaṣar by حسين بن شهاب الدين حسين بن جاندار الشامي العاملي Husain bin Shihāb ad-Dīn Husain bin Jāndār ash-Shāmī al-Āmilī. He was an eminent poet, travelled a good deal in pursuit of learning, and died, A.H. 1076, A.D. 1665. See *Khulāṣat al-Aṭhar*, Vol. II., p. 90.

Beginning :—

يا من اطلع في سماء بيان بدائع البراعة اهل المعاني الخ *

For copies see Rampur List, p. 566 ; and Bankipur Cat. p. 483. Lithographed, Teheran, A.H. 1269.

Verses are quoted with the word *قال* in red ink, and the explanation begins with the word *اقول*. Fol. 41 is defective owing to the pasting over of paper. Slightly worm-eaten. Marginal notes

occasionally. Erroneously named شراهد البيان on the title-page and in the colophon.

Written in Nasta'liq. Not dated. C. 18th century.

Proverbs and Maxims.

No. 406.

fol. 127 ; lines 15 ; size $7\frac{1}{4} \times 5\frac{3}{4}$; 5×4 .

زبدة الاخبار و عدة الاخيار

ZUBDAT AL-AKHBĀR WA 'UDDAT AL-AKHYĀR.

A work on general maxims and admonitions based on the Traditions of the Prophet. The name of the collector could not be traced.

Beginning :—

الله الصمد المعين الظاهر الحق المبين فهذا كتاب مشتمل على
الفاظ صدرت عن سيد المرسلين اكثرها في المواعظ والامثال اخرجتها من
الكتب المعتبرة الخ *

The aphorisms, arranged alphabetically, are grouped into chapters as below :—

fol. 1b.	باب الالف
„ 47a.	باب الباء
„ 49a.	باب التاء
„ 51b.	باب الثاء
„ 53a.	باب الجيم
„ 53b.	باب الحاء
„ 54b.	باب الخاء
„ 55a.	باب الذال
„ 55b.	باب الراء
„ 57b.	باب الزاء
„ 57b.	باب السين
„ 59b.	باب الشين
„ 60b.	باب الصاد

fol. 61b.	باب الضاد
„ 61b.	باب الطاء
„ 62b.	باب العين
„ 64b.	باب الغين
„ 64b.	باب الفاء
„ 65b.	باب القاف
„ 76a.	باب الكاف
„ 77b.	باب اللام
„ 84a.	باب الميم
„ 109b.	باب النون
„ 110b.	باب الواو
„ 111a.	باب الهاء
„ 111b.	باب اللام الف
„ 118a.	باب الياء

Fol. 122a has a chapter with the heading :—

باب يتضمن كلمات رسول الله صلى الله عليه وسلم عن ربه عز وجل *

It seems to me from the general arrangement and method that the author has abridged this book from Muhammad bin Salāma al-Kuḏā'i's work, known as *aṣḥ-Shuhabāt fi'l Mawā'iz wa'l Ādāb min Ḥadīth Rasūl Allāh* (see Berlin Cat. No. 1271). Foll. 1, 56 and 57 are defective, on account of the pasting of some paper over the text. Foll. are missing after fol. 54. Sprinkled with vowel-points. Marginal glosses here and there. The title-page and the last fol. bear the seal of 'Ālamgīr.

Written in Naskh. Not dated. C. 15th century.

No. 407.

fol. 356 ; lines 11 ; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3\frac{1}{8}$.

غُرر الحكم ودرر السكلم

GHURAR AL-ḤIKAM WA DURAR AL-KILAM.

The apothegms of Caliph 'Alī bin Abī Ṭālib, collected and arranged alphabetically by محمد بن عبد الواحد الأمدي 'Abd al-Wāḥid bin Muḥammad bin 'Abd al-Wāḥid al-Āmidī التميمي

at-Tamīmī. He was an Imāmīya scholar, and a contemporary of ash-Sharīf al-Murtaḍā, died, A.H. 436 A.D. 1044. See Rawḍat al-Jannāt, p. 464.

Beginning:—

الحمد لله الذي هدانا لهذا بتوفيقه الى جادة طريقه الخ •

For copies see Berlin Cat. Nos. 8661-2; Paris Cat. No. 2582/14; and India Office Cat. No. 162.

Lithographed, Bombay, A.H. 1280, A.D. 1864.

For other editions and a translation see Ellis, Cat. of the Printed Books, Br. Mus. Vol. I., p. 232.

The first fol. has a 'Unwān recently added. Gold-ruled margins throughout. The headings of chapters are in red ink. From the beginning up to fol. 247 the paper is coloured. Borders of several foll. at the beginning and end have been changed into a different kind of paper. A few foll. at the end are a little damaged by insects. It is defective, and ends abruptly as follows:—

ولولئ السموات و الارض كنا على عبد

The last two lines at the end have been effaced by some mischievous person in order to conceal the name of the owner of the book.

Written in fine Naskh. Not dated. C. 17th century.

No. 408.

fol. 135; lines 7; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another, but a defective copy of the work noticed above. It commences with the Sayings which begin with the word حسن, as follows:—

هذا كتاب مما ورد من حكم اميرالمؤمنين علي بن ابي طالب عليه السلام في حرف الحاء بلفظ حسن قال عليه السلام بسم الله الرحمن الرحيم حسن الصورة اول السعادة - حسن الشكر يوجب الزيادة الخ •

After fol. 76 many foll. are missing. Fol. 77 abruptly beginning with the letter م as follows:—

من النوائب - من ادرك جنة الصبر هانت عليه النوائب الخ •

Also after fol. 134, some foll. are missing.

The first two foll. are richly illuminated, and have two 'Unwāns. Vocalised throughout. At the end of each apothegm, there is a mark in gold. It contains a Turkish interlineary translation from the beginning up to fol. 130a. Doubled gold rule and coloured line throughout.

Written in beautiful Naskh. Not dated. C. 15th century.

No. 409.

fol. 24, lines 3; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

کلمات مکنونه

KALIMĀT MAKNŪNA.

A collection of one hundred sayings attributed to 'Alī bin Abī Ṭalīb, died, A.H. 40, A.D. 661, and some Traditions of the Prophet, both with a paraphrase in Persian distichs.

It begins with a Persian couplet as follows:—

بهترین هر کلام ای نور چشم مردملی هست نام خالق بسیار بخش مهریانی

The hundred aphorisms of 'Alī bin Abī Ṭalīb are also designated مکتوبات کل طالب من کلام علی and مائة كلمة عالية مرتضوية. The first person who collected these hundred proverbs, according to 'Iktifā' al-Kunū', p. 356, was ابو اسحق Abū Ishāq Rashīd ad-Dīn Muḥammad bin 'Abd al-Jalīl, known as al-Watwāt. He was a native of Balkh. He served as chief secretary under Atsiz (A.H. 535-551 A.D. 1140-1156) and his son Īl-Arsalān (A.H. 551-568, A.D. 1156-1172). He died in A.H. 578, A.D. 1182. See Ḥabīb as-Siyar, Vol. II., Juz' IV, pp. 169; 174; Hammer, Redekünste, p. 119; Sprenger, Oude Cat. p. 541; and Rieu, Persian Cat. Br. Mus. p. 553a. But from Ghurar al-Hikam of Āmidī (No. 407) fol. 2, it appears that Abū 'Uthmān al-Jāhiz, died, c. A.H. 255, A.D. 869, collected the hundred sayings of 'Alī bin Abī Ṭalīb. See also Rawdāt al-Jannāt, p. 465.

For copies see India Office Cat. No. 138; Br. Mus. Cat. p. 511; Asiatic Society Cat. p. 67; and Rampur List, p. 350.

Printed at Būlak, A.H. 1255. For other editions and translations see 'Iktifā' al-Kunū', p. 356 and Edwards (E.), Cat. Persian Printed Books, Br. Mus. p. 107.

The MS. under notice contains altogether 133 aphorisms. In my opinion two distinct treatises, viz. one containing the hundred sayings of 'Alī, and another treatise with the forty select Traditions of the Prophet, were put together by some one, and given the above-mentioned name کلمات مکنونه; because in fol. 1b we find the remark تمت الاحادیث النبوية المصطفوية صلى الله عليه "the Traditions of the Prophet ended", and on fol. 1a we find the expression 'Ali, peace be on him, has said.' Some one, most probably a bookseller of Lucknow, in order to deceive the purchaser of MSS. has combined the two works, and named it کلمات مکنونه. Some foll. are missing, and consequently instead of

140 aphorisms we have only 133. Fol. 23 contains a colophon in Persian, misplaced. Fol. 13 should come before fol. 1b, which is a separate fol. that has been pasted on the opposite side of fol. 1a. We notice also the following couplet on fol. 1b:—

• اربعينهاى سالكان جامي هست بهر وول صدر قبول

This indicates that the Persian paraphrase, as far as the 40 Traditions are concerned, was made by Jāmī, whose full name was Nūr ad-Dīn ‘Abd ar-Rahmān bin Ahmad al-Jāmī, whereas nothing is said there about the paraphraser of the 100 proverbs, but according to Rieu, p. 553a Waṭwāt is the author of the translation.

Al-Jāmī was born in A.H. 817, A.D. 1414; spent most of his life in Hirāt, and died there in A.H. 898, A.D. 1492. For details of his life see Daulat Shāh, p. 483; Majma‘ al-Fuṣaḥā’, Vol. II., p. 11; Rieu, Persian Cat. Br. Mus. p. 17a; and Browne, Persian Literature Under Tartar Dominion, pp. 507-548.

The translation of these Traditions was made in A.H. 886, as the same fol. 1b says:—

تمت ترجمة هذه الاربعين بتوفيق من هو خير ناصر معين سنة ست
و ثمانين و ثمانمائة *

For copies see Rieu, Persian Cat. Br. Mus. Vol. I. p. 17; Vol. II., p. 828a, I; Ethé, Bodl. Cat. No. 894, 20, No. 895, 14; and Ethé, India Office Library Cat. No. 1357, 2.

Borders are changed into modern paper. It is a splendid copy, and represents a very fine specimen of calligraphy. Arabic texts are written in gold letters in Naskh character, and three aphorisms go generally to each page. The Persian translation is written below each aphorism in a beautiful minute Nasta‘liq character. Not dated. C. 16th century.

No. 410.

fol. 163; lines 25; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

مجمع الامثال

MAJMA‘ AL-AMTHĀL.

A thesaurus of Arabian proverbs, arranged in alphabetical order, by أبو الفضل أحمد بن محمد بن أحمد الميداني النيسابوري Abū’l Faḍl Ahmad bin Muhammad bin Ahmad al-Maidānī an-Naisābūrī. He was a pupil of Abū’l Hasan ‘Alī bin Ahmad al-Wāhidi, and was the author of several works. He died at Nishābūr, A.H. 548, A.D. 1124. For details see Nuzhat al-Alibbā’, p. 466; Ibn Khallikān, Vol. I., p. 48; Bughyat al-Wu‘āt, p. 155; and Brockelmann, Vol. I., p. 289.

Beginning:—

ان احسن ما يوشح به صدر الكلام و اجمل ما يفصل به عقد النظام حمد
ذبي الجلال و الاكرام الخ *

For copies see Berlin Cat. No. 8670; Leyden Cat. No. 385; Paris Cat. Nos. 3958-63; Cairo Cat. Vol. IV., p. 300; Br. Mus. Suppl. Cat. No. 997; Munich Cat. No. 643; Pet. Rosen, Cat. No. 163; Rampur List, p. 613; and Bankipur Cat. p. 797. In Leyden Catalogue the opening lines differ from ours to some extent.

According to Hāji Khalifa, Vol. V., p. 391, the work contains six thousand and odd proverbs.

Printed at Būlāk, A.H. 1284; Cairo A.H. 1310; lithographed, Teheran, A.H. 1290. G. W. Freytag edited the book with a Latin translation in 3 volumes, Bonn, 1838-43.

The MS. under notice contains the first fourteen *bāb* ending with the letter ص. The headings of chapters and proverbs are in red ink. Slightly worm-eaten. On the title-page and last fol. it has several seals, among which we notice the seal of شاه وليد علی.

Written in Naskh. Dated A.H. 1108. Scribe محمد بن ابی بكر المدني.

Prose.

No. 411.

fol. 207; lines 20; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{8} \times 4$.

العقد الفريد

AL-‘IḲḌ AL-FARĪD.

A portion of the famous collection of saying, anecdotes, and extracts in prose and verse by محمد بن عبد ربه Abū ‘Umar Ahmad bin Muḥammad bin ‘Abdrabbih. He was born at Cordova in A.H. 246, A.D. 860. He suffered from paralysis for some time. He was the poet laureate of ‘Abd ar-Rahmān III. (A.H. 300-350, A.D. 912-961), and died in A.H. 328, A.D. 940. See Ibn Khallikān, Vol. I., p. 34; Yatima, Vol. I., pp. 412-436; Wüstenfeld, Gesch. No. 107; and Brockelmann, Vol. I., p. 154.

Beginning:—

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة على نبيه محمد
سيد المرسلين و على آله الطيبين الطاهرين واصحابه اجمعين اما بعد هذا كتاب
القفاذ في اخبار الخلفاء و تواريخهم و ايامهم الخ *

For copies see Berlin Cat. No. 8318; Gotha Cat. Nos. 2121-23; Vienna Cat. No. 357; Munich Cat. No. 594; Paris Cat. Nos. 3287-91, Casiri, No. 723; and Koprülüzaḍa Cat. Nos. 1339-41.

See also Hāji Khalifa, Vol. IV., p. 232.

Printed at Cairo in three volumes, A.H. 1293, A.D. 1302.

In our copy, as the words كتاب القنار are to be found in red ink in the preface, it has been erroneously named كتاب القنار *Kiṭāb al-Kinā*. But the words ought to be read كتاب الفناء (a book which I have composed) in place of كتاب القنار. See printed copy of the book, Vol. II., p. 248.

No doubt there are two abridgments of this work, one by Abū Ishāq Ibrāhīm bin 'Abd ar-Rahmān al-Wadyāshī al-Kaisī, died, c. A.H. 570, A.D. 1174, and the other by Jamāl ad-Dīn Abū'l Faḍl Muḥammad bin Mukarram al-Anṣārī al-Khazrajī, the author of Lisān al-'Arab, died A.H. 711, A.D. 1311; but the present copy is indisputably neither of those abridgments. In this copy some chapters of the original book have been added by some cunning bookseller of Lucknow, but in a wrong order and under the strange name mentioned above, in order to deceive the purchasers of MSS. Such practice is common in Lucknow.

In ends with the following line :—

و لم اخذ و مثلك شكر مسعى معتذر و غفي رله (عفا زلة) مقترف *

In the printed copy of the book this line is found in the chapter called كتاب غي صدر في كتاب غي, which occurs on page 248 of the second volume.

Lacuna, in fol. 46a. The heading of chapters are in red ink. Marginal corrections occasionally.

Written in clear Naskh. Not dated. C. 19th century.

No. 412.

fol. 162; lines 17; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{8}$.

رسائل ابن العميد

RASĀ'IL IBN AL-'AMĪD.

A collection of letters by Ibn al-'Amīd. His full name was أبو الفضل محمد بن العميد أبي عبد الله الحسين بن محمد الكاتب المعروف أبو'l Faḍl Muḥammad bin al-'Amīd Abī 'Abdallāh al-Husain bin Muḥammad al-Kātib, known as Ibn al-'Amīd. He was appointed Vizir of Rukn ad-Dawla Abū 'Alī al-Husain bin Buwaih ad-Dailamī, the father of Aḍud ad-Dawla, in A.H. 328, A.D. 939; surpassed in philology and epistolary composition all his contem-

poraries, and consequently he was called al-Jāhīz ath-Thānī, the second Jāhīz. Ibn Khallikān (Teheran edition) Vol. II., p. 169. says: "بدئت الكتابة بعيد الحميد و ختمت باني العمد : the art of letter-writing commenced with 'Abd al-Hamīd and ended with Ibn al-'Amīd." For 'Abd al-Hamīd (died, A.H. 132, A.D. 749), *vide* Ibn Khallikān, Teheran edition, Vol. I., p. 332. Ibn al-'Amīd belonged to the Imāmiya sect, and died in A.H. 360, A.D. 970, or according to some in A.H. 359, A.D. 969. For details of his life see Yatīma. Vol. I., p. 140; Vol. II., p. 283; Vol. III., p. 280; Ibn Khallikān, Vol. II., p. 169; Shuḥūr al-Ikṡān Vol. I., fol. 154 : Aml al-Āmil, p. 63; and Nicholson, p. 267.

Beginning:—

الحمد لله حق حمدة وصلوته على محمد ! ما بعد هذه رسائل
الصدر الامام السعيد الاستاذ تاج الادباء ورئيس الوزراء ابي الفضل بن العمد
عمدة الله بسجال رحمته فمنها رسالة كتبها الى بعض اصدقائه تسمى
المطبخية كتبها بالرتة الى *

See also Kashf al-Hujub, p. 291; and Hāji Khalifa, Vol. III., p. 460.

Our copy is very inaccurate. The heading of letters and names of addressees are in red ink.

Written in a very recent hand of Naskh. Not dated. C. 19th century.

No. 413.

fol. 156; lines 29; size $11\frac{1}{2} \times 7$; $9\frac{1}{4} \times 5$.

fol. 1-90.

I.

نهج البلاغة

NAHJ AL-BALĀĠHA.

The speeches and select sayings of the Caliph 'Alī bin Abī Ṭālib, collected and arranged by الحسن محمد بن الحسين الشهير أبو الحسن محمد بن الحسن المعروف بالشريف الرضي Abū'l Ḥasan Muḥammad bin al-Ḥusain, known as aṣh-Sharīf ar-Raḍī. He was born in A.H. 359, A.D. 969. He was a poet of high order, and was appointed Naḳīb at Baghdād, in place of his father and during his life-time, in A.H. 380, A.D. 990. He made pilgrimage several times, and died in A.H. 406, A.D. 1015. For details of his life see Rawḍat al-Jannāt, p. 575; Muntahā'l Maḳāl, p. 271; and Kiṣaṣ al-'Ulamā', p. 197.

Beginning:—

اما بعد حمد الله الذي جعل الحمد ثمنا للنعمة و معاذاً من بلائه الى *

The work is considered an authentic and very reliable book by the Imāmiya sect. See *Kaṣḥf al-Hujub*, p. 595. But its authorship by 'Alī bin Abi Ṭālib is considered doubtful by Sunnis, and some consider aṣḥ-Ṣharīf ar-Raḍī to be the real author of the book. See Ḥājī Khālifa, Vol. VI., p. 406; and Shāh 'Abd al-'Azīz ad-Dehlavi, *Tuḥfa Iṭḥnā 'Ashariya*, p. 119.

Brockelmann, Vol. I., p. 404, has confounded our author and his brother as-Saiyid al-Murtaḍā, died, A.H. 436, A.D. 1044 (see for his life No. 426), and has attributed the present book to the latter.

For copies see Berlin Cat. Nos. 8664-5; Paris Cat. No. 2423; and Bankipur Cat. p. 833.

For commentaries see *Kaṣḥf al-Hujub*, pp. 357-9; and Ḥājī Khālifa, Vol. VI., p. 407.

It has been repeatedly lithographed in India.

Our copy is divided into two parts; the first part ends on fol. 48b, the second part begins on fol. 49b and ends on fol. 90b. Marginal corrections are numerous. The beginning of each speech and epistle is in red or coloured ink, or in bold characters in black ink. Sprinkled with vowel points. On the title-page are the names of several owners. Double coloured lines throughout.

Written in Naskh. The colophon of the 2nd part runs thus:—

وكان الفراغ من نسخة هذا الكتاب المبارك ضحوة نهار الخميس لعله
أول يوم من شهر الحجة الحرام عام ست وسبعين و الف •

fol. 91b-156.

II.

إعلام نهج البلاغة

I'LĀM NAHJ AL-BALĀĠHA.

A commentary to aṣḥ-Ṣharīf ar-Raḍī's preceding book called *Nahj al-Balāġha* by 'Alī bin an-Nāṣir al-Husainī. He was a contemporary of aṣḥ-Ṣharīf ar-Raḍī (died, A.H. 406, A.D. 1015), and his commentary is regarded as the most ancient and reliable one. See *Kaṣḥf al-Hujub*, p. 53.

Beginning:—

الحمد لله الذى نجانا من مهادى النوى وطمأنه وهدانا سبيل الحق
الى *

Coloured lines throughout the book. The words *قال عليه السلام* are generally written in coloured ink.

Written in the same hand of Naskh as the preceding MS.

Dated A.H. 1076. Scribe يعقوب بن أحمد بن علي الرويني.

No. 414.

foll. 168 ; lines 11 ; size $11\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

مقامات الحريري

MAḤĀMĀT AL-ḤARĪRĪ.

The well-known *maḥāmāt* or adventures of Abū Zaid of Sarūj by أبو محمد القاسم بن علي بن محمد الحريري Abū Muhammad al-Ḥarīrī. He was born at Baṣra in A.H. 446, A.D. 1054. At the suggestion of Anūshirwān bin Khālid, who served as Minister under the Caliph Mustarshid Billāh (A.H. 512-529, A.D. 1118-1135) and under Sulṭān Mas'ūd, the Seljūk (A.H. 527-547, A.D. 1133-1152), al-Ḥarīrī undertook to write this work on the model of the *Maḥāmāt* by Badī' az-Zamān al-Hamadḥānī, died, A.H. 398, A.D. 1007. All critics agree that al-Ḥarīrī has surpassed al-Hamadḥānī in point of exquisite style and in variety of thoughts. Az-Zamakhsharī has the following lines in praise of this book :—

اقسم بالله و آياته و مشعر الحج وميقاته
ان الحريري حري بال تكتب بالتبر مقاماته

I swear by God and His marvels,
By the pilgrims' rite and their shrine :
Hariri's " assemblies " are worthy
To be written in gold each line.

Al-Ḥarīrī died in A.H. 516, A.D. 1122, or according to some in A.H. 515, A.D. 1121. He is the author of several other works, such as *Durrat al-Ḡhawāṣṣ* fi Auhām al-Ḳhawāṣṣ, *Mulḥat al-ʿIrāb*, etc. For details of his life see Ibn Khallikān, Vol. I., p. 458 ; *Nuzhat al-Alibbā'* p. 453 ; *Bughyat al-Wu'āt*, p. 378 ; Brockelmann, Vol. I., p. 276 ; and Nicholson, p. 329.

Beginning :—

قال الشيخ الأستاذ اللغوي النحوي أبو العباس أحمد بن عبد المومن
ابن موسى بن عيسى بن عبد المؤمن القنسى الشريشي رحمه الله عليه
وزغوانه شرح الصدر اللهم انا نكمدك على ما عملت من البيان والهممت
من التبليغ الخ *

The two lines quoted at the beginning are written erroneously by the copyist. Probably he meant to copy the commentary of ash-Shirishī, died, A.H. 619, A.D. 1222, but subsequently changed his mind, and copied the *Maḥāmāt*.

For copies see Berlin Cat. No. 8538 ; Br. Mus. Suppl. Cat. No.

1006; Vienna Cat. No. 371; India Office Cat. No. 808; Paris Cat. Nos. 3924-3936; Asiatic Society Cat. p. 71; and Rampur List, p. 618.

For commentaries see H. Khalifa, Vol. VI., pp. 58-65; and Berlin Cat. Nos. 8540-8548.

Printed, Calcutta, 1809-14, and lithographed repeatedly in India. For other editions and a translation see Ellis Cat. Vol I., pp. 829-832; and Iktifā' al-Kunū', p. 283.

In our copy the *Maḳāmāt* ends on fol. 166a, and in foll. 166b-168a are found two short treatises called رسالة شينية and رسالة شينية by al-Ḥarirī. The first treatise begins on fol. 166b as follows:—

رسالة شينية انشاء الشيخ الرئيس القسم بن علي الحريري رضي الله تعالى عنه باسم القدوس استفتح الخ •

The second treatise begins on fol. 167a as below:—

وله رسالة شينية وهي بارشاد المنشئ انشي شغفى بالشيخ الخ •

These two treatises are also found in Br. Mus. Suppl. Cat. No. 1006, and in the Munich Cat. No. 554. In India Office Cat. No. 808 only the first treatise is mentioned.

Vocalised throughout. The headings are in bold characters. Double coloured marginal lines throughout. It has a beautiful 'Unwān at the beginning.

Written in Naskh. Not dated. C. 18th century.

No. 415.

foll. 94; lines 17-19; size 11×7½; 8×4.

درة الغوام في اوهام الخواص

DURRAT AL-GHAWWĀṢ FĪ AUHĀM AL-KHAWĀṢṢ.

A treatise on solecisms by ابو محمد القاسم بن علي بن محمد Abū Muhammad al-Qāsim bin 'Alī bin Muḥammad al-Ḥarirī, died, A.H. 516, A.D. 1122. See for his life No. 414.

Beginning:—

قال الشيخ الرئيس ابو محمد القاسم بن علي بن محمد بن عثمان الحريري البصري اما بعد حمد الله الذي عم عبادة برظائف العوارف الخ •

For copies see Berlin Cat. No. 6503; Paris Cat. No. 3994; Leyden Cat. No. 69; and Rampur List, p. 585.

For commentaries see Hājī Khalifa, Vol. III., p. 205; and Berlin Cat. No. 6506.

Printed at Leipzig, 1871 and at Cairo, A.H. 1273. See also Ellis, Cat. Vol. II., p. 829.

Written in a very recent hand of Nasta'liq. Not dated. C. 19th century.

No. 416.

fol. 563; lines 19; size $13 \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

ربيع الايار ونصوص الاخير

RABĪ AL-ABRĀR WA NUṢŪṢ AL-AKḤYĀR.

A collection of sayings of illustrious persons and anecdotes by أبو القاسم محمود بن عمر الزمخشري Abū'l Kāsim Maḥmūd bin 'Umar az-Zamakhsharī. died. A.H. 538. A.D. 1143. See for his life No. 2.

Beginning :---

الحمد لله الواحد العدل الحمد لله الذي استحمد الى عبادة بموجبات

المكائد الخ *

For copies see Berlin Cat. No. 8351; Br. Mus. Cat. pp. 334a, 513a; Gotha Cat. No. 2133; Leyden Cat. No. 470; Cairo Cat. Vol. IV., p. 255; and Rampur List, p. 593.

Printed at Cairo A.H. 1292.

An abridgment of this work by Muḥammad bin Kāsim bin Ya'kūb has been described in No. 421.

The work is divided into 98 chapters, a list of which is annexed at the beginning. The headings of some chapters and many proper names are in red ink. Marginal corrections numerous. The book was copied from a copy which was dated A.H. 702. The title-page contains a note in the hand-writing of Saiyid Sadr ad-Dīn, which indicates that the MS. was added to the Būhār Library in A.H. 1308, and that it was copied at Lucknow at the cost of seventy rupees. The last fol. contains also another note in the same hand-writing which shows that comparing it with the original copy was completed on the 1st Ramaḍān, A.H. 1310.

Written in clear Naskh. Not dated. C. 19th century.

No. 417.

fol. 369; lines 23; size $13\frac{3}{4} \times 8\frac{3}{4}$; $10\frac{1}{2} \times 5\frac{1}{4}$.

THE SAME.

Another copy of the work noticed above. It begins as the preceding one begins, except that the first sentence الحمد لله الواحد

العدل is not found in this copy. It ends also as the former one ends. Marginal corrections and notes occasionally. Some parts of the first 14 foll. are in a recent hand. Gold ruled and coloured margins throughout. It has a beautiful *Unwān* at the beginning. The headings of chapters are in red ink. Sprinkled with vowel-points. Borders of many foll. have been changed to a different kind of paper. Foll. 365-369 are worm-eaten at the middle and have been mended.

Written in Nasta'liq. The colophon runs thus :—

تمام شد کتاب ربیع الابرار بتاریخ بست و چهارم چهارشنبه شهر ربیع الاول
سنه ۱۰۲۰ در مقام دارالخلافه شهر آگره بخط اضعف العباد شیخ احمد
شاه محمد بنی اسرائیل *

No. 418.

foll. 157; lines 14; size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الفلک الدائر علی المثل السائر

AL-FĀLAK AD-DĀ'IR 'ALA'L MATHAL AS-SĀ'IR.

A criticism of Ibn al-Athīr al-Jazarī's famous work (see No. 26, p. 27) on the art of literary composition in prose and verse called al-Marḥal as-Sā'ir fi Ādāb al-Kātib wa'sh Shā'ir by عزالدین 'Izz ad-Dīn 'Abd al-Hamid bin Hibatallāh known as Ibn Abī'l Ḥadīd. He was born in Madīna in A.H. 586, A.D. 1190, and is the author of several works. He died in Baghdād, A.H. 655, A.D. 1257. See for his life Fawāt al-Wafayāt, Vol. I., p. 317; De Slane, Translation of Ibn Kḥallikān, Vol. III., p. 543; Rawḍāt al-Jannāt, p. 422; and Brockelmann, Vol. I., p. 282

Beginning :—

الحمد لله الذي فارت بين عقول البشر و اخلاقهم النعم *

For copy see Leyden Cat. No. 318. See also Hājī Khalifa, Vol. IV., p. 464.

Printed at Bombay, A.H. 1309.

The text begins with قال, and the criticism with اقول, both in red ink. Our copy is not very accurate.

Written in Naskh. Not dated. C. 19th century.

No. 419.

fol. 173 : lines 14 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

تهمة الانشاء

KAHWAT AL-INSHĀ'.

A collection of letters and documents written at the command of a Sulṭān of Egypt by ابرو المحاسن تقى الدين ابو بكر بن علي Abū'l Mahāsīn Taqī ad-Dīn Abū Bakr bin 'Alī, known as Ibn Hījjar' al-Hamavī al-Kādirī al-Hanafī, died, A.H. 837, A.D. 1434. See for his life No. 398.

Beginning :—

الحمد لله الذي انشأنا فسجعنا على افنان العبودية بتكميده

الجم *

For copies see Berlin Cat. No. 8644 ; Leyden Cat. No. 353 ; Paris Cat. No. 4438 ; Algiers Cat. No. 1828 ; Browne, Cambridge Hand List, p. 158 ; Cairo Cat. Vol. IV., p. 292 ; and Rampur List, p. 611. See also Hājī Khalifa, Vol. IV., p. 588.

The heading of each letter is in red ink. A few foll. at the end are stained with damp.

Written in Naskh. Not dated, C. 19th century.

No. 420.

fol. 149 ; lines 12 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; 5×3 .

اساس الاقتباس

ASĀS AL-IQTIBĀS.

A collection of passages from the Qur'an and Traditions, and of proverbs and selected pieces in poetry and prose, by اختيار الدين بن غياث Ikhtiyār ad-Dīn bin Ghayāth ad-Dīn al-Husainī. He studied at Herāt, became a Kādi there, and died in A.H. 928, A.D. 1522. For details see Habīb as-Siyar, Vol. III., Juz' III, p. 347 ; and Brockelmann, Vol. II., p. 193.

Beginning :—

حمدك اللهم و المكامد راجعة اليك ... و بعد فيقول اختيار

ابن غياث الدين الحسيني ان علم البيان و الانشاء نعم العون الخ *

For full description see Vienna Cat. No. 346. The author completed this work in A.H. 897, A.D. 1492. See Hājī Khalifa, Vol. I., p. 364 ; and Iktifa' al-Kunū' p. 337.

For copies see Gotha Cat. No. 2825; Vienna Cat. Nos. 346-7; Algiers Cat. No. 1359₁₀; Cairo Cat., Vol. IV., p. 202, VII., pp. 113 and 164.

Printed in Constantinople, A.H. 1299.

The contents of the work are described in foll. 7b-12b. The headings of chapters are in red ink. Marginal corrections occasionally. Sprinkled with vowel-points. On the title-page the work is designated اساس الاقتباس في آداب المراسلات.

Written in ordinary Naskh. Not dated. C. 19th Century.

No. 421.

foll. 318; lines 16-19; size 8 × 5½ : 6 × 3.

روض الاخبار

RAWḌ AL-AKḤYAR.

An abridgment of az-Zamakhsharī's Raḥī al-Abrār wa Nuṣuṣ al-Akḥyār (see No. 416) on sayings and anecdotes by محبي الدين Muḥī ad-Dīn Muḥammad bin Kāsim bin Ya'kūb. He was born at Amāsiya, and studied with his father and others. He served as a professor in several colleges, and is the author of several works. He died in A.H. 940, A.D. 1533. See ash-Shakā'ik an-Nu'māniya, Vol. I., p. 634; and Ḥāji Khalīfa, Vol. III., pp. 344 and 484. In ash-Shakā'ik an-Nu'māniya, Vol. I., p. 637, the work has been named Rawḍat al-Akḥbar.

Our copy is defective both at the beginning and end, and begins abruptly as follows:--

واليسمع نظيرة في الادوار ما دار الفلك الدوار قد صنف فيه كتاب ربيع

الابرار وسميته بروض الاخبار المنتخب من ربيع الابرار الخ *

The work is divided into fifty sections, each called روضة. It was dedicated to Sulṭān Sulaimān I, son of Sulṭān Salīm (A.H. 926-974, A.D. 1520-1566), and was completed in A.H. 926, A.D. 1519.

For copies see Berlin Cat. No. 8357; Munich Cat. No. 600; Gotha Cat. No. 2134; Br. Mus. Cat. p. 513; Br. Mus. Suppl. Cat. No. 1136; Pet. Rosen, No. 105; and Cairo Cat. Vol. IV., p. 208.

Printed at Cairo, A.H. 1292 and A.H. 1307.

In our copy a folio or two are missing from the beginning; and a few must be also at the end, because the last section here begins on fol. 312. The headings are written in bold characters either in red or black ink, but in bold type. Many foll. are missing. Fol. 206 should come after fol. 195 and fol. 196 after fol. 205.

All the borders of the inner edge are supplied in thick paper.
Worm-eaten.

Written in good Naskh. Not dated. C. 16th century.

No. 422.

fol. 220 ; lines 25 ; size $7\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

كتاب المراسلات

KITĀB AL-MURĀSALĀT.

A collection of miscellaneous letters written by **ابن الرواحة عبد الرحمن بن عيسى بن مرشد العمري المرشدي** Abū 'l Wajāha 'Abd ar-Raḥ-mān bin 'Isā bin Murshid al-'Umārī al-Murshidī. He was born in Mecca, A.H. 975, A.D. 1567, studied with the 'Ulamā' of that sacred country, and became in A.H. 990, A.D. 1582, a teacher of Muḥammad Pāshā. In A.H. 1020, A.D. 1611, he became the Imām of the Hanafī sect at Ḥaram, and in A.H. 1027, A.D. 1617, a professor at Sulaimāniya College. He was put to death by order of ash-Sharīf Aḥmad bin 'Abd al-Muṭṭalib in A.H. 1037, A.D. 1628. For details of his life and works see the autobiographical matter in foll. 125b-126, and 190 of the work under notice. Also see *Khulāṣat al-Aṭḥar*, Vol. II., p. 369 ; Brockelmann, Vol. II., p. 380 ; and *Iktifā' al-Ḳunū'*, p. 309.

Beginning :—

بسم الله الرحمن الرحيم كذب الى المولى الانضل العلامة الاعلى الاكمل
الفهامه مولانا الانندي جمال الدين بن محمد بن حسن دراز
..... وذلك في عام اثني عشرين الف , انا بجدة المعمورة الخ *

In this book we also find many letters addressed to the author by eminent persons such as the *Sharif* of Mecca, the *Shaikh* al-Islām of Constantinople, and others. Some of the letters are dated at the beginning. The lower parts of foll. 46b and 131b are blank, without causing any break in the text. Foll. 161b, 164b, 180b, contain letters dated A.H. 1036. The fly-leaf contains several seals and names of previous owners. The MS. ends abruptly on fol. 220 as follows :—

ثم في عام تسع وتسعين وتسعمائة رحل صديقنا الاكمل الامثل الانضل
الامام عبد القادر الطبري الى المدينة المنورة فوجد القصيدة *

Written in Naskh. Not dated. C. 17th century.

No. 423.foll. 38; lines 21; size 8×5 ; $5\frac{1}{2} \times 3$.

كتاب المراسلات

KITĀB AL-MURĀSALĀT.

A collection of letters addressed to Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidrūs al-Yamanī al-Hindī, died, A.H. 1038, A.D. 1628. The name of the writer of the letter is generally noted on the margin in red ink. A few foll. are missing at the beginning. It begins abruptly as follows:—

اما مولانا الفقيه فهو امام المصنفين و علامة المؤلفين *

It contains about 24 letters, and the first (which is defective) was written by حاتم بن احمد الاهدل, died in A.H. 1012, A.D. 1603. See Berlin Cat. No. 8633. Most of the foll. are pasted over with thin paper. The last fol. bears three seals.

Written in Naskh. Not dated. C. 18th century.

No. 424.foll. 62; lines 19; size 11×6 ; $8\frac{1}{2} \times 4\frac{3}{4}$.

المقامات الهندية

AL-MAKĀMĀT AL-HINDĪYA.

A work on the lines of al-Hariri's al-Makāmāt by ابو بكر بن محسن باعبدود العلوي Abū Bakr bin Muḥsin Bā'būd al-'Alavī. It appears (from the work itself) that the writer remained for a considerable time in India. The chronogram at the end indicates that the book was completed in A.H. 1128, A.D. 1715.

Beginning:—

الحمد لله الذي جعل الادب جنة ينزلة في محاسنها السائر والجالس
* الخ

In this work the adventures of Abū 'Z Zafar al-Hindī as-Saiyāh in fifty assemblies, exclusively Indian, are supposed to be narrated by an-Nāsir bin Fattāḥ. Lithographed at Maṭba' al-'Ulūm Press in A.H. 1264.

The headings of Makāmas are in red ink. Double coloured lines throughout. Slightly worm-eaten. Foll. 16-18 are a little defective on account of the pasting of paper over the text.

Written in two different hands of Naskh. Not dated. C. 18th century.

No. 425.

fol. 230; lines 17-25; size $11 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

حدائق الآداب

HADĀ'IK AL-ADAB.

A collection of selected pieces in poetry and prose by شرف الدين Sharaf ad-Dīn Abū'l Ḥasan al-Ḥusain bin Aḥmad bin al-Ḥusain al-'Alamī al-Kuraishī. It appears from marginal notes on fol. 2a. 107b and 108a that the author had three sons, born in A.H. 1212 (A.D. 1797), 1220 (A.D. 1805), and 1223 (A.D. 1808) respectively. Consequently there is no doubt that the author flourished at the beginning of the 13th century Hijra.

Beginning:—

حمداً لمن خلق الإنسان ومن عليه ببديع البيان هذه رياض
افكار ائمة و غياض اشعار رشيدة الخ *

The work is divided into two parts. Part I (fol. 4-147a) contains the poetical portion, and part II (fol. 147b-230) the prose portion. The latter portion has a separate preface, beginning as follows:—

الحمد لله رب العالمين وبعد فان الطف الكلام موعظ و اشرفه
موضوعاً كلمة حكمة يقتدى الانسان ببيانها الخ *

The full title of the work is given on the title-page as حدائق
الآداب المثمرة بفواكه المعاني المبتكرة, but in the preface to the prose
portion it is named كتاب الآداب. The first fol. has a beautiful
'Unwān: coloured ruled margins are throughout the book. The
headings of poems and chapters are in red ink. Names of several
owners are on the title-page.

Written in Naskh. The colophon runs thus:—

و كان الفراغ من رقم هذا المجموع الوافي الوافر وروض الادب الناظر
الناظر صبيح نهار الثلاثاء غرة شهر ربيع الآخر من شهر عام ١٢٠٨ الف
ومائتين وثمان سنين بعناية سيدي الفقيه النبيه العظيم شرف الدين
الحسين بن احمد بن الحسين القرشي بخط اسير الاسراف
حسين بن عبد الله الخ *

Poetry.

No. 426.

fol. 122. lines 10; size $12\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

ديوان علي

DĪWĀN 'ALĪ.

The dīwān of 'Alī bin Abī Ṭālib, the son-in-law of the Prophet, died, A.H. 40, A.D. 660. According to some authorities ابوالقاسم المعروف بالسيد المرتضى Abū'l Kāsim 'Alī bin al-Husain, known as as-Saiyid al-Murtaḍā, a descendant of 'Alī bin Abī Ṭālib, is the collector of these poems. Brockelmann, Vol. I., p. 405, Huart, p. 253, and others, on the authority of Mustakīm Zāda, assert that he is the real author of the *dīwān* and that it is wrongly attributed to 'Alī bin Abī Ṭālib. (As-Saiyid al-Murtaḍā was born in A.H. 355, A.D. 966, and died at Baghdad in A.H. 436, A.D. 1044. He is the author of several works. For details of his life see Ibn Khallikān, Vol. I., p. 365; Rawḍat al-Jannāt, p. 383; Shudhūr al-Ikṡān, Vol. I., foll. 435-463; and Rijāl Najjāshī, p. 192.) Authors of the Imāmiya sect differ very much with regard to the authorship of the *Dīwān*. Kashf al-Hujub wa'l Astar, p. 215, says: "Some consider that 'Alī bin Abī Ṭālib al-Kirwānī is the author of this *dīwān*. Al-Hurr al-'Āmili mentions it in the list of books by unknown authors. Al-Majlisī in his Biḥār al-Anwār thinks that it is difficult to believe that the whole *dīwān* is the production of 'Alī bin Abī Ṭālib although many of the poems of the *dīwān* are (known to be) the composition of the Imām; for they are quoted (as his) in various reliable books. Ibn Shahr Aṣḥūb (died, A.H. 588, A.D. 1192) in his work Ma'ālim al-'Ulamā' thinks that 'Alī bin Aḥmad al-Fanjukirdī (died, A.H. 513, A.D. 1119) is the collector of the *dīwān*; while an-Najjāshī includes it in the works of 'Abd al-'Azīz bin Yahyā al-Jalūdi." In my opinion Abū'l Ḥasan (or Husain) Kuṭb ad-Dīn Sa'īd bin Hibatallāh bin al-Ḥasan ar-Rāwandī is the compiler of the *dīwān*. In compiling it he consulted 'Alī bin Aḥmad al-Fanjukirdī's book called Sulwat ash-Shī'a, which contains about two hundred couplets of 'Alī bin Abī Ṭālib, and also other poetical collections, histories, and biographies of different authors, and wherever he found poetical compositions, which he thought were the production of 'Alī, he collected them, naming his book انوار العقول من اشعار وصي الرسول *Ar-Rāwandī* a reliable Imāmiya author, wrote about thirty books. He died in A.H. 573,

A.D. 1177. For details of his life see *Shudhūr al-‘Ikṡān*, Vol. I, fol. 305; *Rawḡāl al-Jannāt*, p. 301; *Muntaha’l Maḡāl*, p. 148; and *Amī al-Āmil*, p. 55.

The poems are arranged alphabetically, and the preface begins as follows :—

الحمد لله دانت لعزته الجبابرة الم *

The first two lines of the *diwān* are :—

الغاس من جهة التمثال اكفاء ابوهم آدم و الام حواء

My father, Shams al-‘Ulamā’ Mawlānā Vilāyāt Husain (the late Head Mawlavī, Calcutta Madrasa, who was born in A.H. 1263. A.D. 1846, and died in A.H. 1340; A.D. 1922 on the plain of ‘Arafāt in Mecca on the day of Hajj, while engaged in devotion repeating *labbaik*) has written a Persian Commentary of the first half of this *diwān* (printed in Calcutta, A.H. 1307).

For copies see Berlin Cat. No. 7508; Paris Cat. No. 3082; and Rampur List, p. 588. See also Brockelmann, Vol. I., p. 43; and Hāji Khalifa, Vol. III., p. 297.

Printed, Leyden. 1745; Būlāk, A.H. 1251; Cairo, A.H. 1276. 1311; lithographed repeatedly in India. See Ellis, Cat. of the Br. Mus. Vol. I., p. 231.

All the borders have been recently supplied. It has a beautiful ‘*Unwān*’ at the beginning. Coloured and gold lines throughout. The headings are either in gold or in coloured ink. There is an interlineary Persian translation in coloured ink. Sprinkled with vowel-points.

Written in very fine Nasta‘lik. Wrongly dated A.H. 742. C. 16th century. Scribe محمد زمان التبريزي.

No. 427.

fol. 103; line 9; size $10\frac{1}{2} \times 7$; $7 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above.

It begins as the previous one begins. This copy is written carefully with all vowel-points. There is an interlineary Persian translation in red ink. The headings of poems are illuminated. Each page at the beginning of a *Qasida* is adorned with artistically-drawn flowers and leaves in gold and coloured ink. All the borders have been changed to modern papers. It has a beautiful ‘*Unwān*’ at the beginning. Coloured and gold lines throughout. At the end of the MS. we notice a seal, but it can not be deciphered.

Written in beautiful Naskh. Dated A.H. 1100.

No. 428.

fol. 125 ; lines 17 ; size 13×8 ; $10 \times 4\frac{1}{2}$.

ديوان البرعي

DIWÂN AL-BUR'Î.

A collection of religious poems by أحمد البرعي بن عبد الرحيم بن أحمد البرعي 'Abd ar-Rahîm bin Ahmad al-Bur'î. He was an inhabitant of Yaman, and his verses are full of mystic and religious feeling. He flourished about A.H. 450, A.D. 1058. See Ahlwardt, Verzeichniss No. 251 ; and Brockelmann, Vol. I., p. 259.

Beginning :—

الحمد لله الذي اختص حبيبه الاسنى بمقام قاب قوسين وبعد

فبدا ديوان لطيف شريف جامع لما قاله الشيخ عبد الرحيم البرعي الخ *

The first couplet of the poems :—

امى تذكر اهل البان و البان ام من تبدل جيران بجيران

The book is divided into two parts. The first part contains poems in praise of the Prophet, and runs from fol. 2a to 69a. These poems are called القصائد النبوية. The colophon of this part, fol. 69b, is as follows :—

تم ما وجد له من القصائد النبوية للشيخ عبد الرحيم البرعي تكملة
لله برحمته الخ *

The second part commences from fol. 70a, and contains couplets in praise of God, and on other religious matters. The first line of this part begins as follows :—

اغيب وذو اللطائف لا يغيب وارجوه رجاء لا يخيب

For copies see Berlin Cat. Nos. 7616-7 ; Gotha Cat. No. 2239 ; and Paris Cat. Nos. 3113-5. See also Casiri, No. 336 ; and India Office Cat. No. 827.

Repeatedly printed in Cairo, such as in A.H. 1288. 1303. 1310, and lithographed, Bombay, A.H. 1291.

The headings of poems are in red ink. Sprinkled with vowel-points.

Written in Naskh. Not dated. C. 18th century.

No. 429.

fol. 385 ; lines 25 ; size $11\frac{1}{2} \times 7$; $8 \times 4\frac{3}{4}$.

شرح لامية العجم

SHARH LĀMIYAT AL-‘AJAM.

An exhaustive commentary on aṭ-Ṭuḡhrā’i’s *Kaṣida* rhyming in the letter ل, commonly known as *Lāmiyat al-‘Ajam*, by صلاح الدين أبو الصفا خليل بن إيبك الصفي الشافعي *Salāḥ ad-Dīn Abū’ṣ Ṣafā Khālil bin Aibak aṣ-Ṣafadī ash-Shāfi’ī*. He was born in A.H. 696, A.D. 1296, or A.H. 697, A.D. 1297 in Ṣafad in Palestine, studied at Damascus, and became a Government Secretary there, at Cairo and Aleppo. Later on he became *wakil bait al-māl*, the Director of the Treasury at Damascus, and died in A.H. 764, A.D. 1362 (not in A.H. 749, A.D. 1348, as mentioned by Ḥājī Khālifa, Vol. I., p. 401). For details of his life see *ad-Durrar al-Kāmina* (No. 272) Vol. II., fol. 251 ; *Ḥabīb as-Siyar*, Vol. III., Juz’ II., p. 9 ; *Orientalia*, Vol. II., p. 413 ; *Wüstenfeld, Gesch.* No. 423 ; *Hoogvliet Divers. Script. loci*, pp. 152-8 ; and *Brockelmann, Vol. II.*, p. 31.

Beginning :—

الحمد لله الذي شرح صدر من تأدب الخ *

This commentary is called *غيف الادب الذي انسجم في* شرح لامية العجم. For aṭ-Ṭuḡhrā’i and the poem see the MS. fol. 4a ; De Slane’s translation of Ibn Khallikān, Vol. I., p. 462, and Nicholson’s *Literary History of the Arabs*, p. 326.

For copies see Berlin Cat. No. 7660 ; Vienna Cat. No. 466 ; Paris Cat. No. 3119 ; Leyden Cat. No. 568 ; Br. Mus. Cat. p. 286 ; Br. Mus. Suppl. Cat. Nos. 1054-5 ; Cairo Cat. Vol. IV., p. 288 ; Bankipur Cat. p. 498 ; and Asiatic Society Cat. p. 129.

For other commentaries see Ḥājī Khālifa, Vol. V., p. 292 ; and Berlin Cat. Nos. 7658-7673.

Printed in 2 Vols, Cairo, A.H, 1290 and 1305.

Our MS. is incomplete, the last couplet explained being the following :—

قد رشعوك لامر ان نطننت فاربا بنفسك ان ترعى مع الهمل

The couplets are written in red ink. The title-page contains the names and seals of several owners, and among them we notice the seal of Wājid ‘Alī Shāh. On the first fol. are also seals of Amjad ‘Alī Shāh and Sulaimān Jāh.

Written in Naskh. Not dated. C. 16th century.

No. 430.

fol. 85 ; lines 26; size 11 × 6 ; 8 × 3½.

ديوان ابن حجر العسقلاني

DĪWĀN IBN ḤAJAR AL-'ASKALĀNĪ.

A diwān by **أبو الفضل أحمد بن علي بن محمد بن حجر العسقلاني** *Shihāb ad-Dīn Abū'l Faql Aḥmad bin 'Alī bin Muḥammad bin Ḥajar al-'Askalānī ash-Shāfi'ī*, died A.H. 852, A.D. 1448. See for his life No. 234.

Beginning :—

قال الشيخ الإمام قاضي القضاة شهاب الدين أبو الفضل أحمد
ابن حجر العسقلاني الشافعي يمدح النبي صلى الله عليه وسلم •
هو في الملامة كالمراء فلا تطمع لناري في انطفاء

Seven poems in praise of the Prophet have been placed at the beginning. Other poems, arranged alphabetically, follow. The following lines on fol. 8a clearly indicate the arrangement of the poems :—

هكذا اختار الناظم رحمه الله تعالى وجعل الجنة مثواة تقديم القصائد
النبرية قبل ترتيب نظمها على الحروف •

The beginning quoted in Berlin Cat. No. 7901 occurs in fol. 7 of our copy.

For copies see Berlin Cat. Nos. 7901-03 ; Derenbourg, Nos. 345/2, 444 ; Paris Cat. No. 3219 ; and Cairo Cat. Vol. IV., p. 232. Printed, Būlāq, A.H. 1301.

The first fol. has a beautiful *Urwān*. Double coloured lines on the margin. The headings of poems are in red ink with a short note on the subject-matter of the poem and on the occasion of its composition. All the borders have been changed to modern paper. Worm-eaten.

Written in Naskh. Dated A.H. 1034.

No. 431.

fol. 224 ; lines 21 ; size 12 × 7½ ; 6½ × 3.

المنع المكية في شرح القصيدة الهدية

AL-MANḤ AL-MAKKIYA FĪ SHARḤ AL-KAṢĪDAT
AL-HAMZĪYA.

A commentary on al-Būṣīrī's ode in praise of the Prophet rhyming in *al* by **أحمد بن محمد بن علي بن حجر الهيثمي المكي** *Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haythamī al-Makī*

bin Muhammad bin 'Alī bin Hajar al-Haitamī al-Makkī, died A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:—

الحمد لله الذي اختص نبينا محمدا صلى الله عليه وسلم بكتاب أحسن
الفصحاء وأعجز البلغاء الخ •

The full title of the ode is القصيدة الهمزية في المدائح النبوية, and it is also entitled أم القرى (umm al-Qurā, the mother of cities, a surname applied to Mecca). The commentary was first named المنع المكية, and then it was called أم القرى: it was composed in A.H. 966, A.D. 1558. See Hājī Khalifa. Vol. IV., p. 557.

For copies see Berlin Cat. No. 7830; Leyden Cat. No. 725; Paris Cat. No. 3197; India Office Cat. No. 824; Derenbourg. No. 315; Algiers Cat. No. 1852; and Bankipur Cat. p. 795.

For other commentaries see Hājī Khalifa, Vol. IV., p. 557.

Printed, Cairo, A.H. 1303, 1307.

The poems are written in red ink on the margin. Annotated words are also written in red ink. Borders have been changed to a different paper. Worm-eaten, but legible. On the title-page it is noted that the MS. was presented by Khudā Baksh Khān to Saiyid Sadr ad-Dīn Ahmad in A.H. 1307.

Written in Naskh. The colophon, which is in another hand, says that the copy was transcribed in A.H. 1113 by محمد بن عبد الله بن علي بن الحاج عبد الله بن طلاع البغدادي

No. 432.

fol. 60; lines 21; size 8½ × 5½; 5 × 3½.

فتح الجواد

FATH AL-JAWĀD.

A commentary on 'Abd al-Hādī as-Sūdī al-Yamanī's poem by أبو بكر محيي الدين عبد القادر بن شيف بن عبد الله العيدروس اليمني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-Aidrūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning:—

• الحمد لله الذي جعل كلام الأولياء دراء القلوب الخ

The first couplet is :—

عذبتني بالمطل منها سعاد و براني وهد ركني البعاد

Foll. 1-3 contain an account of the poet. The poems are in red ink, and vocalised here and there. Marginal corrections occasionally. From the colophon it appears that the author wrote the commentary in one sitting on Friday, the 12th Shawwāl, A.H. 1015 (A.D. 1606). The full title of the work as given in the colophon is :—

فتح الجواد بشرح عذبتني بالمطل منها سعاد *

The inner edge of each fol. is changed to modern paper.
Written in clear Naskh. Not dated. C. 18th century.

No. 433.

foll. 27; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

شرح القصيدة النونية

SHARH AL-KAṢĪDAT AN-NŪNĪYA.

A commentary on Abū Bakr bin 'Abdallāh al-'Aidrūs's (died A.H. 909, A.D. 1503) poem rhyming in the letter ن by ابوبكر محي الدين عبد القادر بن شيع بن عبد الله العيدروس اليمني الهندي Abū Bakr Muḥī ad-Dīn 'Abd Al-Kādir bin Shaiḥ bin 'Abdallāh al-'Aidrūs al-Yamanī al-Hindī, died in A.H. 1038, A.D. 1628, For his life see No. 125.

Beginning :—

الحمد لله الذي خلق الانسان في احسن تقويم الخ *

The first couplet of the poem is :—

كل من ليس يمنع نفسه عن حضيض الهوى ذاق الهوان

From the colophon it appears that the commentary was completed in A.H. 999, A.D. 1590.

For copy see Berlin Cat. No. 4012.

Poems are written in red ink. There are marginal corrections. The inner edge of each fol. is changed to modern paper.

Written in clear Naskh. Not dated. C. 18th century.

No. 434.

fol. 92; lines 13; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

جواهر الوقاد في شرح بانة سعاد

JAWĀHIR AL-WAḤKĀD FĪ SHARḤ BĀNAT SU'ĀD.

A commentary on Ka'b bin Zuhair's famous poem Bānat Su'ād by Ahmad bin Muḥammad bin 'Alī bin Ibrāhīm al-Anṣārī al-Yamanī ash-Shirwānī. His great-grandfather, Ibrāhīm, was an inhabitant of Hamadān and a minister of Nādir Shāh. But owing to the murder of his son 'Alī better known as Muḥammad 'Alī Khān, by that tyrant, he and all his relatives fled from Persia. Ibrāhīm went to Najaf, and settled there. Mirzā Muḥammad Ḥasan, the other son of Ibrāhīm, came to India, and settled at Benares. Mirza Muḥammad Taqī (our author's father) settled at Shirwān, changing his name to Muḥammad. After some time, when he came to know that his uncle Mirzā Muḥammad Ḥasan was alive, and residing at Benares he came to that city; but before his arrival the uncle died. Muḥammad being disappointed at the news of the death of his uncle, and at the discourteous treatment of his cousins, went to Lucknow. Here the Nawwāb Āṣif ad-Dawla showered royal favours on him. After staying for some time at Lucknow, he started for his home at Shirwān. But when he arrived at Hūdāida, he married the daughter of Fakhr al-Tujjār as-Saiyid Haidar al-Baghḍādī, and the issue of this marriage was our author. His early days were passed at Hūdāida, where he studied the different branches of learning. Subsequently he came to Calcutta, and by the patronage of some European Orientalists he was appointed an instructor of Arabic literature in the College of Fort William. After some time he resigned the appointment, and went to Lucknow (during the time of Nawwāb Ghāzī ad-Dīn Haidar). The Nawwāb was much pleased with him, and he passed very happy days there. Here he married the daughter of Saiyid Ismā'il; and Muḥammad 'Abbās, poetically known as Raf'at, was born in A.H. 1241, A.D. 1825. Ahmad ash-Shirwānī, after the death of the Nawwāb, visited different cities and countries, such as Cawnpur, Benares, Hyderabad, Bhupal; and died in A.H. 1256, A.D. 1840 at Puna. He is the author of many works, among which the following are well known:—'Ujb al-'Ujāb, printed, Calcutta 1813; Nafhat al-Yaman, printed, Calcutta 1811; Hadikat al-Afrāh li Izāhat al-Atrāh, printed, Calcutta, A.H. 1229; al-Manākib al-Haidariya, lithographed, Lucknow, A.H. 1235; Manhaj al-Bayān ash-Shāfi fi 'Imai al-'Urūd wa'l Kawāfi, printed Calcutta, A.H. 1250; Bahr an-Nafa'is, and Taj al-Ikbal fi Tarikh Mulk Bhūpāl.

He belonged to the Imāmiya sect. His son Muḥammad 'Abbās settled at Bhūpāl, and his descendants are still there. See *Ṣubḥ-i-Gulshan*, p. 180; and *Sham'-i-Anjuman*, p. 182; *Jawād Sabāṭ* in his work *al-Barāhin as-Sābāṭiyya*, p. 3, has given a very uncharitable account of the author.

Beginning on fol. 17b as follows:—

ان احسن ما لهج به اللسان و انشرح به الصدر و ابتهج الجنان حمد من
علمنا البيان اما بعد احمد بن محمد بن علي بن ابراهيم الانصاري
اليمني الشرواني يقول انه التمس مني ... المولوي وزير علي بن
المولوي انور علي السنديلي الصديقي ان اشرح له القصيدة الموسومة ببانت
سعاد النخ •

For other commentaries on *Bānat Su'ād* see Berlin Cat. Nos. 7490-7505; and *Hājī Khalifa*, Vol. IV., p. 521.

The author completed the work in A.H. 1233, as the following chronogram on fol. 8a indicates:—

و ليعلم ان تاريخ طبع هذا الشرح المستطاب حاصل من مادة قول الفقيه
خير كتاب •

Printed in Calcutta. A.H. 1231.

Fol. 1-3 contain the poem *Bānat Su'ād*, and fol. 4-16, appreciations of the commentary by contemporary 'Ulamā' in the Persian and Arabic languages. Their names are as follows:—

- | | |
|----------|---|
| | ابو عبد الله جمال الدين المولوي حسن علي الهاشمي |
| fol. 3b. | الكهنوي |
| „ 5b. | المولوي اوجاد الدين بن القاضي علي احمد البلجرامي |
| | المولوي محمد بن نعمة الله المدعو بالاشراف الصديقي |
| „ 6a. | الكهنوي |
| „ 7a. | المولوي عبد الرحيم بن عبد الكريم الصفي فوري |
| „ 7b. | المولوي محمد علي الطباطبائي البداؤني |
| „ 8a. | المولوي وزير علي بن المولوي انور علي السنديلي الصديقي |
| „ 9a. | المولوي فضل الرحمن |
| | محمد صادق خان بهادر المتخلص باختر نجل القاضي |
| „ 10a. | محمد لعل الهقلاوي |

Fol. 17a. is blank, but without causing any break in the text. Fol. 17b has a beautiful '*Unwān*' at the beginning. Gold and

coloured lines on the margin of each page. The original poem is in bold black character.

Written in clear Nasta'liq. Dated A.H. 1231 ? Scribe شيخ عظيم الله.

No. 435.

fol. 202 ; lines 15 ; size $10\frac{3}{4} \times 5\frac{1}{4}$; $8 \times 3\frac{1}{2}$.

ديوان الوزير

DĪWĀN AL-WAZĪR.

The diwān of **الصدیقی المتخلص** وزیر علی بن انور علی السندیلی 'Alī bin Anwar 'Alī as-Ṣandilī as-Ṣiddiqī, poetically known as al-Wazir. From a perusal of the work it appears that the author was a pupil of ash-Shaikh Ahmad bin Muḥammad al-Yamanī ash-Shirwānī, and that his father, Anwar 'Alī, was in the employment of Nawwāb Ṣiddiq Hasan Khān at Bhupal in A.H. 1293, A.D. 1876. Ahmad as-Shirwānī mentions the author in the preface to his commentary on Bānat Su'ād (No. 434, fol. 18a). The date of his death is not known.

Beginning :—

الحمد لله الذي خلق الهوى و اشاعه من بعده بين الورى

The most interesting feature of the work is that it contains poems in praise of some Europeans, such as ملوني (fol. 10a) امير كبير بريس (fol. 66a) لمزدي (fol. 67a and 134a) امير كبير ترنيل (fol. 85b and 135a) and مسٹر مكنجي (fol. 163a). It contains also poems in praise of the following scholars of Bengal :—

fol. 26a, 131b.	المولوي محمد حيدر علي
„ 46a, 145b.	المفتي محمد ساجد
„ 47b, 67b, 160a.	المولوي محمد
„ 63a.	المولوي محمد امين الله
„ 64b, 113a, 136a.	الشيخ احسان الله
„ 65b.	المولوي محمد صادق اختر
„ 70a, 130a.	المولوي الكاظم الحاج احمد كبير
„ 94b, 102a, 144b.	المولوي فضل الرحم
„ 104b.	قاضي القضاة محمد راشد
„ 109b.	المولوي امام علي

fol. 131a.	المولوي غلام حضرت
133a.	المولوي محمد ساجد
140b.	المولوي معظم حسين
„ 143a.	المولوي نجف علي

Foll. 85b and 128b contain lines in praise of Aḥmad aṣh-Shirwānī. Lacunae are in foll. 9a, 122b, 123, 164a, 170a, 190b, 191b, and 192–200. Foll. 114–115 are blank. Fol. 122 and a part of fol. 123a contain a prose letter of the author addressed to Aḥmad aṣh-Shirwānī. Foll. 200b–202 contain poems by the author's father. The headings of poems are in red ink, generally with a short note on the metre, rhyme and subject-matter of the poem.

Written in Nasta'liq. Not dated. C. 19th century.

No. 436.

fol. 359; lines 14; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

مجموعة الاشعار

MAJMU'AT AL-ASH'AR.

A collection of several well-known poems with commentaries on some of them as below:—

fol. 1–43a

I.

الخريدة الجريدة

AL-KHARĪDAT AL-JARĪDA.

A commentary on al-Būsīrī's famous poem known as Kaṣīdat al-Burda by الطيب عبد الله بن علي العكاشي 'Abdallāh bin 'Alī al-Akkāshī aṭ-Ṭabīb. From a perusal of the preface to the author's commentary on Bānat Su'ād, which begins in this collection on fol. 52b, it appears that he wrote the work in India, dedicating both books to the ruling prince of the age; but unfortunately in both commentaries the space for the name of the king is left blank.

Beginning:—

الحمد لله مفصح الفصاحة بالبلغاء، ومصفح البلاغة بالفصحاء..... فيقول
المجتهد بذكر كرام خلانه.... اقل تلامذة السمي اللبيب عبد الله بن علي
الطيب النح *

For other commentaries on Kaṣīdat al-Burda see Berlin Cat. Nos. 7788–7825.

Verses of the *Kaṣīda* are written in bold characters with vowel-points. Only foll. 1 and 2 of the commentary are in *Naskh*. Fol. 2b has a lacuna. Slightly worm-eaten.

Written in *Nasta'liq*. Not dated. C. 19th century.

foll. 43b-46a.

II.

قصيدة الفرزدق

KAṢĪDAT AL-FARAZDAQ.

The poem by *همام بن غالب بن صعصعة المشهور بالفرزدق* Hammām bin Ghālib bin Ṣaṣ'a'a, known as al-Farazdaq. He was born at Basra in A.H. 20, A.D. 641. He was a great supporter of the descendants of the Prophet, and died in A.H. 110, A.D. 728. For details of his life see Ibn Khallikān (Teheran edition), Vol. II., p. 333; al-Aghānī, Vol. VIII., pp. 186-197; XIX, pp. 2-52; Khizānat al-Adab, Vol. I., p. 105; Brockelmann, Vol. I., p. 53; and Nicholson, p. 242.

Beginning:—

هذا سليل حسين وا بن فاطمة بذت رسول الذي انجابت به الظلم

From Berlin Cat. No. 9671, 78a it appears that this poem should contain 27 verses; but our copy contains 31.

For copies see Berlin Cat. N. 9671, 78a; and Paris Cat No. 1203/6.

Lithographed at Teheran, A.H. 1275.

Vocalised throughout. The *Kaṣīda* is followed by two satirical couplets of al-Farazdaq on Hishām. The latter ordered the poet to be imprisoned after hearing the panegyric.

Written in *Naskh* in the same year as the preceding MS.

foll. 46a-51.

III.

The above foll. contain three poems of 'Alī bin Abī Ṭālib, died A.H. 40, A.D. 660.

The first poem begins on fol. 46a as follows:—

احسين اني واعظ ومودب فان العاقل المتأدب

The second poem begins on fol. 48b as follows:—

لك الحمد يا ذا الجود والمجد والعلی

تبكرت تعطي من تشاء و تمنع

The third begins on fol. 50b as below:—

قدم لنفسك في الحياة تزودا فغدا تفارقها وانت مودع

Poems are vocalised, and are found in the printed copy of *Diwān 'Alī*.

Written in *Naskh* in the same year.

fol. 52-67a.

IV.

شرح بانة سعاد

SHARḤ BĀNAT SU'ĀD.

A commentary on Ka'b bin Zuhair's *Bānat Su'ād* by عبد الله بن علي العكاشي الطيب 'Abdallāh bin 'Alī al-Akkāshī aṭ-Ṭābiḥ. See No. 436, I.

Beginning:—

الحمد لله الذي اعلى كعب الفصحاء ببلانهم الخ •

For other commentaries on the poem, see Berlin Cat. Nos. 7486-7505, and Hājī K̲halifa, Vol. IV., p. 521. The meaning in Persian has also been given of the last 8 couplets, fol. 67b is blank.

Verses are written in large *Naskh* character with vowel-points. The commentary is in *Nasta'liq*. Written in the same year.

fol. 68b-72.

V.

لامعة العجم

LĀMĪYAT AL-'AJAM.

A poem in imitation of aṣḥ-Ṣhanfarā's splendid ode called *Lāmīyat al-'Arab*, rhyming in ل, by أبو اسمعيل الحسين بن علي بن محمد بن محمد بن ابراهيم الطغرائي Abū Ismā'īl al-Ḥusain bin 'Alī bin Muḥammad al-Iṣfihānī aṭ-Tughrā'ī. He was of Persian origin, and was born in A.H. 455, A.D. 1061, at Ispatān. His surname, aṭ-Tughrā'ī, is derived from the royal signature (tughra) that he used to indite over the State papers. He served Sulṭān Mas'ūd, the Saljukide, as his minister, in his capital Mosul. He was put to death in A.H. 513, A.D. 1119, or according to some in A.H. 514, A.D. 1120, or A.H. 518, A.D. 1124. For details of his life see Ibn K̲hallikān, Teheran edition, pp. 175-178; Clouston, *Arabian Poetry*, pp. 433-435; Brockelmann, Vol. I., p. 247; and Nicholson, p. 326. See also No. 429. The two last books name him al-Ḥasan instead of al-Ḥusain.

Beginning:—

اصالة الراي صاندي عن الخطال وحلية الفضل زاندي عن العطل

It was composed in Bag̲hdād in A.H. 505, A.D. 1111, and is an elegy on the misfortune of the times.

For copies see Berlin Cat. No. 7656; Paris Cat. Nos. 1620-7; Leyden Cat. No. 565; Rampur List, p. 610; and Asiatic Society Cat. p. 129.

For commentaries see Berlin Cat. Nos. 7658-7673, and Ḥājī Kḫalifa, Vol. V., p. 292.

Translated into Latin by Golias in 1769, and into English by Carlyle. The latter translation was published in Clouston, Arabian Poetry, pp. 468-472.

It was printed with a short commentary in Nafḥat al-Yaman, Hooghly, 1841. For other editions see Ellis, Cat. pp. 697-699 and Iktifā' al-Kunū', p. 274.

The name of the author is erroneously given on fol. 68b as المريد الدين العميد الفخر الكاتب ابي الحسين اسمعيل بن علي بن عبد الصمد الاصفهاني الشهير بالطبرائي. Marginal and interlineary notes in Nasta'liq character are numerous. Vocalised throughout.

Written in the same hand of Naskḥ as the previous one.

fol. 72b-77

VI.

القصيدۃ اللامية

AL-ḲAṢĪDAT AL-LĀMĪYA.

Another poem rhyming in the letter ل by صلاح الدين ابر الصفا by ل صلاح الدين ابر الصفا Salāḥ ad-Dīn Abū'ṣ Ṣafā Kḫalīl bin Aibak aṣ-Ṣafadī, died A.H. 764 A.D. 1362. See for his life No. 429.

Beginning:—

الجد في الجد والكرمان في الكسل • فانصب تصب عن قريب غاية الامل

For copies see Berlin Cat. No. 7972/4, where the author's name is erroneously given as Muḥammad bin Bahran al-Biṣrī aṣ-Ṣa'dī, died C. A.H. 1050, A.D. 1640; and Asiatic Society Cat. p. 129.

Printed in Nafḥat al-Yaman, p. 240.

In our copy the name of the author by mistake is given as Jamāl ad-Dīn Muḥammad bin Bahran. aṣ-Ṣafadī at-Tamīmī. Vocalised throughout.

Written in the same hand of Naskḥ as the previous one.

fol. 77a-81b

VII.

القصيدۃ النونية

AL-ḲAṢĪDAT AN-NŪNĪYA.

A poem rhyming in the letter ن by محمد علي بن محمد ابر الفتح علي بن محمد ابر الفتح Abū' l Fath 'Alī bin Muḥammad al-Bustī. He was born in

A.H. 360, A.D. 971, at Bust in Sijistān. He served Subuktagīn for some time, and died at Bukhārā during the reign of the celebrated Maḥmūd the Ghaznavide in A.H. 400, A.D. 1009, or according to some in A.H. 401, A.D. 1010. For details of his life see Yatima, Vol. IV., pp. 204-31; Ibn Khallikān (Teherān edition), Vol. I., p. 392 and Brockelmann, Vol. I., p. 251.

Beginning :—

زيادة المرو في دنياه نقصان وبعده غير محض الخير خسران

For copies see Derenbourg, No. 167; India Office Cat. No. 1038; Berlin Cat. No. 7591; Vienna Cat. No. 457; Leyden Cat. No. 554; and Asiatic Society Cat. pp. 123 and 129.

Printed at Mosul, 1863, by Clement Joseph David in his work *Tanzih al-Albāb fi Ḥadā'ik al-Ādāb*, pp. 23-32.

Vocalised throughout. It has interlineary notes, and a verse Persian translation on the margin.

Written in the same hand of Naskh as the previous one.

fol. 81b-85b.

VIII.

القصيد اللامية

AL-KAṢĪDAT AL-LĀMĪYA.

Another poem rhyming in *al* by *أبي بكر بن أبي بكر* Sharaf ad-Dīn Ismā'il bin 'Abī Bakr al-Mukrī al-Yamanī. He was born in A.H. 755, A.D. 1354, at Abyāt Ḥusain in the district of Surdād in Yaman. He first became a professor at the College called al-Mujāhidīya at Ta'izz, and then at Nizāmīya College at Zabīd. He acted as a judge for some time in the latter town, and died in A.H. 837, A.H. 1433. See Brockelmann, Vol. II., p. 190.

Beginning :—

زيادة القول تحكي النقص في العمل ومنطق المرو قد يهديه للزلزل

For copies see Berlin Cat. No. 7897; and Asiatic Society Cat. p. 129.

Included in his Poetical Works called *Majmū' al-Kādi* lithographed, Bombay, A.H. 1305) pp. 58-60; and also in *Nafhat al-Yaman*, pp. 237-240.

Vocalised throughout.

Written in the same hand as the previous one.

foll. 85b-88.

IX.

القصيدۃ الطنطرنیة

AL-KAŠĪDAT AṬ-ṬANṬARĀNĪYA.

A poem in praise of the famous Nizām al-Mulk (died A.H. 485, A.D. 1092) by معین الدین ابر نصر احمد بن عبد الرزاق الطنطرنی Mu'in ad-Dīn Abū Naṣr Aḥmad bin 'Abd ar-Razzāk aṭ-Ṭanṭarānī. He was a professor in the Nizāmīya College at Baghdād. The date of his death is not known to me. See Dawlatshāh, *Tadhkira Shu'arā'*, p. 27; Brockelmann, Vol. I., p. 252 and De Sacy, *Chrestomathie Arabe*, Vol. II., p. 495.

Beginning :—

یا خلی البال قد بلبت بالبلال بال
بالنوی زلزلتني و العقل فی الزلزال زال

For copies see Berlin Cat. No. 7622; Br. Mus. Suppl. Cat. No. 1030/1; and Asiatic Society Cat. p. 129. See also Ḥajjī Khalifa, Vol. IV., p. 541.

Printed with a French translation by De Sacy in his work called *al-Anis al-Mufid*, Vol. II., pp. 158-162; and also with a commentary at Teheran, A.H. 1273. See Ellis, Cat. Vol. II., p. 88.

The name of the author is erroneously given as معین الدین منطرنی. Vocalised throughout and containing profuse glosses.

Written in the same hand of Naskh as the previous one.

foll. 89b-214a.

X.

القصائد العشر

AL-KAŠĀ'ID AL-'AŠHR.

The ten well-known ancient poems by ten poets, namely Inur' al-Kais bin Hujr, fol. 89b; Tarafa bin al-'Abd, fol. 100a; Zuhair bin Abī Sulmā, fol. 116a; Labid bin Rabi'a, fol. 127a; 'Amr bin Kulthūm, fol. 150b; 'Antra bin Shaddād, fol. 163a; Hārith bin Hilliza, fol. 175a; 'Abid bin al-Abras, fol. 191b; an-Nābiḡha, fol. 198a; and al-A'sha, fol. 205b.

The last four poems have the commentary of at-Tabrizī, and the rest of them have notes from at-Tabrizī, az-Zawzanī, etc. Foll. 104-111 are without any notes. The poems are generally vocalised. Notes and the commentary are in Nasta'liq character, except in foll. 168-182, in which they are in nīm Shikasta. In foll. 174a-181 the poems are also in Nasta'liq character. Foll. 134-177 are somewhat worm-eaten.

Written in the same hand of Naskh as the previous one.

foll. 214b-232a.

XI.

شرح لامية العجم

SHARḤ LĀMĪYAT AL-‘AJAM.

A commentary on aṭ-Ṭuḡhrā’i’s Lāmīyat al-‘Ajām. The name of the commentator is not known. It appears that in this book he has abridged the commentary of Kamāl ad-Dīn Muḥammad bin Mūsā ad-Damīrī, died A.H. 808, A.D. 1405.

Beginning :—

• الحمد لله فاتح الفصاحة و مشرف ذوى الفضل بالبلاغة النح •

For other commentaries see Ḥājī K̲halīfa, Vol. V, p. 292 and Berlin Cat. Nos. 7658-7673.

Verses are vocalised and are written in large Naskḥ character. The commentary from foll. 214b-226b is in Nasta’līk, and from foll. 227-232a in nīm Shikasta.

Written in the same hand as the previous one.

foll. 232b-245a.

XII.

شرح لامية العرب

SHARḤ LĀMĪYAT AL-‘ARAB.

A commentary on aṣh-Shanfarā’s Lāmīyat al-‘Arab. The name of the author could not be traced, as our copy is without any preface. After the first couplet of aṣh-Shanfarā the commentary begins abruptly as follows :—

• مخاطب قومه و يود بهم بالرحيل المطى الإبل النح •

For other commentaries see Ḥājī K̲halīfa, Vol. V., p. 295 and Berlin Cat. Nos. 7469-7471.

The verses are in Naskḥ character and vocalised. The commentary is written in nīm Shikasta, except foll. 243-245a, which are in Nasta’līk.

Written in the same year as the previous one.

foll. 245b-249b.

XIII.

قصيدة النابغة

KAṢĪDAT AN-NĀBIḠHA.

A poem by النابغة الذبياني an-Nābiḡha adh-Dhubyānī. His full name was أبو امامة زياد بن معاوية Abū Umāma Ziyād bin Mu’āviya, and he belonged to the tribe of Dhubyān. He lived at

the Courts of Hira and Ghassān during the latter half of the first century before the Prophet. His death took place before Islām was promulgated in A.D. 604. See for details Aghānī, Vol. IX., pp. 162-176; Ahlwardt, Bemerkungen, pp. 36-50; Brockelmann, Vol. I., p. 22; Nicholson, pp. 121-123; and Iktifā' al-Kunū', p. 27.

He should not be confounded with another an-Nābigha, who had the epithet of al-Ja'dī and whose proper name was Abū Lailā Hassān bin Kais. He died in A.H. 61, A.D. 680, nor with the an-Nābigha of Banī-Shaibān, 'Abdallāh bin al-Mukhārīk, whose patrons were 'Abd al-Malik and Walid.

Beginning:—

عوجوا فنجير المغم دمنة الدار ماذا تعجبون من نوبى واحجار

For another copy see Berlin Cat. No. 7456/4.

His *diwān* was published with a French translation by Derenbourg in Paris A.D. 1869.

Written in Naskh in the same year as the previous one.

fol. 249b-251a.

XIV.

الزهرية

AZ-ZAHRĪYA.

A poem on the spring season by Rabī' bin Ziyād al-'Absī and an answer to it by 'Antra bin Shaddād al-'Absī. The former belonged to the tribe of 'Abs, and was a contemporary of 'Antra, a hero of the same tribe, who died in A.D. 615. For the latter see Aghānī, Vol. VII., pp. 148-153, Ahlwardt, pp. 50-57; Goldziher, Der Arabische Held 'Antra in der geographischen Nomenklatur, Globus LXIV, pp. 65-67; and Brockelmann, Vol. I., p. 22, and Iktifā' al-Kunū', p. 27.

Beginning:—

قدم الربيع بزهره المتسلسل والغيت بين مروجة المتجدول

The answer begins:—

قم واسقني وانهل رحيق السلسل واشرب ولا تحفل بقول العذل

Poems of 'Antra are published by Iskandar Abkari in his book called *Munyat an-Nafsī fi Ash'ār 'Antra al-'Absī* at Bairut, 1864, and his *diwān* was printed at Bairut, 1888.

The verses are vocalised. The answer ends as follows:—

حسنا كواعب قد لبس غلاظا خضرا يراها ناظر المتأمل

Written in the same hand of Naskh as the previous ode.

foll. 251b-277b.

XV.

These foll. contain six poems in praise of 'Alī bin Abī Ṭālib. died A.H. 40, A.D. 660, without any author's name. The first couplet of each poem runs as follows :—

- حللت فلما دق في عينك الورا
 fol. 251b. نهضت الى ام القرى ابد القرا
 عن ريقها يتحدث المسواك
 ,, 255a. ارجا فهل شجر الكباء اراك
 بزغت لكم شمس الكنفس
 ,, 256b. و بدت لكم روح القدس
 لمن ظعن بين الغيم نعاجري
 ,, 259a. بزغن شمسوا في ظلام الدياجري
 يا رسم لاسمتك ربح زعزع
 ,, 262a. و سرت بليل في عراكم جزوع
 الصبر الا في فرائك يحمل
 ,, 267b. و الصعب الا عن ملاك يسهل

The heading of each poem is *قال يمدحه عليه السلام*, except that the 5th poem has the heading *قال يمدحه عليه السلام و يرثى الحسين عليه السلام*.

Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 278b-295a.

XVI.

قصائد ابن الفارض

KAṢĀ'ID IBN AL-FĀRIḌ.

Seven poems of Ibn al-Fāriḍ. His full name was *ابو القاسم* Abū 'l Kāsim Sharaf ad-Dīn 'Umar bin al-Fāriḍ. He was born at Cairo A.H. 576, A.D. 1181. He lived for a long time at Mecca, and was the greatest mystic poet of the Arabs. He died in A.H. 632, A.D. 1235. See Brockelmann, Vol. I., p. 262, and Nicholson, pp. 394-398.

The first poem begins :—

و مبيض برق بالابريق لاحا
 ام في ربي نجد اري مصباحا

These poems are found in his *diwān* printed in Bairut, A.D. 1860, 1874 and 1887. For other editions see *Iktifā' al-Kunū'*, p. 279.

Vocalised throughout.

Written in the same hand of Naskh as the previous one.

fol. 295a-300.

XVII.

قصائد البكري

KAṢĀ'ID AL-BIKRĪ.

Three poems of Muḥammad al-Bikrī in praise of the Prophet. From the preface it appears that Muḥammad as-Siddiqī learned of these poems in A.H. 957, when he was on a journey to visit the sacred tomb of the Prophet, and that he recited there.

The poems begin as follows :—

- اليك ائيل المجد و الجد و الحسب
 fol. 295a. و اکرم مبعوث و اکمل منتخب
 لم يبق نينا هوا کم
 „ 297a, Sic
 ا سلمى بدت ام طلعة البدر لائحة
 „ 298b و نغمتها ام نغمة الورق صادحة

Vocalised throughout. Worm-eaten.

Written in the same hand of Naskh as the previous one.

fol. 300-306b.

XVIII.

قصيدة ابن الفارض

KAṢĪDAT IBN AL-FĀRIḌ.

A poem by Ibn al-Fāriḍ, died A.H. 632, A.D. 1235. See for his life No. 436 XVI.

Beginning :—

و من احبهم و الحمد لله ربنا
 سائق الاطعان يطوى البيدطى

Vocalised throughout. Fol. 304-306 contain notes.

Written in the same hand as the previous one.

fol. 307-321.

XIX.

القصيدة البديعية

AL-KAṢĪDAT AL-BADĪ'ĪYA.

A poem in praise of the Prophet, and at the same time illustrating the rhetorical figures بديعات by إبر الفضل صفي الدين

Şafī ad-Dīn Abū'l Faḍl
 'Abd al-'Azīz bin Sarāya al-Hillī at-Tā'i as-Sinbīsī. He was born
 on the 5th Rabi' II, A.H. 677, 27th August, 1278. He went to
 Egypt in A.H. 726, A.D. 1326, and wrote a poem in praise of al-
 Malik an-Nāṣir. He died at Baghḍād in A.H. 750, A.D. 1349, or
 according to as-Şafadī in A.H. 752, A.D. 1351, or according to
 some in A.H. 757, A.D. 1356. For details see Fawāt al-Wafayāt,
 p. 356; Orient. Vol. II., p. 293; Brockelmann, Vol. II., p. 159
 and Huart, p. 323.

Beginning:—

ان جئت سلعا فسل عن جيرة العلم و اقر السلام على عرب بنى سلم

It contains altogether 145 couplets and they deal with 151 rhetorical figures. It is also designated Kāfiyat al-Badī'īya. See Hāji Khalīfa, Vol. II., p. 33.

For copies see Berlin Cat. Nos. 7349-52; Derenbourg, Nos. 240, 390; Br. Mus. Suppl. Cat. No. 985, II; and Cairo Cat. Vol. IV., pp. 147, 212.

Vocalised, but foll. 320-321 are without any vowel-points. Foll. 307a-308a contain copious notes. The figure illustrated by each couplet is noted in red ink at the top of the couplet.

Written in the same hand of Naskh, except foll. 320-321, which are in Nasta'liq.

foll. 322-359.

XX.

These foll. contain several poems. The first poem, foll. 322-325, is incomplete at the beginning and end. The first line of this poem is as follows:—

وضع الآسي بصدري كفه قال مالي حيلة في ذا الهوى

Foll. 328-359 contain different poems by al-Mutanabbī, died A.H. 354, A.D. 965. These poems are found in his *diwān*. See printed copy of the *diwān*, Hooghly edition, 1841, p. 153. The last poem in our MS. ends abruptly with the following line لوجدت باهله الدنيا فذلك باهله. Foll. 326-327 are blank. Fol. 336 contains glosses. The poems are generally vocalised.

Written in Naskh in the same year as the previous one.

Fables and Tales.

No. 437.

fol. 192; lines 23; size $12 \times 9\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

سيرة عنترة

SĪRAT 'ANTRA.

Vol. I.

The life and adventures of 'Antra bin Shaddād al-'Absī (see for his life No. 436, XIV.) the authorship of which is ascribed to the great philologist أبو سعيد عبد الملك بن قزوب الاصمعي Abū Sa'id 'Abd al-Malik bin Kuraib al-Aṣma'i. The latter was born at Basra in A.H. 122, A.D. 739, or A.H. 123, A.D. 740. He came to Baghdad during the reign of Hārūn ar-Rashid (A.H. 170-193, A.D. 786-809) and was considered as one of the highest authorities on philological matters connected with the Arabic languages. He died in A.H. 216, A.D. 831. Some say that his death took place in A.H. 214, or 215, or 217. For details see Ibn Khallikān, Vol. I., p. 313; Nuzhat al-Alibbā', pp. 150-172; Bughyat al-Wu'āt; p. 313; Brockelmann, Vol. I., p. 104; and Abh. zur Arab. Philologie, Part I., p. 136.

The learned scholars of Islām think that al-Aṣma'i was not the author of the book, that it was a production of a much later date.

For other particulars about the work see Lane, An Account of the Manners and Customs of the Modern Egyptian, 1895, Ch. XXIII, pp. 420-432; Journal Asiatique, 1838, p. 383; Huart, History of Arabic Literature, p. 403; Wüstenfeld, Gesch. der Arab. Ärzte, No. 172; Thorbecke's Antrah (Leipzig, 1867), p. 31; Clouston, Arabian Poetry, pp. 172-176, 436-439; Brockelmann, Vol. II., p. 62; and Von Kremer, Kulturgesch. Vol. II., pp. 358 and 478.

Beginning:—الحمد لله الملك الجواد خالق الخلق والعباد •

It has two recensions. The original one is called *Hijāziya* (Arabian), and is in thirty-two volumes, published in Cairo, A.H. 1286, 1307. The other is called *Shāmīya* (Syrian), and is an abridgment by some learned men of Syria, and was published in ten volumes, Bairut, A.H. 1871. Terrick Hamilton translated some portion of the latter version in 1819-20. See Ellis, Cat. of the Printed Books, Br. Mus. Vol. I., p. 283.

For copies see Vienna Cat. No. 783; Berlin Cat. Nos. 9123-35; Browne, Hand List, p. 100; Br. Mus. Cat. pp. 319-324, 663-615, 697; Paris Cat. No. 3688; Munich Cat. No. 620; and Leyden Cat. No. 2562.

Marginal corrections occasionally. The words قال الرازي and similar words are in red ink. Foll. 187-192 are in a different hand, and in small characters. On the title-page the name of عبد الله جرجس نونل indicates that he was once the owner of the book. The name of the book and the volume are written in Hebrew character on the binding.

Written in clear Naskh. Not dated. C. 19th century.

No. 438.

fol. 200; lines 23-25; size $11\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$,

THE SAME.

Vol. II.

The second volume of the work.

Beginning:—

في ارضك و ذمامك و المال الذي الخ •

Marginal corrections occasionally. Foll. 1-16 are a little stained with damp.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 439.

fol. 201; lines 25; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. III.

The third volume.

Beginning:—

يشفي قلبي غير ضرب الحسام في اعذب هولاء اليام الخ •

Fol. 192 has been recently supplied in a different hand. The lower part of fol. 192b is blank, but without causing any break in the text. Marginal corrections occasionally.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 440.

fol. 200; lines 25; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IV.

The fourth volume.

Beginning:—

بعض قوم منهم اخبروا اهل الحلة بالكسر الاول الخ •

Marginal corrections occasionally. Slightly worm-eaten.
Written in the same hand of Naskh. Not dated. C. 19th century.

No. 441.

fol. 201 ; lines 24 ; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. V.

The fifth volume.

Beginning :—

خلف عروة ورجاله فلما اتا عروة اليه اعلمه النح *

Marginal corrections occasionally. In fol. 18b, 118a slips of paper are added which contain, in a quite modern hand, poems, etc., to fill up omissions made by the copyist. Between fol. 174 and 175 two foll. have been added in a modern hand. The last fol. is also in a very modern hand.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 442.

fol. 200 ; lines 24, size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. VI.

The sixth volume.

Beginning :—

لاجل ما فيها من الشدة و الوفاحة فردته الى الشدة النح *

A slip of paper in a modern hand has been added between fol. 10 and 11.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 443.

fol. 198 ; lines 26 ; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

THE SAME.

Vol. VII.

The seventh volume.

Beginning :—

اعتضت من تلك المقالة فاخرقت النح *

Foll. 1 and 2 are in a quite modern hand. Foll. 3-32 are in one hand, and the rest in another.

Wrongly written on the cover جلد نهم.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 444.

foll. 200; lines 23; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. VIII.

The eighth volume.

Beginning:—

ومن هذا ولا اعظم خلقه ولا اهل صورة النخ *

Foll. 199-200 are in a different hand.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 445.

foll. 202; lines 23; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IX.

The ninth volume.

Beginning:—

فهو الله الحميد المجيد ولا اعتراض عليه في كلما يريد النخ *

Slightly worm-eaten. Wrongly written on the cover جلد هفتم.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 446.

foll. 200; lines 23; size $11\frac{3}{4} \times 8$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. X.

The tenth volume.

Beginning:—

كلامهم عطف و تقدم اليه و مدّ نظره النخ *

Slightly worm-eaten.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 447.

foll. 181; lines 23; size 12×8 ; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. XI.

The eleventh volume.

Beginning:—

وَأَتَتْ جَمَاعَتَهَا وَشَدَّ بِهَا بِهِ الْخَبْرَ *

Slightly worm-eaten.

Written in the same hand of Naskh. The colophon runs thus:—

وَكَانَ الْفَرَاغُ مِنْ كِتَابَةِ هَذِهِ النُّسخَةِ نَهَارَ سَابِعٍ مِنْ شَهْرِ مُحَرَّمِ الْكَرَامِ
 افْتَتَحَ سَنَهُ ١٢٤٤ بِإِيدٍ الْفَقِيرِ إِلَى اللَّهِ تَعَالَى حَفَا بْنِ جَبْرِ جَسَّ صَرْفِ
 الدَّمَشْقِيِّ *

Miscellaneous.

No. 448.

foll. 60; lines 18; size $9\frac{1}{8} \times 6$; $6\frac{3}{4} \times 4$.

foll. 1-16a.

I.

الْأَرْبَعُونَ تَنْ الْأَرْبَعِينَ فِي فَضَائِلِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ

AL-ARBA'ŪN 'AN AL-ARBA'IN FĪ FAḌĀ'IL 'ALĪ
 AMĪR AL-MU'MINĪN.

A collection of forty Traditions from forty Traditionists in praise of 'Alī bin Abī Ṭālib by منْتَجِبُ الدِّينِ عَلِيُّ بْنُ عَبْدِ اللَّهِ بنِ مُنْتَاجِبِ الدِّينِ 'Alī bin 'Ubaidal-lāh bin al-Hasan bin al-Husain bin Bābūya al-Kummī. He was an eminent jurist of the Imāmiya sect, and deeply versed in the knowledge of Tradition. His work, al-Fihrist, which he wrote as a supplement to Muḥammad bin al-Hasan aṭ-Ṭūsī's (died A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067) work called Fihrist Kutub ash-Shī'a, is a very authoritative work among Imāmiya scholars. He was sixth in descent from 'Alī bin al-Husain bin Bābūya al-Kummī, known as ash-Shaikh aṣ-Ṣadūq, died A.H. 381, A.D. 991. The date of his death is not known. For his life see Muntaha'l Maḳāl, p. 219; Aml al-Āmil, p. 54; and Shudhūr al-Iḳyān, Vol. I., fol. 242.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين وبعد فلما فرغت
من جمع ما عندي من إسماعي علماء الشيعة النج *

For copy see Berlin Cat. No. 1549. See also *Kaṣḥf al-Hujub*, p. 34.

Traditions are numbered in red ink. It has a beautiful 'Unwān at the beginning, and gold-ruled and coloured lines on the margin.

Written in Naskḥ. Not dated. C. 17th century.

fol. 16b-60.

II.

محاسبة النفس اللوامة

MUHĀSABAT AN-NAFS AL-LAWWĀMA.

A treatise on admonition and chastisement of the soul by
Ibrāhīm bin 'Alī bin al-Ḥasan al-Kaḥfāmī. He was an eminent scholar of the Imāmiya sect, and
the author of many works, such as al-Junnat al-Wāḳiyya, al-Balad al-
Amīn etc. The former book was written in A.H. 895, A.D. 1489.
The date of his death is not known. For details see Rawḍat al-
Jannāt, p. 6; Aml al-Āmil, p. 5; and Shudhūr al-Iḳyān, Vol. I.,
fol. 8.

Beginning:—

الحمد لله السريع حسابه الإليم عفاه وبعد فانه قد اجمعت الانبياء
و المرسلون و الأئمة الراشدين النج *

The full title of the work is محاسبة النفس اللوامة و تنبيه الروح
النوامة. Each admonition is headed by the words يا نفس in red
ink. See *Kaṣḥf al-Hujub*, p. 490.

It has a beautiful 'Unwān at the beginning. Gold-ruled and
coloured lines on the margin. The following note at the top of fol.
16b indicates that the transcriber of this copy was the author
himself; but in my opinion the note was added by some "ingeni-
ous" person in order to enhance the value of the MS.

كتاب محاسبة النفس اللوامة و تنبيه الروح النوامة للكفعمي عفا الله عنه.

بخطه قدس سره *

There are marginal notes. The latter part of the MS. is some-
what damaged by insects.

Written in the same hand of Naskh as the preceding copy.
Not dated. C. 17th century.

No. 449.

fol. 175; lines 8; size $9\frac{1}{2} \times 7\frac{1}{2}$: $7\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-16a.

I.

اصول الدين UṢŪL AD-DĪN.

A treatise on the fundamental principles of Islām and the religious duties of a Moslem attributed to الرضا الامام ابو الحسن علي بن موسى الكاظم بن جعفر الصادق al-Imām Abū'l Ḥasan 'Alī ar-Riḍā bin Mūsā al-Kāẓim bin Ja'far aṣ-Ṣādiq, died A.H. 202, A.D. 817. See for his life No. 193.

Beginning:—

الحمد لله رب العالمين والصلوة والسلام على نبينا محمد وآله
الطاهرين زروا ان المامون الخليفة بعث الى الامام الهمام علي بن
موسي الرضا عليهما السلام ووجه ابو الفضل بن سهل ذي الرياستين فقال احب
ان تجمع لنا اصول الدين جميعا من التوحيد والحلال والحرام والفرائض
والسنن فانك حجة الله على خلقه ومعدن العلم ومقتضى الطاعة قال فدعى
الرضا عليه السلام بدواة قرطاس وكذب بسم الله الرحمن الرحيم اول الفرائض
التوحيد وهى شهادة ان لا اله الا الله الخ *

See Kashf al-Hujub, p. 49.

It has an interlineary Persian translation in Nasta'liq character in red ink. Slightly worm-eaten. Fol. 16a contains two seals. Fol. 16b has quotations from Rawḍat al-Ahbāb.

Written in Naskh. Not dated. C. 19th century.

fol. 17-41b.

II.

الرسالة الذهبية

AR-RISĀLAT ADH-DHĀHABĪYA.

A treatise on medicine attributed to الرضا الامام ابو انحسنى علي بن موسى الكاظم بن جعفر الصادق al-Imām Abū'l Ḥasan 'Alī ar-Riḍā bin Mūsā al-Kāẓim bin Ja'far aṣ-Ṣādiq, died A.H. 202, A.D. 817. See No. 193.

Beginning :—

رسالة الذهبية فى الطب عن علي بن موسى الرضا عليهما السلام يقول
 الفقير الراجي الى رحمة الله الحسين بن علي بن محمد الحسيني
 العريضي اخبرنا السيد الاجل العالم يوم الاحد سابع عشر ربيع الاول
 سنة احدى عشر و ستمائة + + + اعلم سلمك الله ان الله عز وجل لم يبدل
 العبد المومن بداء حتى جعل له دواء يعالج به الخ *

This treatise was written for the use of Caliph al-Māmūn, and dwells upon the daily necessities of life and the means to preserve health. See *Kashf al-Hujub*, p. 225 ; *Muntaha'l Makāl*, p. 268 ; and *Berlin Cat.* No. 6238.

It has a Persian interlineary translation in Nasta'liq character in red ink. Marginal corrections numerous. Fol. 42a contains a few words in praise of Shāh Ṣafī, and a seal dated. A.H. 1263.

Written in Naskh. Not dated. C. 19th century.

fol. 43-143.

III.

الفوائد الرضوية في شرح الرسالة الذهبية

AL-FAWĀ'D AR-RADĀVĪYA FĪ SHARḤ AR-RISĀLAT
 ADH-ḌHAḤABĪYA.

A commentary on al-Imām 'Alī bin Mūsā's treatise noticed above by محمد بن الحسن المشهدي الخراساني Muḥammad bin al-Hasan al-Mashhadi al-Khurasāni. From the colophon it appears that it was written in A.H. 1217. Consequently the author must have flourished in the first half of the 13th century Hijra.

Beginning :---

الحمد لله الذي خلقني فهو يهدين و الذي هو يطعمني ويسقين
 اما بعد فيقول الفقير الى ربه المغني محمد بن الحسن المشهدي الخراساني
 الخ *

The text is generally written in red ink, except a few pages at the end which are written in black ink. Borders have been changed to modern paper. The last fol. bears a seal, and contains a prayer attributed to al-Imām 'Alī ar-Riḍā.

Written in Naskh. Not dated. C. 19th century.

fol. 144-155.

IV.

سراج العباد

SIRĀJ AL-'IBĀD.

A treatise on jurisprudence according to the Shī'a school in the Persian language. The author is not known. Shaikh Murtaḍā al-Anṣārī has revised the translation.

Beginning :--

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين و لعنة
الله على اعدائهم اجمعين الى يوم الدين اما بعد بتوفيق خداوند كريم و به
برکت نام محمد و علي عليهما السلام كه اين مختصرى است از رؤس
مسائل فروع كه مسمى سراج العباد است بنظر اعلم العلماء جذاب حاجي
شيخ مرتضى الانصاري سلمه الله تعالى رسیده تا مومنين بهره‌مند گردند
الغ *

From fol. 156, another part of the treatise begins with a new heading as follows :--

بقية سراج العباد

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين و لعنة الله
على اعدائهم اجمعين الى يوم الدين و بعد بتوفيق خداوند كريم و به برکت نام
محمد و علي عليهما السلام كه بقية سراج العباد از مسائل حيف و نفاس الغ *

fol. 168-175.

V.

ترجمة الصلوة

TARJUMAT AŞ-ŞALĀT.

A treatise on prayers according to Shī'a doctrine. In this treatise those Arabic texts which are recited in prayers have been translated into Persian. The name of the translator is not known.

Beginning :--

الله اكبر يعنى خداوند بزرگ تر است از بندگان و صف کرده شود الغ *

From fol. 171 a list of grievous sins is given. Our copy is defective, and ends abruptly as follows :--

پس بايد تا حيات باقى است و در توبه برزوي ما *

The Arabic texts are in Naskh characters and are marked with red lines. The Persian portion is in Nasta'liq. Not dated. C. 19th century.

No. 450.

fol. 120 ; lines 28-30 ; size $8 \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

fol. 1-78.

I.

شرح الفوائد

SHARH AL-FAWĀ'ID.

A commentary on a treatise on scholastic theology called al-Fawā'id. Both the text and the commentary are by أحمد بن زين الدين بن إبراهيم الحسائي Ahmad bin Zain ad-Din bin Ibrāhīm al-Aḥsā'ī. He was an inhabitant of Aḥsā, in Persia ; remained for some time also at Yazd, and from the latter place came to Kirmān Shāh at the request of Muḥammad 'Alī, the heir-apparent of Fath 'Alī Shāh Kāchār. He settled finally at Karbalā', but died at Madīna. The year A.H. 1241 (A.D. 1825) is written on the tablet of his grave as the date of his death. He is the author of many books and treatises. For details see Nujūm as-Samā', p. 367 ; and Shudhūr al-Iḳyān, Vol I., fol. 44.

Beginning :—

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين اما بعد

فيقول العبد المسكين احمد بن زين الدين الحسائي النخ *

The work is divided into 12 chapters, each called الفائدة as follows :—

- | | |
|----------|---|
| fol. 2b. | الفائدة الاولى في ذكر تفصيل الادلة الثلاثة |
| „ 4b. | الفائدة الثانية في بيان معرفة الوجود |
| | الفائدة الثالثة في الاشارة الى القسم الثاني وهو الوجود |
| „ 9b. | المطلق |
| „ 15a. | الفائدة الرابعة في الاشارة الى تقسيم الفعل في الجملة |
| „ 24a. | الفائدة الخامسة في تنمة الملحقات |
| | الفائدة السادسة في الاشارة الى القسم الثالث وهو |
| „ 34a. | الوجود المعقود |
| | الفائدة السابعة اعلم انه لما نزل الماء الاول المسمى بالوجود |
| „ 37b. | المقود على ارض النخ |

- fol. 43a. القائدة الثامنة كل شيء لا يجاوز وقته لانه لا يوجد الا فيه
 ,, 46b. القائدة التاسعة كل شيء لا يدرك ما وراء مبدئه
 القائدة العاشرة اعلم ان الله سبحانه وتعالى خلق الاشياء
 ,, 51b. بفعله وابداعه من غير سبق
 ,, 57b. القائدة الحادي عشر في بيان صدور الافعال من الانسان
 ,, 69a. القائدة الثانية عشر في بيان ثبوت الاختيار

The text and the commentary begin with the words قلت and اقول respectively in red ink. The text is also overlined in red ink. Slightly worm-eaten, foll. 23-32 being somewhat more damaged. From the colophon it appears that the book was composed in A.H. 1233, and that our copy had been compared with the original.

Written in mixed Nasta'liq and Shikasta. Dated A.H. 1240.

fol. 80-120.

II.

رسائل الشيخ احمد

RASĀ'IL ASH-SHAikh AHMAD.

A collection of small treatises by the same author. In these treatises he has answered different questions of scholastic theology. The question begins with قال, and the answer with اقول. The treatises are named as follows:—

- fol. 80a. (1) الرسالة الثقل الاصغر والاكبر

Beginning:—

قال سلمه الله ما المراد بكون اهل العصمة سلام الله عليهم الثقل الاصغر
 وكون الكتاب الثقل الاكبر..... اقول انا قررنا في مباحثنا مرارا الخ *

- fol. 80b-86. (2) جواب مسائل الشيخ عبد الله القطيفي

Beginning:—

وبه نستعين فيقول العبد المسكين احمد بن زين الدين الاحسائي انه
 قد التمس من ذي الشين عبد الله بن شيخ مبارك ان اكتب بعض
 الكلمات في كشف القدر في افعال العباد الخ *

- fol. 86b-87b. (3) جواب مسائل بعض السادة الاجلاء

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي قد سألني بعض السادة الاجلاء العارفين ... قال في الحديث ان الشيطان لا يمكن في الرويا ان يمثل نفسه بصورة الانبياء والاولياء ما لم يد و سببه اقول ان الروايات الدالة على *

(4) جواب مسائل الروية foll. 87b-89a.

Beginning :—

بسم الله الرحمن الرحيم و صلى الله على محمد و آله الطاهرين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي قد ارسل الى بعض الاخوان قال ان من العباد من كان يراه في النوم ليلا و ذكراً *

(5) جواب مسائل جعفر بن احمد foll. 89a-91b.

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد ابن زين الدين الاحسائي انه قد ورد على من جناب الاسعد جعفر بن احمد المشتهر بالنواب مسائل على *

(6) جواب مسائل عبد علي القطيفي * foll. 91b-94b.

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين انه قد ارسل الى الشيخ عبد علي بن عبد الجبار القطيفي بمسائل يريد جوابها فنقلت كلامه متناً و جعلت الجواب شرحاً قال عن المفضل في تفسير قوله تعالى مثل الذين ينفقون في سبيل الله *

(7) جواب مسائل الشيخ محمد الحسين البكراني في

بيان الكفر و الايمان foll. 94b-99b.

Beginning :—

الحمد لله رب العالمين و بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي انه قد ارسل الى الشيخ عبد الحسين بن المرحوم

الشيخ يوسف البحراني مسألة اراد كشف نقابها جعلت سؤاله متنا
و الجواب شرحا كما هي عادتني قال اتسام الكفر الخ *

fol. 99b-101b.

(8) جواب سوال بعض العارفين

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي انه قد كتب الى بعض العارفين ثلاث مسائل الخ *

At the end of this treatise the author explains eight questions of scholastic theology and each explanation is called *الفائدة*.

fol. 101b-102b.

(9) رسالة الوجود

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي ان الوجودات التي يشار اليه بلفظ الوجود الى
العبارة ثلاثة الخ *

fol. 102b-103a. جواب مسائل السيد ابو الحسن الجيلاني

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي انه قد سئل السيد ابو الحسن الجيلاني عن مسألة
و جوابها و كشف سرها اصل السؤال اذا كان كل شيء قد كتب
فى اللوح قبل خلق الخلق و منه ايمان المؤمن و كفر الكافر فكيف يجوز
ان يامر لايمان من يعلم انه لا يومن الخ *

fol. 103a-120a.

(11) جواب بعض المسائل

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي انه اتت الى بعض المسائل من بلدة الامان و الايمان
اصفهان الخ *

Fol. 120b contains a prescription for preparing ink. A few lines at the bottom of fol. 120b are unreadable on account of the

pastings over of thick paper in order to conceal the name of the owner of the book. Questions are overlined in red ink, and begin with **قال**; the answers begin with **اقرل**. Both the words are written in red ink. Slightly worm-eaten.

Written in the same hand and the same year as above.

No. 451.

fol. 78; lines 11 to 12; size $7\frac{1}{4} \times 5\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

fol. 1-69.

I.

الرسالة السعدية

AR-RISĀLAT AS-SA'DĪYA.

A short treatise on scholastic theology according to the Shī'a school by **جمال الدين حسن بن يوسف بن علي بن المطهر الحلي** Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died A.H. 726, A.D. 1325. For his life see Nos. 87.

Beginning:—

الحمد لله المتفضل بجعل الانبياء واسطة بينه وبين عباده الخ *

The author dedicated the treatise to **Khājah Sa'd ad-Dīn**, and hence he named it *as-Sa'diyya*.

Written in ordinary Naskh. Dated 11th Rabi' I, A.H. 1287.

fol. 71b-78.

II.

رسالة في لفظ حول

RISĀLA FĪ LAFẒ ḤAWL.

A treatise to disprove the belief that the *ṣalāt* or prayer would be annulled, if a man should use the word *ta'ālā* with the words *biḥawl illāh* by **سلطان العلماء السيد محمد بن السيد دلدار علي الشيعي** Sulṭān al-Ulmā' as-Saiyid Muḥammad bin as-Saiyid Dildār 'Alī aṣh-Shi'ī. He was born on the 17th Ṣafar A.H. 1199 (A.D. 1784) at Lucknow, and studied all the branches of Arabic learning with his father. The scholars of the Imāmiyya sect of the time gave him the title of *Sulṭān al-'Ulamā'*, king of scholars. He wrote many works, and died, A.H. 1235, A.D. 1819. For details see *Kaṣḥf al-Hujub*, p. 4; *Shuḍhūr al-'Iqyān*, Vol. I., fol. 267; and *Nujūm as-Samā'* p. 346.

Beginning :—

تعالى ذكرک من المدرکین و نشت نعمتک فی سائر المخلوقین الخ

Written in ordinary Nasta'liq. The colophon runs thus :—

قد نمت هذه الرسالة الشريفة المنيفة و العجالة العجيبة اللطيفة من
مصنفات العالم الرباني المريد بتأيدات السبحاني حيا و ميتا ولي نعمي
جذاب سلطان العلماء رضوان مآب اعلی الله مقامه في دار الكرامة بيد الاحقر
تجمل حسين مانه الله عن كل شين ٢١ ذيقعدة سنة ١٢٨٥ هـ

No. 452.

fol. 259; lines 27; size $10 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4$.

fol. 1-252.

I.

شرح تجريد العقائد

SHARḤ TAJRĪD AL-'AKĀ'ID.

A commentary by علاء الدين علي بن محمد القوشجي 'Alā' ad-Dīn 'Alī bin Muḥammad al-Kūshjī upon the well-known work of scholastic theology entitled *Tajrīd al-Kalām* of Naṣir ad-Dīn Muḥammad bin Muḥammad at-Tūsī, died A.H. 672, A.D. 1273. Al-Kūshjī first studied in Samarkand and then proceeded to Kirmān, where he carried on his studies under the best masters. When he returned to Samarkand, Ulugh Beg employed him for the completion of his great astronomical work. After the death of that prince, he returned to Tabriz. From there he went to Constantinople to Sulṭān Muḥammad II, carrying a friendly missive from Uzūn Ḥasan the Āk Kuyunlū, ruler of Tabriz. The Sulṭān received him with great honour, and asked him to stay in his country. Al-Kūshjī accepted the offer, and said that he would come back to Constantinople after delivering the reply of the Sulṭān to the ruler of Tabriz. He fulfilled his promise, and came back to Constantinople. The Sulṭān received him with much greater honours than before, and at last he was appointed the Principal of the Aya Sufiyya College on a salary of 200 *dirhams* per day. He died in A.H. 879, A.D. 1474. The surname al-Kūshjī "the falconer" is, according to *ash-Shakā'ik an-Nu'māniya*, p. 250, derived from his father's office. He was in charge of the hawks of Ulugh Beg. Some say that he was a great favourite of Ulugh Beg, who, while hunting, used to entrust him with his hawk, and hence his surname is al-Kūshjī.

For details of his life see *ash-Shakā'ik an-Nu'māniya*, Vol. I.,

p. 249 ; Habib as-Siyar, Vol. III, Juz' 3, p. 160 ; Scheref Nameh, edited by Veliaminof, Vol. II., p. 123 ; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 234.

Beginning :—

أما بعد حمد واجب الوجود على نعمائه و الصلوة على سيد انبيائه وعلى

أكرم أحبائه ابي على آله واصحابه الذين هم موصوفون بزيادة الكرم الخ *

The work has been dedicated to Sulṭān Muḡhīth ad-Dīn Abū Sa'īd Gūrgān.

The work is divided into six chapters, مقاصد, as follows :—

- | | |
|---------|---------------------------------------|
| fol. 1. | المقصود الاول فى الامور العامة |
| „ 119b. | المقصود الثالث فى اثبات الصانع وصفاته |
| „ 145a. | المقصود الرابع فى الذبوة |
| „ 149b. | المقصود الخامس فى الامامة |
| „ 159a. | المقصود السادس فى المعاد |
| „ 243b. | المقصود الثامن فى الجواهر والاعراض |

For copies see Berlin Cat. No. 1763 ; India Office Cat. Nos. 409-16 ; Vienna Cat. No. 1535 ; Rampur List, p. 306 ; Bankipur Cat. p. 407 ; and Asiatic Society Cat. p. 26.

For supercommentaries see Hājī Khalifa, Vol. II., pp. 200-203.

It has been lithographed, Tehran, A.H. 1284, A.D. 1867. Foll. of the MS. are not in proper order. Foll. 13 and 14 should come after fol. 164, fol. 165 next to fol. 11. The original text is written in red ink. It contains profuse marginal notes. Worm-eaten but serviceable. Our copy is void of the preface of the commentator, which we get in the lithographed copy.

Written in Nasta'liq. Dated A.H. 899.

fol. 252b-259b. II.

A treatise by زين الدين الدلال Zain ad-Dīn ad-Dallāl.

Beginning :—

بسم الله الرحمن الرحيم يا من انزل على عبده الكتاب ولم يجعل له
عرجا الخ *

In this treatise the author has mentioned twelve questions on different branches of learning and their answers. The questions are as follows :—

fol. 253a.	الشبهة الاولى في علم الكلام
„ 253b.	الثانية في علم اصول الحديث
„ 254a.	الثالثة في علم اصول الفقه
„ 254b.	الرابعة في علم تفسير
„ 255a.	الخامسة في علم المعاني
„ 255b.	السادسة في علم البيان
„ 256a.	السابعة في علم الاعراب
„ 256a.	الثامنة في علم المنطق
„ 257b.	التاسعة في علم الطب
„ 258a.	العاشر في علم الطب
„ 259b.	الحادية العشرة في علم الهندسة

The treatise ends abruptly with the heading of the 11th question. The lower half of fol. 256b and fol. 257a are blank. This treatise has been dedicated to سلطان ابو النصر يوسف بن جهانشاه بن يوسف النويان.

Written in Nasta'liq. Not dated. C. 16th century.

No. 453.

fol. 91; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-27.

1.

الدر الثمين في بيان المهم من علوم الدين

AD-DURR ATH-THAMĪN FĪ BAYĀN AL-MUHIMM MIN
‘ULŪM AD-DĪN.

A treatise on theology by ابو بكر محيي الدين عبد القادر بن شيخ Abū Bakr Muḥī ad-Dīn ‘Abd al-Kādir bin Shāikh bin ‘Abdallāh al-‘Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning:—

الحمد لله في افتتاح كل رسالة و الصلوة و السلام على سيدنا محمد
خاتم النبوة و الرسالة النجم *

It is divided into four chapters as follows :—

- fol. 2b. الباب الاول في العقيدة
 „ 4b. الباب الثاني في بيان احكام قواعد الاسلام
 الباب الثالث في بيان الاخلاق المذمومة و الاخلاق
 „ 14a. المحمودة
 „ 23a. الباب الرابع في التقوي

For a copy see Berlin Cat. No. 1844.

The colophon indicates that the book was composed on 25th Dhū'l Ka'ada, A.H. 944. The headings are in red character. Marginal corrections occasionally. The inner edges of each fol. are changed to modern paper.

Written in Naskh. Not dated. C. 17th century.

fol. 28-91.

II.

تقد اللآل بفضائل الآل

‘IḲD AL-LA’ĀL BI FAḌĀ’IL AL-ĀL.

A work on the excellences and virtues of the descendants of the Prophet, with short accounts of them, by ابوبكر محمى الدين عبد القادر بن شيخ بن عبد الله العيدروس البيني الهندي Abū Bakr Muḥī ad-Dīn ‘Abd al-Ḳādir bin Shaikh bin ‘Abdallāh al-‘Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning :—

الحمد لله الذي خص آل البيت النبوي بحقائق العلوم و المعارف

الآلهية الخ *

The work is divided into the following chapters :—

- fol. 2b. القسم الاول و فيه ابواب
 „ 2b. باب وصية النبي صلى الله عليه و سلم
 „ 32b. باب الحديث على حجبهم و القيم بواجب حقهم
 „ 35a. باب مشروعية الصلوة عليهم
 „ 35b. باب دعائه صلى الله عليه و سلم بالبركة في هذا النسل

foll. 4-18.

II.

صدق الوفاء بحق الاخاء

SIDK AL-WAFĀ' BI HAKK AL-IKĤĀ'.

A biography of Ahmad bin Muhammad al-Haḍramī Bajābir (died A.H. 1001, A.D. 1593) by **أبو بكر محي الدين عبدالقادر بن شيع** by **Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh** bin 'Abdallāh al-'Ajdārūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning :—

الحمد الذي امر بشكر الاحسان و بعد فهذه نذرة الفتها مفصحة

عن محاسن ائمه العلماء و درة تاج الفضلاء احمد بن محمد باجابر الخ •
For a copy see Berlin Cat. No. 10139.

foll. 19-31.

III.

رسالة في مناقب البخاري

RISĀLA FĪ MANĀKIB AL-BUKHĀRĪ.

A treatise on the virtues and excellences of Abū 'Abdallāh Muḥammad bin Ismā'il al-Bukhārī by عبد الله بن أبي بكر محيى الدين عبد القادر أبو بكر مهيى الدين أبو بكر مهيى الدين أبي شيخ بن عبد الله العبدروس اليميني 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning :—

الحمد لله الذي جعلنا من امة خير الاولين و الآخريين *

Fol. 20 of this MS. is bound by mistake as fol. 94 in MS. No. 125. Foll. 24-31 contain poems of contemporary scholars in praise of 'Abd al-Kādir al-'Aidārūs. In the colophon the treatise is designated *منه الباری بختم ضحیم البغاری*.

foll. 32-45.

IV.

رسالة في مناقب البخارى

RISĀLA FĪ MANĀKIB ʾĀL-BUKHĀRĪ.

A treatise on the short life of al-Bukhārī. From the colophon (fol. 44b) it appears that Ahmad bin 'Alī bin Muhammad al-

Baskarī al-Mālikī al-Makkī is the author of the book. From fol. 43a it appears that he was a pupil of Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī died A.H. 1038, A.D. 1628, and studied al-Bukhārī with al-'Aidarūs in A.H. 1006, A.D. 1597.

Beginning :—

و به نستعين حمدا لمن شرح الصدر باحاديث رسولہ الخ *

The treatise proper ends in the middle of fol. 43a. The rest gives a list of some of the works of al-'Aidarūs, with the date of his birth. The inner edge of each fol. is changed to a different paper. Marginal corrections occasionally.

Written in Naskh. The colophon runs thus :—

انها مولفه انقر عباد الله واحوجهم الى عفوريه و رضاه احمد
بن على بن محمد البسكري المالكي المكي منشأ و مولدا و المغربي اصلا
و محتدا ببلدة احمدا باد من اعمال گجرات في شهر شعبان من سنة
ثمان بعد الالف ختمها الله بالصالحات بمحمد و آله و من جري على
اقواله و انعاله حامدا مصليا مسلما و الحمد لله رب العالمين *

No. 455.

fol. 128 ; lines 15 ; size $8\frac{1}{4} \times 6$; 6×4 .

fol. 1-115a.

I.

الابتهاج بالكلام على الاسراء والمعراج

AL-IBTIHĀJ BI'L KALĀM 'ALA'L ISRĀ' WA'L
MI'RĀJ.

A book on the ascension of the Prophet through the seven stages of heaven into the presence of God by نجم الدين محمد بن احمد بن Najm ad-Dīn Muḥammad bin Aḥmad bin 'Al al-Ghīṭī ash-Shāfi'i. He died in A.H. 981, A.D. 1573. For his life see Brockelmann, Vol. II., p. 338.

Beginning :—

الحمد لله الذي رفع قدر نبينا محمد صلى الله عليه وسلم في الدنيا
و الآخرة الخ *

For copies see Cairo Cat. Vol. I., p. 257, Vol. VII., p. 513; Berlin Cat. No. 2603; and Rampur List, p. 281.

In foll. 6-14 and 24-41 the ink has corroded on the paper in some places.

Written in Naskh. Dated A.H. 1047.

foll. 115b-128.

II.

رسالة في ليلة النصف من شعبان

RISĀLA FĪ LAILAT 'AN-NIṢF MIN ṢHA'BĀN.

A treatise on the dignity of the night of the middle of Ṣha'bān by سالم بن محمد السنهوري المالكي Ṣālim bin Muḥammad as-Sanhūrī al-Mālikī. He was born at Sanhūr, and came to Egypt when he was eleven years of age. He studied with Muḥammad bin Aḥmad al-Ghīṭī and other eminent scholars of his time. He is the author of many works. He died on Tuesday, the 3rd Jumadā II., A.H. 1015 (A.D. 1606). See Khuḷāṣat al-Āṭhar Vol. II., p. 204, and Brockelmann, Gesch. d. Arab. Litter, Vol. II., p. 84.

Beginning:—

قال الشيخ الامام سالم السنهوري هذا ما لخصته
من كلام شيخنا بركة المسلمين الخ *

The preface shows that this treatise is an abridgment of al-Ghīṭī's work. The treatise is divided into the following chapters:—

- fol. 116a. باب ما جاء في اسماء ليلة النصف من شعبان
,, 118b. باب ما جاء في فضائل ليلة النصف من شعبان
,, 123b. باب ما جاء في احاديث ليلة النصف من شعبان

Written in Naskh. The colophon runs thus:—

كان الفراغ من كتابة هذا النسخة على يد ائقر العباد احمد بن محمد
اليوشى يوم السبت تاسع عشرين رمضان سنة سبع واربعين و الف و ملى
الله على محمد و آله *

No. 456.

foll. 61; lines 19; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

مجموعة الرسائل

MAJMŪ'AT AR-RASĀ'IL.

A collection of several treatises by different authors.

foll. 1-46.

I.

كتاب الوسائل الى معرفة الاوائل

KITĀB AL-WASĀ'IL ILA MA'RIFAT AL-AWĀ'IL.

A collection of miscellaneous information relating to the origin of things and to the persons who originated them by **أبو الفضل جلال الدين عبد الرحمن بن أبي بكر بن محمد السيوطي** Abū'l Faql Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning :—

الحمد لله الاول فليس له آخر النج *

As-Suyūṭī has abridged in this work the Kitāb al-Awa'il by Abū Hilāl al-Ḥasan bin 'Abdallāh al-'Askarī, died A.H. 395, A.D. 1005. See No. 220.

For copies see Berlin Cat. No. 9369; Munich Cat. No. 467; and Leyden Cat. Nos. 851, 2409. See also Ḥajī Khalifa, Vol. VI., p. 435.

For chapters see Berlin Cat. No. 9369.

foll. 47-53a.

II.

رسالة في حياة النبی

RESĀLĀ FĪ HAYĀT AN-NABĪ.

A treatise in which the contradictory meanings of the two Traditions with regard to the Prophet being alive in the grave have been reconciled by جلال الدين السيوطي Jalāl ad-Dīn as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning :—

الحمد لله وسلام على عباده الذين اصطفى وقع السؤال وقد اشهر ان
الذي صلعم حي في قبره وورد انه صلعم قال ما من مسلم احد يسلم على
الاراد الله على روحى حتى ارد عليه السلام وظاهرة مغفرة الروح النجس *

This treatise has been named in other catalogues *Inbāh al-Adhkīyā' li Hayāt al-Anbiyā'*.

For copies see Berlin Cat. No. 2533/4; India Office Cat. No. 178; and Cairo Cat. Vol. I., p. 273. See also Ḥajī Khalifa Vol. I., p. 443.

Fol. 53b contains quotations from Sirāj al-Wahhāj, A work on jurisprudence, and a description of the work called al-Hidāya.

foll. 54-57a.

III.

الفقه الأكبر

AL-FĪKH AL-AKBAR.

A work on the principles of the Muhammadan faith ascribed to al-Imām Abū Hanīfa an-Nu'mān bin Thābit, died A.H. 150, A.D. 767. For details of his life see Ibn Khallikān, Vol. II., p. 294; and Brockelmann, Vol. I., p. 169.

Beginning :—

قال الامام قدوة الانام ابو حنيفة رح اصل التوحيد ما يصح الاعتقاد
عليه النعم

For copies see Berlin Cat. No. 1923; Munich Cat. No. 889; Paris Cat. Nos. 1122/6, 1229/30; Leyden Cat. No. 1975; and Cairo Cat. Vol. II., p. 36.

For commentaries see Hājī Khalīfa, Vol. IV., p. 457.

Lithographed with Urdu interlineary translation at Delhi, A.H. 1289. For other editions see Ellis, Cat. Vol. II., p. 440.

foll. 57a-59.

IV.

بدء الامالى

BAD' AL-AMĀLĪ.

A metrical compendium of the principles of the Faith by Sirāj ad-Dīn 'Alī bin Uthmān al-Ūshī al-Farghānī. He flourished in A.H. 569, A.D. 1173. See Brockelmann, Vol. I., p. 429; and ZDMG, Vol. XVI p. 685.

Beginning :—

ملك مالک مولی الموالی له وعف التكبر و التعال
يقول العبد في بدء الامالى بتوحيد بنظم كالألى

For copies see India Office Cat. No. 828, II; Berlin Cat. No. 2407; Vienna Cat. No. 469; and Paris Cat. No. 3204/7.

Printed by Peter von Bohlen, 1849. For other editions see Ellis, Cat. Vol. I., p. 260.

Foll. 59-61 contain the following four poems :—Foll. 59a-59b, the famous poem in praise of al-Imām Zain al-'Ābidin, which al-Farazdaq recited in the presence of the Caliph Hishām bin 'Abd al-Malik.

Beginning:—

هذا ابن خير عباد الله كلهم هذا التقى النقي الطاهر العلم

For other particulars of this poem see No. 436, II.

Foll. 59b-60a, nine couplets by Muḥī ad-Dīn Abū Muhammad 'Abd al-Kādir bin Abī Šāliḥ Mūsā al-Jilī al-Baghdādī, died A.H. 561, A.D. 1165 (see No. 119), with the following heading in Persian:—

• مناجات حضرت غوث الاعظم رض بجانب حضرت رسول الثقلين معلم

The first couplet is:—

يا حبيب الآله خذ بيدي ما لعجزني سواك مستندي

Foll. 60a-61, two poems in praise of the Prophet without the author's name. These two poems are generally attributed to Ḥassān bin Thābit al-Anṣārī died A.H. 54, A.D. 673.

The first poem begins:—

شبيبك بدر الليل بل انت انور لانك من نور الخلائق خير

The second poem begins on fol. 60b as follows:—

سلام و تسليم و اذكي تحيتي على المصطفى المختار خير برة

All the MS. is in one hand. It is much injured by insects. Marginal corrections occasionally. On the fly-leaf is a note, in another hand, which indicates that the MS. was copied by Mullā Ṣādiq, a pupil of Baḥr al-'Ulūm.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 457.

fol. 46; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

مجموعة الرسائل

MAJMU'AT AR-RASĀ'IL.

A collection of four small treatises, of which three are on sufism, and one is a commentary on *أية الكرسي* by أبو بكر محي الدين Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidārūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

foll. 1-9.

I.

المقالة النافعة والرسالة الجامعة

AL-MAḲĀLAT AN-NĀFI'A WA'R RISĀLAT AL-JĀMI'A.

A treatise on sufism.

Beginning:—

سلام الله تعالى ورحمته على الاخوان المحبين و الخلق المجبرين النعم *

From the preface it appears that the author wrote this treatise for some of his relatives and friends. They are named as below:—

الشيخ الصالح نور الدين الفقيه على بن الفقيه عبد الرحمن الجازاني
و الرجل الصالح الشيخ عبد الوهاب بن فتح الله البروجي الهندي و الفقيه
الصالح عمر بن زيد الدوعني و الولد العلامة احمد بن ابي بكر بن العلامة
الفقيه عبد الملك دعسين و الولد العلامة عبد القادر بن العلامة الفقيه محمد
ابن الاسام العلامة عبد القادر الحنبلي و الشيخ الكبير العلامة الصالح الزاهد الورع
محمد مكّي بن المخدم العلامة حاجي موسى الكشميري و الولد الموفق
ابوبكر بن محمد بن الشيخ احمد بن الحسين العيدروس و صاحبنا الفقيه
عبد الله بن احمد بن فلاح *

For a copy see Berlin Cat. No. 8848.

On the margins here and there are either corrections or passages omitted at the time of copying.

Written in ordinary Naskh. Not dated. C. 18th century.

foll. 10b-24.

II.

القول الجامع في بيان العلم النافع

AL-ḲAWL AL-JĀMI' FĪ BAYĀN AL-'ILM AN-NĀFI'.

Another treatise on sufism.

Beginning:—

الحمد لله المنقذ بالعلم من الضلالة الكاشف به ظلمة الغي و الجهالة
النعم *

In this treatise the author explains the Tradition العلم الباطن as meaning that علم الباطن, or sufism, is obligatory on all. The work ends abruptly as follows:—

حتى ان الرجلين ليكلمان بالحقيقة الواحدة فيقبل من احدهما ويرد
على الآخر *

See Berlin Cat. No. 9535/28.
Written in the same hand and same year as above.

fol. 25-36a.

III.

بغية المستفيد بشرح تحفة المرید

BUGHYAT AL-MUSTAḤID BI SHARḤ TUHFAT
AL-MURID.

A commentary on Tuḥfat al-Murid, a poem on sufism by the commentator's father.

Beginning :—

الحمد لله المعبود الممد لكل موجود الذي انار الكون بظهوره الخ *

The first line of the poem is :—

ما في الوجود سوى الموجود في القدم
وما سواه فقد انشأه من عدم

The commentary on this first line begins :—

قال في الحكم نعمتان ما خرج عنهما موجود و لابد لكل مكون منهما
نعمة الخ *

It ends abruptly on fol. 36 with the commentary on the following lines :—

و اينما انت مهديه من العمل من الذي هو مورده من الحكم

The concluding words of the commentary are :—

فما فات في الشئ استدرك في مقابله بحكمه *

See Berlin Cat. No. 9535/14.

Written in the same hand and the same year as above.

fol. 37-46.

IV.

الفتح القدسي في تفسير آية الكرسي

AL-FATH AL-QUDSĪ FĪ TAFSĪR ĀYAT AL-KURSĪ.

A commentary on the verses of the Ḳur'ān known as آية الكرسي.

Beginning :—

الحمد للمك الذي تفرد في نعوت جلاله و اظهر دين الاسلام على
الدين كله الخ *

The book was dedicated to مولانا المجلس العالي الذواب ميرزا. The verses of the Ḳur'ān are in red ink. The sentence
شمس الدين

تفسير آية الكرسي للشيخ السيد عبد القادر سلمه الله و ابقاء
title-page of this treatise, indicates that the book was copied from
a copy which had been made during the life-time of the author.

Written in the same hand and in the same year as above.

No. 458.

fol. 43 ; lines 13 ; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

fol. 1-28.

I.

كتاب التخصيم و صفات العارفين

KITĀB AT-TAḤṢĪN WA ṢĪFĀT AL-‘ĀRIFĪN.

A treatise on retreat for pious meditation by جمال الدين احمد بن
Jamāl ad-Dīn Aḥmad bin محمد بن فهد الاسدي الحلي الشيعي
Muhammad bin Fahd al-Asadī al-Hillī ash-Shī‘ī. He was born in
A.H. 752, A.D. 1351, and served for some time as a professor in a
college at Hilla. He was the author of many works, and died in
A.H. 841, A.D. 1437. For details see Aml al-Āmil. p. 33 ;
Muntaha'l Maḳāl, p. 39 ; Rawḳāt al-Jannāt, p. 20 ; and Kashf
al-Ḥujub, p. 101.

Beginning :—

الحمد لله الذي تجلي لعباده فشفاهم عن الشهوات الخ *

It is divided into three chapters, each called القطب as
follows :—

- | | |
|----------|--------------------------------|
| fol. 2a. | القطب الاول في تصور العزلة |
| „ 5a. | القطب الثاني في آداب في العزلة |
| „ 8b. | القطب الثالث في فوائد العزلة |

Gold and coloured lines throughout on the margin. Headings
in red character. Slightly worm-eaten. Marginal notes occa-
sionally. The title-page bears a seal.

Written in fine Naskh. Not dated. C. 18th century.

fol. 29-41.

II.

رساله در آداب حج

RISĀLA DAR ĀDĀB ḤAJJ.

A treatise on the rites and ceremonies of pilgrimage in the
Persian language by محمد تقي بن مقصود علي المجلسي Muhammad

Takī bin Maḥṣūd 'Alī al-Majlisī. He was a celebrated Shī'a author, and died in A.H. 1070, A.D. 1659. See *Rawḍāt al-Jannāt*, p. 129.

Beginning :—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله الطاهرين
و بعد چون رساله قبل ازین در بیان آداب حج الخ *

Slightly worm-eaten. Foll. 42 and 43 give an account of Arabic and Persian weights in the Persian language.

Written in Naskh. Not dated. C. 18th century.

No. 459.

fol. 59; lines 17-19; size $9\frac{1}{4} \times 6\frac{1}{8}$; $6\frac{3}{4} \times 4\frac{1}{2}$.

حدائق ذات بهجة

HADĀ'IK DHĀT BAHJA.

A work on miscellaneous topics by محمد المشتهر بالعقل Muhammad, known as al-'Ākil. In fol. 15a the author gives a quotation from the writing of Mirza Muḥammad bin Mu'tamad Kḥān, the author of *Tārīkh Muḥammadi*, which was composed in A.H. 1190; consequently it is evident that the book under notice could not have been written earlier than A.H. 1190, A.D. 1776.

Beginning :—

الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين الذي بعث
فيهم رسولا من انفسهم يتلو عليهم آياته فيقول العبد العاصي الراجي عفوه
ورحمته محمد المشتهر بالعقل الغافل عن ما يوجب صلاحه وفلاحه اني
كنت في سالف الزمان مشتغلا بالتدريس و التدريس بنية خالصة غير مشوبة
بامر دنيوي فعداني الى السلوك من الظاهر الى الباطن فورد على في
اثناثه ما يفيد للطالبيين فضممت اليه بعض مباحث كانت سنحت
لي في آوانها نظفنت انها تكون رسالة رائقة فالفقتها فسميتها بحدائق
ذات بهجة الخ *

The work is divided into ten chapters, each called الحديقة, as follows :—

الحديقة الاولى في انه كيف يكون الابتداء بكل من
التسمية و التعميد الخ

fol. 1.

الحديقة الثانية في البحث بان الحمد قول خاص فليزم

- fol. 2b. ان يكون المكمود مقولا
 ,, 4a. الحديقة الثالثة في بعض الابحاث الصلوية
 ,, 4a. الحديقة الرابعة في بعض الامور العربية
 ,, 6a. الحديقة الخامسة في بعض الايجاب المنطقية
 ,, 6b. الحديقة السادسة في بعض المباحثات النظامية
 ,, 7b. الحديقة السابعة في بعض ما يتعلق بالخلافة
 ,, 10b. الحديقة الثامنة في بعض الاسرار العربية
 ,, 12a. الحديقة التاسعة في بعض اشارات كشغفة
 ,, 14a. الحديقة العاشرة في احوال الساف بالاجمال

Foll. are missing after foll. 12, 51 and 57. Foll. 21 should be placed after fol. 27, and fol. 13 should come before fol. 20. There are corrections and deletions.

Written in various hands of nim Shikasta. Not dated. C. 19th century.

No. 460.

fol. 19; lines 17; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

fol. 1-12a.

I.

القصيد

AL-ḲAṢĪDA.

A poem. The author is not known.

Beginning:—

بدأت بسم الله ربي و مالكي مطالع اسرار بالسر اعلنت

From the colophon it appears that it contains 361 couplets. Foll. 12b-13a contain five other short poems.

fol. 13a-17a.

II.

الفرج من بعد الشدة

AL-FARAJ MIN BA'D ASH-SHIDDA.

A treatise on Geomancy (علم الرمل). The author is not known.

It begins al-*ḥadīth*.

Headings in *ḥadīth* character.

fol. 17b-18

III.

الدعوة الطبية

DA'VAT AT-TAIYBA.

A poem *ḥadīth* above title.

Beginning

إيا طيب الجن بالله دارني فان طيب الدنيا إعياء ما بيا

Double *ḥadīth* marginal lines throughout the book.

Written in *ḥadīth* hand of Naskh. The colophon of the first piece runs thus:

نمت العزوف بعون الله الملك الرؤف وكان يوم نسخها يوم
الثاني أربعة وعشرين خلت من شهر صفر سنة ١٣٠٤

No. 461.

lines 19; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

fol. 1.

I.

شرح تهذيب المنطق

SHARH TAHDHIB AL-MANTIK.

A con-
work collec-

علي اليربسي
Dīn 'Abdā
A.H. 1015.

Beginn-

غير الكلام الشيخ

For cop-
pp. 79 and
p. 452; and
For oth-
Printed.
See #

on the first p-
ḥadīth al-Mantik

ابن الحسين
Shihāb ad-Dīn
ḥadīth. See for

الدكتور (المستوفى)
India Office
Mus. Supp-
Society
enturies
A.H. 1
Vol. 11

Shā'ad-Dīn al-Taḥṣīl
ḥadīth, treating of Logic, by
Najm al-Dīn 'Abd al-
Hussain al-Yazidī
e No. 401.

قولته العبد لله انتفع الكتاب
Cairo Cat. Vol. V
No. 547
735; p.

you mention in Hester's other
Quotations from the text
with a: It has mentioned

I 1220.

الآداب الشرعية

SHARH AL-ADAB

YA.

Sharh al-Jurjani's treatise on
al-Adab ash-Sharifiya by
Abd ar-Rahim
al-Jurjani. He was a
contemporary of Mullin
ing his education, he first
and then he gave up this
studying works on various
trabti Shih John (A H.
board of his reputation

It begins abruptly :—

و هو ان تضرب الرمل و تكمله الى ستة عشر شكلا النح *

Headings in red character.

fol. 17b-19.

III.

الدعوة الطيبة

AD-DA'VAT AT-TAIYIBA.

A poem with the above title.

Beginning :—

الا يا طبيب الجن بالله داروني فان طبيب الانس اعياء ما بيا

Double coloured marginal lines throughout the book.

Written in one hand of Naskh. The colophon of the first piece runs thus :—

تمت الحروف بعون الله الملك الرؤف و كان الفراغ من نسخها يوم
الاثنين اربعة و عشرين خلت من شهر صفر سنة ١٣٠٦ هجرية *

No. 461.

fol. 69 ; lines 19 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-40.

I.

شرح تهذيب المنطق

SHARH TAHDHĪB AL-MANTIḤ.

A commentary on the first part of Sa'd ad-Dīn at-Taftāzānī's work called *Tahdhīb al-Mantiḥ wa'l Kalām*, treating of Logic, by Najm ad-Dīn 'Abdallāh bin Shihāb ad-Dīn Husain al-Husainī al-Yazdī, died A.H. 1015, A.D. 1606. See for his life No. 401.

Beginning :—

قوله الحمد لله افتتح الكتاب بحمد الله بعد التسمية اتباعا بخير الكلام النح *

For copies see India Office Cat. No. 547 ; Cairo Cat. Vol. VI., pp. 79 and 82 ; Br. Mus. Suppl. Cat. No. 735 ; Rampur List, p. 452 ; and Asiatic Society Cat. p. 79.

For other commentaries see Hājī Khalifa, Vol. II., p. 479.

Printed, Calcutta, A.H. 1243 ; and repeatedly lithographed in India. See Ellis, Cat. Vol. II., p. 53.

The text is quoted fully in the upper margin in Nasta'lik characters, and is marked with red lines. Quotations from the text in the body of the commentary begin with قوله. It has marginal glosses and corrections.

Written in Nasta'lik. Dated A.H. 1226.

fol. 41-58.

II.

الآداب الرشيدية في شرح الآداب الشريفة

AL-ĀDĀB AR-RASHĪDIYA FĪ SHARḤ AL-ĀDĀB
ASH-SHARĪFIYA.

A commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the Sciences of Controversy called al-Ādāb ash-Sharīfiya by 'Abd ar-Rashīd bin al-Rashīd bin al-Shaykh Muṣṭafā bin 'Abd al-Hamid al-Jawnpūrī. He was a pupil of Faḍlallāh al-Jawnpūrī, and a contemporary of Mullā Muḥmūd al-Jawnpūrī. After completing his education, he first engaged himself in teaching students, and then he gave up this occupation, and devotedly engaged in studying works on sufism, specially the books of Muḥī ad-Dīn al-'Arabī. Shāh Jahān (A.H. 1037-1069, A.D. 1628-1659), having heard of his reputation, summoned him to his Court; but he did not accept the invitation, and passed his life in his native country, where he died in A.H. 1083, A.D. 1672. He is the author of Zād as-Salīkīn, a commentary on Ibn al-'Arabī's work called Asrār al-Khilwā; of a commentary on Mukhtaṣar al-Adudī; and of a Persian commentary on Ibn Ḥājib's work called al-Kāfiya. His poetical name was Shamsī. The author of Hada'ik al-Hanafiya, p. 408, wrongly gives the date of his death as A.H. 1055, A.D. 1645.

For details see Subḥat al-Marjān, p. 66; Ma'āthir al-Kirām, p. 203; Abjad al-'Ulūm, p. 903 and Tadhkira 'Ulamā' Jawnpūr, pp. 49 and 61.

Beginning :—

الحمد لله بدء بعد التيمن بالنسبة بحمد الله سبحانه وتعالى اقتداء
باحسن النظام الخ •

For copies see India Office Cat. No. 558; and Rampur List, pp. 674 and 675.

Printed, Calcutta, A.H. 1233, and lithographed A.H. 1263.

The text is marked with a red line up to fol. 43, and after that with a black line. It has marginal glosses. The name of the copyist has been purposely effaced.

Written in Nasta'lik. Not dated. C. 19th century.

foll. 59b-63.

III.

شرح رسالة المناظرة

SHARḤ RISĀLAT AL-MUNĀẒARA.

An anonymous commentary on an anonymous treatise on the Science of Controversy.

Beginning :—

لَكَ الْحَمْدُ جَعَلَ اللَّهُ تَعَالَى مُخَاطَبًا تَذْيِيبًا عَلَى الْقُرْبِ وَلِانِ الْإِنْفِقِ
بِعَالِ الْعَمْدِ إِنْ يَلَاظِ الْمُعْمُودُ أَوَّلًا حَاضِرًا وَ مُشَاهِدًا ثُمَّ يَكْمُدُهُ الْعَمُّ *

The text is written in red ink. Marginal glosses are numerous.

Written in Nasta'liq. Not dated. C. 19th century.

foll. 64-69a.

IV.

بانت سعاد

BĀNAT SU'ĀD.

The well-known poem recited before the Prophet by كعب بن زهير بن أبي سلمى Ka'b bin Zuhair bin Abī Sulmā. For particulars of author and poem see Presidency College Magazine, No. 3, Vol. VI., May, 1920, pp. 107-116, where there is an article by myself.

Beginning :—

بانت سعاد فقلبي اليوم متبول متيم اثرها لم يقد مكبول

Foll. 64a and 69b contain the history of the poem. Marginal and interlineary notes, mostly written in Persian, are numerous. The poem is vocalised.

Written in Nasta'liq. Not dated. C. 19th century.

No. 462.

foll. 192 ; lines 29 ; size $9\frac{3}{4} \times 6$; $8 \times 4\frac{1}{2}$.

foll. 1-9.

I.

رسالة في جمع بين رأى افلاطون و ارسطو

RISĀLA FĪ JAM' BAIN RA'YAI AFLĀṬUN WA ARASTŪ.

A metaphysical treatise by أبو نصر محمد بن محمد بن طرخان Abū Naṣr Muḥammad bin Muḥammad bin Ṭarkhān al-Fārābī. He was of Turkish origin, and was born at Fārāb in Māwarā'annahr (Transoxiana). He is the greatest philosopher

in Islām, and is designated as Mu'allim ath-Thānī. He died in A.H. 339, A.D. 950. For details of his life see Ibn Abi Uṣaib'a, Vol. II., pp. 134-45; Ibn al-Kiftī, p. 277; and Brockelmann, Vol. I., p. 210.

Beginning:—

اني لما رايت اكثر اهل زماننا قد خامروا وتنازعوا في حديث العالم وقدمه

البحر *

For a copy see Berlin Cat. No. 5033.

Edited by Dieterici in *Alfārābī's Philosophische Abhandlungen*, pp. 1-33 in 1890. See Ellis, Cat. Vol. II., p. 239.

Marginal corrections occasionally. Fol. 9 contains the names of a few works by different philosophers. Fol. 10-11b are a portion of some theosophical work. This treatise on the margin has been named *اسرار صوفيه*.

fol. 11b-20b.

II.

رسالة القونوي

RISĀLAT AL-KŪNAVĪ.

A treatise on metaphysics by *محمّد ابو المعالي* *Ṣadr ad-Dīn Abū'l Ma'ālī Muḥammad bin Ishāq al-Kūnavī*. He was a pupil of Ibn al-'Arabī, and died in A.H. 672, A.D. 1273. For his life see *Nafahāt*, p. 645; *Ḥabib as-Siyar*, Vol. III., Juz' I, p. 66; and Brockelmann, Vol. I., p. 449.

Beginning:—

الحمد لله المنعم على الصفة من عبادة بمرتبة الاجتهاد الخ *

In Berlin Cat. No. 3274, the treatise is called *الرسالة المفصحة*. *عن منتهى الانكار وسبب اختلاف الامم*. In our copy it has been named *رسالة شيخ صدر الدين قونوي* *که بخواجه نصیر طوسی نوشته* *Ḥāẓī Khālifa*, Vol. VI., p. 8, has named it *مفاوضات*.

For a copy see Berlin Cat. No. 3274.

fol. 20b-31a.

III.

رسالة الطوسي

RISĀLAT AT-TŪSĪ.

A treatise addressed to *Ṣadr ad-Dīn al-Kūnavī* in response to the preceding treatise by *نصیر الدین محمد الطوسی* *Naṣīr ad-Dīn Muḥammad at-Tūsī*, died A.H. 672, A.D. 1273. See No. 319.

Beginning :—

الحمد لله الذي نصب في كل زمان هاديا للعالم •

In our copy it is named رسالة خواجه نصير الدين طوسي در جواب رسالة شيخ صدر الدين قونوي.

For a copy see Leyden Cat. No. 1523. See also Hājī Khalifa, Vol. III., p. 449.

fol. 31a-39a.

IV.

رسالة القونوي

RISĀLAT AL-KŪNAVĪ.

A treatise addressed to Naṣīr ad-Dīn at-Tūsī in response to the preceding work by صدر الدين ابو المعالي محمد بن اسحق القونوي. Ṣadr ad-Dīn Abū'l Ma'ālī Muḥammad bin Ishāq al-Kūnavī, died A.H. 672, A.D. 1273. See No. 462, II.

Beginning :—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و آله هذا ما اعاد
الشيخ الامام صدر الدين محمد بن اسحق القونوي جوابا لاجوبة
الامام الكامل الحكيم المحقق نصير الدين محمد بن الطوسي فقال
بعد ادعية وثناء و تبجيل و تعظيم باللغة الفارسية فاقول و الله خير معين
ان السؤال المعروف بالبرادة على بعض مواضع تلك الرسالة •

The treatise is supplemented by another treatise (fol. 32-39) which is called المغاضات.

Beginning :—

الحمد لله الذي امان بمسئورات الهمم مراتب علم اليقين للعالم •

For a copy see Leyden Cat. No. 1523.

fol. 39-51b.

V.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

A treatise to prove the existence of God by جلال الدين محمد بن اسعد الصديقي الدواني Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddiqī ad-Dawwānī, died A.H. 907, A.D. 1501. See No. 99, I.

Beginning :—

له الحمد على نعمه العليم و منة القديم فهذه نبذة من الكفائق
و زبدة من الدقائق فيه نفائس المطالب العالية الخ *

Ad-Dawwānī wrote two treatises on the subject. One is called ar-Risālat al-Ḳadīma (noticed in No. 109), and the other is called ar-Risālat al-Jadīda. The MS. under notice is a copy of the second treatise, though it is named differently.

For copies see Berlin Cat. No. 2335; India Office Cat. No. 468, II; Leyden Cat. No. 1577. See also Ḥājī Khalifa, Vol. III., p. 360.

On the margin of fol. 39a this treatise is wrongly attributed to al-Muḥaḥḳik aṭ-Ṭūsī.

fol. 51b-62b.

VI.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by aḍ-Dawwānī (see for his life No. 99, I) noticed in No. 109.

Beginning :—

سبحانك سبحانك ما اعظم شانك و اظهر برهانك الخ *

fol. 62b-73b.

VII.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by ميرصدر الدين محمد بن مير غياث الدين منصور الشيرازي Mir Ḥayāth ad-Dīn Mansūr aṣh-Shīrāzī, died A.H. 903, A.D. 1497. See for his life No. 88.

Beginning :—

الله لا اله الا هو له الاسماء الحسنى الخ *

For a copy see India Office Cat. No. 468, I. See also Ḥājī Khalifa, Vol. III., p. 361.

foll. 73b-88.

VIII.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by محمد الخضري
Muḥammad al-Kh̲idri. Probably his full name was Shams ad-
Din Muḥammad bin Aḥmad al-Kh̲idri. See No. 89.

Beginning :—

الحمد لله رب العالمين فيقول اقرر خلق الله محمد خضري هذه
رسالة في اثبات واجب الوجود بالذات و صفاته بالدلائل التي تقررت عندي
تطعيها الخ *

After this treatise, which is completed on foll. 88b, the
copyist began another treatise, but only eight lines of it have been
copied.

foll. 89a-105.

IX.

A philosophical treatise. On the margin of fol. 89a it has
been attributed to ad-Dawwānī, died A.H. 907, A.D. 1501. See
for his life No. 99, I.

Beginning :—

الحمد لله رب العالمين الذي هدانا لهذا الصراط المستقيم صراط الذين
انعمت عليهم اما بعد يجب ان يعلم ان لكل علم لابد من ثلاثة
امور الخ *

See No. 463, V., where this treatise is designated 'Ain al-
Hikma.

foll. 106b-192.

X.

An incomplete work on Logic, stated on the margin of fol.
106b to include an abridgment of Aristotle's المقولات.

It begins abruptly as follows :—

الغرض في هذا القول تلخيص المعاني التي تضمنها كتب ارسطو
في صناعة المنطق وتحصيلها بحسب طاقاتها وذلك على عادتنا في سائر
كتبه ولنبتهء بارل كتاب من كتبه وهذه الصناعة هو كتاب المقولات فنقول ان
هذا الكتاب بالجملة ينقسم الى ثلاثة اجزاء الخ *

The abridgment ends on fol. 116b. From fol. 117a another portion begins, and in the margin is noted هذا كتاب باراميناس. It begins abruptly:—

قال و ينبغي ان يقول اولاً باسم ما هو الاسم و ما هي الكلمة ثم يقول بعد ذلك ما هو الإيجاب و السلب الخ *

This portion ends on fol. 127a as follows:—

وهنا انقضى تلخيص المعاني التي تضمنها هذا الكتاب بانقضاء المعاني التي تضمنها هذا الكتاب يتلوه كتاب انالوطيقي و هو كتاب القياس *

From fol. 127b another portion begins with the heading From fol. 127b another portion begins with the heading مقالة اولى از كتاب انالوطيقي. It ends on fol. 168b, and another portion with the heading هذا كتاب البرهان لارسطاطاليس begins then.

Fol. 106a is blank, but without causing any gap in the text. It is worm-eaten, and the last portion is stained with damp. Marginal corrections occasionally.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 463.

fol. 88 : lines 23 ; size $8 \times 4\frac{1}{2}$; 6×3 .

fol. 1-5a.

I.

تحرير اقليدس

TAHRĪR UQLĪDAS.

A portion of Euclid's geometry as edited by ابرجفرنصر الدين Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan at-Tūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

الحمد لله منه الابتداء و اليه الانتهاء *

The MS. contains only the first five propositions of the first book.

For copies see Berlin Cat. No. 5918 ; Munich Cat. No. 848 ; Paris Cat. No. 2465 ; India Office Cat. No. 736 ; Br. Mus. Cat. p. 618 ; Hyderabad List, Fann Riyāḍi, No. I ; Bankipur Cat. p. 108 ; and Rampur List, p. 409. See also Ḥājī Khalifa, Vol. II., p. 213 ; Kashf al-Hujub, p. 98, and Wenrich, de Auctor. Graecor. Versionibus, p. 185.

Repeatedly printed in India and Europe. See Ellis, Cat. Vol. I., p. 515.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

Foll. 5b-6 are blank. Foll. 7-9a are selections from Mir Bākīr Dāmād's philosophical work called al-Ḳabasāt, see No. 328. Fol. 9b is blank.

foll. 10-22a.

II.

مِينَ الْحِكْمَةِ

‘AIN AL-ḤIKMAT.

A metaphysical treatise by an unknown author.

Beginning:—

الحمد لله المستجمع لجميع الكمال الذي منه بدء كل شيء واليه
المآل..... وبعد فهذه رسالة في الحكمة الالهية لخصتها من كتب الفلسفة
المشائية..... وسميتها بعين الحكمة *

It bears annotations on the margin. Spaces for the insertion of headings have not been filled in.

Written in semi-Nasta'liq. Not dated. C. 19th century.

foll. 22b-25.

III.

رسالة الفلسفة

RISĀLAT AL-FALSAFA.

An incomplete philosophical treatise by an unknown author.

Beginning:—

الحمد لله الملم للصواب والسلام على من اختص بفصل الخطاب
وعترته الطاهرين فهذه رسالة في البحث عن كيفية صدور الكثرة عن الواحد
البسيط الع *

It ends abruptly as follows:—

ثم اقول ان لكل نوع من الافلاك والعناصر البسيط و المركبات ربا حاكما
عليه مدبرا له كما ذهب اليه الاشراقيون فالجواهر *

Written in semi-Nasta'liq. Not dated. C. 19th century.

foll. 26b-32.

IV.

رسالة في بيان السابعة و الهوية

RISĀLA FĪ BAYĀN AL-MĀHIYAT WA'L HUWAIYAT.

A treatise on philosophy ascribed to جلال الدين الدواني Jalāl ad-Dīn ad-Dawwānī. His full name is Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīqī ad-Dawwānī, died A.H. 907, A.D. 1501. See for his life No. 99, I.

It is imperfect, and begins abruptly as follows:—

الامور التي نلينا لكل منها ماهية و هوية و ليست ماهيته هويته * الن

See India Office Cat. No. 593, II.

There are lacunae on every fol. Slightly worm-eaten.

Written in Naskh. Not dated. C. 19th century.

The colophon says:—

قد انتسختها من النسخة المنقولة من نسخة كتب عليها هكذا
قد قوبلت لفظا لفظا مع النسخة التي قوبلت مع النسخة التي
صاحبها الدواني *

foll. 33-54.

V.

عين الحكمة

‘AIN AL-ḤIKMAT.

Another metaphysical treatise ascribed to جلال الدين الدواني Jalāl ad-Dīn ad-Dawwānī. See for his life No. 99, I.

Beginning:—

الحمد لله الذي هدانا لهذا الصراط المستقيم صراط الذين انعمت عليهم

يجب ان يعلم ان لكل علم لابد من ثلاثة امور الن *

There are lacunae on foll. 33a, 35a, 36a, 38a, 40a, 41b, 43a, 44b, 45b, 48a, 50b and 51a. Marginal corrections and notes occasionally. Worm-eaten. See No. 462, XI.

Written in Naskh. Dated A.H. 1242.

foll. 55-77.

VI.

رسالة في علم ما بعد الطبيعة

RISĀLA FĪ ‘ILM MĀ BA‘D AT-TAB‘IYA.

Another imperfect metaphysical work: the author's name is not known.

It begins abruptly as follows:—

ما فوق الطبعية إن تخصيص التقرر يقال له الحدوث الزماني
و موضوعه هو الحادث الزماني الخ *

It is, imperfect both at the beginning and end.

Written in semi-Nasta'lik. Not dated. C. 19th century.

fol. 78b-88.

VII.

رسالة جزء لا يتجزأ

RISĀLA JUZ' LĀ YATAJAZZĀ.

A treatise on the indivisible atom by القاضي محب الله
القاضي محب الله al-Kāḍī Muhibballāh bin 'Abd ash-Shukūr al-Bihārī
died A.H. 1119, A.D. 1707. See No. 139.

Beginning :—

سبحك النبي مد الظل وهو لا يتجزئ الخ *

For a copy see India Office Cat. No. 581, IX.

Headings of chapters in red ink. It is imperfect, and ends abruptly as follows:—

كنداخل الجسم الطبيعي و الجسم التعليمي عندهم و كذلك تداخل
جوهر متعيز في جوهر آخر كنداخل *

Worm-eaten.

Written in semi-Nasta'lik. Not dated. C. 19th century.

No. 464.

fol. 399 ; lines 23 ; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

fol. 1-349.

I.

حل الموجز

HALL AL-MŪJIZ.

A commentary on Ibn an-Nafis's compendium of medicine,
abridged from al-Kānūn of Ibn Sīnā, called al-Mūjiz by جمال الدين
Jamāl ad-Din Muḥammad bin Muḥammad al-Aḡṣarā'ī. He died C. A.H. 770, A.D. 1339. See al-Fawā'id
al-Bahīya, p. 79 ; and Berlin Cat. No. 6281.

Beginning :—

الحمد لله رب العالمين و بعد فان الطب علم شريف بشرف
موضوعه الخ *

For a copy see Leyden Cat. No. 1322.

For other commentaries on al-Mūjiz see Hājī Khalīfa, Vol. VI., p. 252, and Berlin Cat. No. 6281.

Lithographed, Lucknow 1877.

It has a beautiful 'Unwān at the beginning, and the first two pages are illuminated. Foll 119b, 179b and 305b also contain beautiful 'Unwāns. Double gold and coloured lines on the margin. Quotations from the text are written in red ink, and are introduced with the word قال in gold ink. The commentary begins with اقول, which has also been written in gold ink. Foll. 203b has a blank space, which has not been filled in with a diagram.

Written in beautiful Naskh. In the colophon it is said that it was copied in A.H. 885, but in my opinion it is a transcript of the 11th century Hijra.

foll. 350-371.

II.

القانونية

AL-KĀNŪNJA.

A compendium of medicine abridged from al-Kānūn of Ibn Sīnā by محمد بن عمر الجعفيي Maḥmūd bin Muḥammad bin 'Umar al-Chaghminī, died A.H. 745. A.D. 1344. See Brockelmann, Vol. II., p. 213.

Beginning :—

الحمد لله رب العالمين و بعد فهذا مختصر مشتمل على زبدة الخ *

For copies see Berlin Cat. No. 6293; India Office Cat. No. 791; 'Azīm's (Bankipur) Cat. p. 108. See also Hājī Khalīfa, Vol. IV., p. 495.

Printed in Calcutta, 1827, and lithographed, Bombay, A.H. 1298.

Written in the same hand as the above.

foll. 372-393.

III.

كتاب الطب

KITĀB AL-ṬIBB.

A work on medicine without the author's name.

Beginning :—

اما بعد حمد الله كفاؤ انضاله و الصلوة و السلام على محمد و آله فبذه
تواعد طيبة هي خلاصة القوانين الكلية انتخبنا منها مشتملة على مقدمة
و تسمين و خاتمة الخ *

Written in the same hand as the above.

fol. 394-395b.

IV.

رساله اوزان

RISĀLA AWZĀN.

A Persian treatise explaining Arabic weights in Persian by
طاهر مطهر غزالي Tāhir Muṭahhar al-Ghazālī.

Beginning :—

حمد عادلې را که در عدل بندگان حقه فرو گذاشت نکند
اما بعد مي گويد دعا گوی درگاه عالي طاهر مطهر غزالي که بکباري
فرمان اعلى اعلاه الله سلطان السلاطين غياث الدنيا و الدين بجانب بنده
صادر شده که اوزاني که در کتب طبعي افتاده است انرا بتحقيق تمام
نیشته بيارد بنده بامثال فرمان شتافته الخ *

The treatise has been dedicated to Sulṭān Ghiyāth ad-Dīn.
Fol. 396-399 are blank.

Written in the same hand as the above.

Besides the above four works, which are written on the
central portion of the pages, there are three other treatises
written on the margin of the book, each margin containing fifty
lines $1\frac{1}{2}$ inches long. They are as follows :—

fol. 3-305 (margins)

I.

SHARḤ AL-FUṢŪL AL-ĪLĀKĪYA.

شرح الفصول الايلاكية

A commentary on Muḥammad bin Yūsuf al-Īlākī's compen-
dium of medicine, itself an abridgment of the theoretical portion
of Avicenna's al-Kānūn. As it is defective at the beginning, the
name of the commentator could not be traced.

The preface begins abruptly on fol. 3a as follows :—

على وجه لا يفضي الاطباب الخ *

The beginning of the commentary (on fol. 3a) is:—

قال أعلم ان الطب علم الى آخره اقول طلب شي لما كان
موقو..... تصوره ولوبوحه ما التوجه الى ما ليس بشعور به اصلا
تصور الغرض منه ليلا يلزم العيب لاجرم ابتداء المصنف بتعريف
الطب النج *

For names of other commentaries see Hājī Khalifa, Vol. IV., p. 434, and Berlin Cat. No. 6284.

Passages of the original work are written in red ink. Headings of chapters in gold ink. The margins on foll. 1, 2, 295b and 296a are blank. The writing on the first 21 foll. has been rendered defective by the cutting away of the edges by the binder.

Written in the same hand as the above.

fol. 306-377 (Margin). II.

التلويح الى اسرار التفتيح

AT-TALVĪḤ ILĀ ASRĀR AT-TANQĪḤ.

A work on medicine by محمد بن ابي نصر محمد بن محمد بن ابي نصر Fakhr ad-Dīn Muḥammad bin Muḥammad bin Abī Naṣr al-Khujandī. He flourished in the 8th century Hijra. See 'Aẓīm's (Bankipur) Cat. p. 100.

Beginning:—

قال الشيخ الامام الفاضل الكامل اكمل المتأخرين رئيس الحكماء
و المتكلمين فخر الملة والدين محمد بن محمد بن ابي نصر الخجندي
تدس الله روحه اما بعد حمد الله واهب العقل و مفيض الخير و العدل النج *

From the preface it appears that a scholar abridged al-Kānūn and named his work al-Maknūn. It in turn was abridged by al-Khujandī, and to this abridgment was given the name تنقيح مغلق. He again abridged the تنقيح, and to this last was given the title at-Talvīḥ, التلويح.

For copies see Paris Cat. No. 2941, and 'Aẓīm (Bankipur) Cat. p. 100.

Written in the same hand as the above.

fol. 378-399 (Margin). III.

شرح رسالة آداب البحث

SHARḤ RISĀLA ĀDĀB AL-BAḤTH.

A commentary on Shams ad-Din Muḥammad bin Ashraf as-Samarḳandī's treatise on dialectics by كمال الدين مسعود بن حسين Kamāl ad-Din Mas'ūd bin Ḥusain ash-Shirwānī ar-Rūmī. He was a philosopher and theologian of some repute, and taught at the Madrasah of Hirāt, where he died in A.H. 905, A.D. 1499. See Ḥabīb as-Siyar, Vol. III., Juz'. 3, p. 340, and Brockelmann, Vol. I., p. 468.

Beginning :—

الحمد لله رب العالمين وبعد فقد قال الامام المحقق
مولانا شمس العلة و الدين السمرقندي المنة علينا من من عليه الو *
For copies see Berlin Cat. No. 5275; Munich Cat. No. 664; Paris Cat. No. 2351/2; and Cairo Cat. Vol. II., pp. 272, 273.

For other commentaries and glosses see Ḥājī Khalifa, Vol. I., p. 207 and Berlin Cat. Nos. 5274-5292.

Passages of the original work in red ink. In the last 16 foll. the writing on the margin is more or less defective on account of paper pasted over the text. The whole border of each fol. is changed to a modern paper.

The earlier half of the MS. is stained with damp. Double coloured and gold lines on the margins with two beautiful 'Uwāns.

Written in the same hand as the above.

No. 465.

fol. 48; lines 25; size $11\frac{1}{8} \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

fol. 1-7a

I

العلم الشامخ في معرفة المنسوخ من السنة والغاسق

AL-'ALAM ASH-SHĀMIKH FĪ MA'RIFAT AL-MANSŪKH
MIN AS-SUNNAT WĀ'N. NĀSIKH.

A treatise on the abrogating and abrogated texts in the Traditions by أبو عبد الله الحسين ابن أبي بكر الدريالي Ḥusain bin Abī Bakr an-Narīlī. From the colophon of an other

work of the author, noticed in No. 465, II, it appears that he flourished in the 10th century Hijra.

Beginning :—

الحمد لله الذي خلق و انعم و بين لنا سبيل الهدى و الهى الذي علم
بالعلم علم الانسان ما لم يعلم •

fol. 7b-48.

II.

تدريج اللبيب في شرح ما تضمنه كتاب الهداية من الغريب
TANBĪH AL-LABĪB FĪ SHARH MĀ TAḌAMMANAHU
KITĀB AL-HIDĀYA MIN AL-GHARĪB.

A work explaining the rare words that occur in Burhān ad-Dīn 'Alī bin Abī Bakr al-Marghīnānī's famous work on Ḥanafī Jurisprudence called al-Hidāya by the same author.

Beginning :—

بسم الله الرحمن الرحيم باب شرح الغريب كتاب الاسلام و الايمان الاسلام
في اللغة الاستسلام و الانقياد الى الحق

Headings of chapters in bold character. The words, which have been commented on, are in red ink. The colophon, which gives the date of composition, runs as follows :—

قال مولفه عفا الله عنه كان الفراغ من تأليفه ضعا يوم الخميس السابع
عشر الثامن عشر من شهر ربيع الاول سنة ٩٣٩ من الهجرة الطاهرة •

A note on the last fol. indicates that the MS. was compared in the month of Shawwāl, A.H. 1106 with the one which was copied from a very defective text.

Written in Naskh. Dated A.H. 1106. Scribe سعيد بن علي بن عبد الله بن اسحق الحدادي.

No. 466.

fol. 153 ; lines 19 ; size $8\frac{1}{4} \times 5\frac{1}{2}$, $5\frac{1}{4} \times 3\frac{1}{2}$.

fol. 1-100.

I.

خلاصة الاقوال في معرفة الرجال

ḲHULĀṢAT AL-AḲWĀL FĪ MA'RIFAT AR-RIJĀL.

A biographical dictionary of Imāmiya scholars by جمال الدين Jamāl ad-Dīn Ḥasan bin Ḥasan ad-Dīn Ḥasan bin

Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died A.H. 726, A.D. 1325.
See for his life No. 87.

Beginning :—

الحمد لله مرشد عباده الى سبيل الرشاد الخ •

This is another copy of the work noticed as No. 277. There are marginal notes. The first word of each name is written in red ink. It has seals of 'Amjad 'Alī Shāh, Sulaimān Jāh, and others. Three foll. are added at the beginning of the MS. giving some biographical information, regarding other authors, etc.

Written in Nasta'liq. Not dated. C. 17th century.

foll. 101b-104a.

II.

الوجيزة

AL-WAJĪZA.

A treatise on the science of Tradition by بهاء الدين محمد Bahā' ad-Dīn Muḥammad bin al-Husain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-'Āmili, died A.H. 1030, A.D. 1621. See for his life No. 184.

Beginning :—

الحمد لله على نعمائه المتواترة و بعد هذه رسالة عزيزة موسومة بالوجيزة تتضمن خلاصة علم الدراية جعلتها كالمقدمة لكتاب الجبل المتين وعلى الله انوكل وبه استعين وهي مرتبة على مقدمة و فصول ستة وخاتمة الخ •

See Kashf al-Hujub, p. 599.

Written in Nasta'liq. Not dated. C. 17th century. Scribe محمد بن عبد الكي.

foll. 105b-153.

III.

مرج البداية في علم الدراية

SHARḤ AL-BIDĀYA FĪ 'ILM AD-DIRĀYA.

A treatise on the science of Tradition and a commentary on it, both text and commentary being by احمد بن علي بن زين الدين Zain ad-Dīn bin 'Alī bin Ahmad al-Jab'ī al-'Āmili ash-Shāmī, known as ash-Shahīd ath-Thānī. He was born in A.H. 911, A.D. 1505; he studied with his father and other renowned scholars of the time, and was put

to death in A.H. 966, A.D. 1558. He is considered as الشهيد الثاني (the second martyr) by Imāmiya scholars. The first martyr according to them is Shams ad-Dīn Muḥammad bin Makki al-ʿĀmilī, who was put to death in A.H. 786, A.D. 1384. For details of our author's life see *Rawḍāt al-Jannāt*, pp. 288-299; *Ḳiṣaṣ al-ʿUlamāʾ*, p. 32-49; *Aml al-Āmil*, p. 14; and *Muntahaʾl Maḳāl*, p. 141.

Beginning :—

نَحْمَدُكَ اللَّهُ عَلَى حَسَنِ تَوْفِيقِ الْبَدَايَةِ فِي عِلْمِ الدَّرَايَةِ وَالرَّوَايَةِ *
 See *Kashf al-Ḥujub*, p. 326.

The passages of the text are marked with red lines. Marginal corrections occasionally. Slightly worm-eaten. On the last fol. are the seals of Amjad ʿAlī and Sulaimān Jāh.

Written in Nastaʿlīk. Dated A.H. 1052. Scribe محمد بن عبد الحي الحسني النجفي.

Supplement.

No. I.

fol. 258 ; lines 21 ; size $12\frac{1}{4} \times 8 ; 8 \times 4\frac{1}{2}$.

حدائق الشعرا

HADĀ'IK ASH-SHU'ARĀ.

A biography of Persian poets, ancient and modern, with specimens of their compositions by میرزا امیر بیگ المتخلص به امیر Mirzā Amir Beg, poetically known as Amir. From fol. 6 and 33b it appears that in A.H. 1211, A.D. 1796, the author was at Benares in the service of Nawwāb Sa'ādat ʿAlī Khān Bahādur, and, when the latter came to Lucknow and took charge of the city, he came with him. In Lucknow he met with the great poets there, amongst them being Mirzā Muḥammad Ḳaṭil, who died in A.H. 1233, A.D. 1817.

Beginning :—

الحمد لله الذي نور قلوبنا بأشراق شارق العلوم رنگین مضمونیکہ
 انتخاب مضامین بلاغت آگین اشعار فصاحت شعار دیوان نازک خیالی تواند
 بود شرح تصحید الخ *

This biographical work is the fruit of forty-eight years labour, which the author completed in A.H. 1262, A.D. 1845. In writing

this work he consulted fifty-eight *tadhkiras* procured from the library of Amjad 'Ali Shāh, King of Oude (A.H. 1258-1263, A.D. 1842-1846) by the help of Zafar ad-Dawla Fath 'Ali Khān, Kaptān. Foll. 6b-8a contain the names of these *tadhkiras*. The preface (foll. 2b-5b) also contains three poems in praise of Amjad 'Ali Shāh, Wajid 'Ali Shāh, the heir-apparent, and Mirzā Muhammad Jawād 'Ali, known as Jarnail Shāhib, the second son of the King.

On the top of the 1st fol. are the following couplets showing that the lives of 2609 poets are contained in the book. They run thus:—

قطعه تعداد نامهای شعر که اشعار ایشان درین تذکره ثبت شده اند:—
 شکرالله حسب دلخواهم امیر نامهای شاعران در جمهره
 در هزار و شش صد و نه چون شدند ختم گردید این عجائب تذکره

The work is divided as follows:—

سی و یک حدیقه بخلاف ترتیب تذکرها بلحاظ رعایت
 حروف تهجی تخلص شعرا... و اشعار ایشان
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 دو ثمره اسماء پادشاهان با سنه جلوس حرف جیم
 از جلوس و حرف میم: مدت سلطنت
 ,, و حرف ط از طوائف الملوک
 ,, هفت نخله بیان هفت زبان فارسی
 سی و یک نتیجه با هندسه ردیف و قنایه شعر مطابق
 ,, هندسه
 سی و یک چمن از اشعار یک ردیف و قنایه و یک
 ,, بحر آنچه بهم رسیده مرقوم نمودم

On fol. 10a it is stated that the complete work is a voluminous one, and contains 848 foll. Headings and the names in red ink. Marginal corrections occasionally. Half of fol. 242a, foll. 242b, and 243a are blank.

Written in two hands of Nasta'liq. Not dated. C. 19th century.

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| Risālat al-Falsafa                                                | ..     | 520      |
| Risāla fi Bayān al-Māhiyat wa'l Huwaiyat by ad-Dawwānī (d. 907)   | ..     | 521      |
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| Risāla fi 'Ilm mā Ba'd at-Ṭab'iya                                 | ..     | 521      |
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| Ḳhuṣṣat al-Aḳwāl by Ibn al-Muṭaḥhar al-Ḥillī (d. 726)             | ..     | 527      |
| Al-Wajiza by Bahā' ad-Dīn al-'Āmilī (d. 1030)                     | ..     | 528      |
| Sharḥ al-Bidāya by Zain ad-Dīn al-'Āmilī (d. 966)                 | ..     | 528      |

## SUPPLEMENT.

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| Ḥadā'ik aṣh-Shu'arā by Amīr Beg 'Amīr' (1262) | .. | 529 |
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# ADDITIONS AND CORRECTIONS.

|      |         |     |                                                                                                               |
|------|---------|-----|---------------------------------------------------------------------------------------------------------------|
| Page | 2, line | 1.  | Read <i>Kur'ān</i> for <i>Kur'ān</i> .                                                                        |
| "    | 3, "    | 33. | Read <i>Naṣīr ad-Dīn</i> for <i>Naṣīr ad-Dīn</i> .                                                            |
| "    | 4, "    | 9.  | Read " " for " "                                                                                              |
| "    | "       | 24. | Read <i>Escuria</i> for <i>Ecacia</i> .                                                                       |
| "    | 5, "    | 15. | Read <i>al-Isfarā'ini</i> for <i>Isfā'ini</i> .                                                               |
| "    | 7, "    | 9.  | Read ' <i>Ulamā'</i> for ' <i>Ulama</i> .                                                                     |
| "    | 8, "    | 10. | Read ( <i>A.H. 1173-1221, A.D. 1759-1806</i> ) for ( <i>A.H. 1173-1202, A.D. 1759-1788</i> ).                 |
| "    | 9, "    | 36. | Read <i>Yūsuf</i> for <i>Yusef</i> .                                                                          |
| "    | 14, "   | 34. | Read <i>Muhammad Bākīr bin Muhammad Taqī al-Majlisī</i> for <i>Muhammad bin Muhammad at-Taqī al-Majlisī</i> . |
| "    | 16, "   | 11. | Read <i>عبد الله</i> for <i>عبد الله</i> .                                                                    |
| "    | 13, "   | 27. | Read <i>Ṭabaḳāt al-Kubrā, Vol. IV</i> for <i>Ṭabaḳāt al-Kubrā, Vol. V</i> .                                   |
| "    | 25, "   | 23. | Read <i>شرح الشفاء</i> for <i>شرح الشفاء</i> .                                                                |
| "    | 26, "   | 21. | Read <i>Majd ad-Dīn</i> for <i>Majd ad-Dīn</i> .                                                              |
| "    | 27, "   | 28. | Read <i>an-Nazā'i</i> for <i>an-Nisā'i</i> .                                                                  |
| "    | 29, "   | 9.  | Read " " for " "                                                                                              |
| "    | 32, "   | 14. | Read <i>Tadhkirat al-Huffāz</i> for <i>Tadhkirat al-Huffāz</i> .                                              |
| "    | "       | 15. | Read <i>Ṭabaḳāt al-Kubrā</i> for <i>Ṭabaḳāt al-Kubrā</i> .                                                    |
| "    | "       | 16. | Read <i>Suyūfī</i> for <i>Suyūfī</i> .                                                                        |
| "    | 41, "   | 30. | Read ' <i>Abd ar-Rahmān</i> for ' <i>Abd ar-Rahman</i> .                                                      |
| "    | 43, "   | 14. | Read <i>Nasta'liq</i> for <i>Nasta'liq</i> .                                                                  |
| "    | "       | 19. | Read <i>AZ-ZAWAJIR</i> for <i>AR-ZAWAJIR</i> .                                                                |
| "    | "       | 38. | Read <i>Nūr as-Sāfir</i> for <i>Nūr as-Safir</i> .                                                            |
| "    | 46, "   | "   | Read ' <i>Abd ar-Rahim</i> for ' <i>Abd ar-Rahim</i> .                                                        |
| "    | "       | 39. | Read <i>Khān 'Azam</i> for <i>Khān 'Azam</i> .                                                                |
| "    | 47, "   | 3.  | Read <i>Akhbār al-Akhyār</i> for <i>Akhbār al-Akhyār</i> .                                                    |
| "    | "       | 4.  | Read <i>at-Ta'liqāt as-Saniya</i> for <i>at-Ta'liqāt as-Saniya</i> .                                          |
| "    | 48, "   | 31. | Read <i>Fihrist Ṭūsi</i> for <i>Fihrist Ṭūsi</i> .                                                            |
| "    | 53, "   | 20. | Read <i>an-Nu'mān</i> for <i>a-Nu'mān</i> .                                                                   |
| "    | "       | 32. | Read <i>aṣ-Ṣadūq</i> for <i>aṣ-Ṣadūq</i> .                                                                    |
| "    | 56, "   | 27. | Read <i>Ya'qūb</i> for <i>Ya'qūb</i> .                                                                        |
| "    | 56, "   | 12. | Read <i>Imāmīte</i> for <i>Imāmīte</i> .                                                                      |
| "    | 60, "   | 14. | Read <i>لدعوات</i> for <i>لدعوات</i> .                                                                        |
| "    | "       | 27. | Read <i>an-Nubalā'</i> for <i>an-Nubalā'</i> .                                                                |
| "    | 61, "   | 15. | Read <i>Tamerlane</i> for <i>Tamarlane</i> .                                                                  |
| "    | "       | 30. | Read <i>Hājī Khalifa</i> for <i>Hājī Khalifa</i> .                                                            |
| "    | 62, "   | 14. | Read <i>آذان</i> for <i>آذان</i> .                                                                            |
| "    | 63, "   | 15. | Read <i>also</i> for <i>also</i> .                                                                            |

- Page 66, line 30. Read *al -Awliyā'* for al -Awlyā'.
- „ 72, „ 8. Read *Ḳuṭb Shāh* for Ḳuṭub Shāh.
- „ „ „ 12. Read (*A.H. 1083-1089*) for A.H. 1085-1089.
- „ 83, „ 12. Read *see* for set.
- „ 85, „ 16. Read *اعوذ* for *عوذ*.
- „ 86, „ 20. Read *the* for *qhe*.
- „ 88, „ 31. Read *لعزير* for *العزير*.
- „ 93, „ 10. Read *البنى* for *البنى*.
- „ 99, „ 28. Read *Kashf al -Ḥujub* for *Ḳashf al -Ḥujab*.
- „ 100, „ 8. Read *Ghiyāth ad -Din* for *Ghayāth ad -Din*.
- „ „ „ 19. Read *Bāyazid* for *Bayazid*.
- „ „ „ 24. Read *his life No. 99, I* for *his life No. 98*.
- „ 101, „ 9. Read *Ghiyāth ad -Din* for *Ghayāth ad -Din*.
- „ 102, „ 4. Read *Al -Ḳhidriya* for *Al -Ḳidriya*.
- „ 103, „ 4. Read *'Ala' Ḥāshiyat Al -Ḳhidriya* for *Al' Ḥāshiyat Al -Ḳidriya*.
- „ 104, „ 32. Read *See No. 92* for *see No. 93*.
- „ 106, „ 8. Read *as -Saiyid* for *as -Sayid*.
- „ 107, „ 31. Read *al -Ihsā'i* for *al-Ihsā'i*.
- „ 108, „ 1. Read „ for „.
- „ „ „ 18. Read *Imāmiya* for *Imamiya*.
- „ 114, „ 8. Read *Ṣāhibzāda* for *Sahibzāda*.
- „ 120, „ 37. Read *الاصفياء* for *لاصفياء*.
- „ 122, „ 1. Read *Ṣiddīkī* for *Ṣiddiki*.
- „ „ „ „ Read *A.D. 1501* for *A.D. 151*.
- „ „ „ 13. Read *Casiri* for *Caisiri*.
- „ 123, „ 7. Read *his life No. 289* for *his life No. 288*.
- „ 125, „ 11. Read *as -Saiyid* for *as -Sayid*.
- „ 127, „ 7. Read „ for „.
- „ „ „ 16. Read *Jamāl ad -Din Ḥasan bin Yūsuf* for *Jamāl ad -Din bin Yūsuf*.
- „ 132, „ 16. Read *WA'L* for *WA, L*.
- „ 135, „ 28. Read *Ḥamza* for *Hamaza*.
- „ 137, „ 17. Read *'Umar bin Muḥammad* for *'Umar bin 'Abdallāh*.
- „ 141, „ 22. Read *Ḳhulāṣat al -Aṭhar* for *Ḳhulāṣat al, Aṭhar*.
- „ 150, „ 19. Read *ink* for *nk*.
- „ 155, „ 30. Read *after-effect* for *after-affect*.
- „ 160, „ 3. Read *Bihār* for *Bihar*.
- „ 183, „ 5. Read *al -Aṣghar* for *al -Āṣghar*.
- „ „ „ 36. Read *Wishāh* for *Wishāh*.
- „ 185, „ 34. Read *Ahmad* for *Ahmed*.
- „ 187, „ 36. Read *Aḥmad bin 'Ubaidallāh* for *'Ahmad bin Ubaidallāh*.
- „ 188, „ 2. Read *الدين العلوي الجبراني* for *وجيه الدين العلوي الجبراني*  
وجيه
- „ 194, „ 17. Read *Browne* for *Brown*.



- Page 327, line 30. Read *Mizān* for *Mizan*.  
 „ 343, „ 24. Read *Haneberg* for *Heneberg*.  
 „ 344, „ 7. Read *Nasta'liq* for *Nasta'liq*.  
 „ 353, „ 19. Read الحواشي للقبطية - الحواشي القبطية  
 „ 356, „ Read عرط المستقيم for عرط المستقيم  
 „ „ 20. Read *As-Sirāt* for *Širāt*.  
 „ 358, „ 16. Read *A work on* for *A work on*.  
 „ „ 32. Read *al-Hādī bin Mahdī* for *al-Hādī bin-Mandī*.  
 „ 372, „ 28. Read *Qhiyāth* for *Ḡhayath*.  
 „ 376, „ 7. Read *No. 283, II* for *No. 282, II*.  
 „ 378, „ 8. Read „ „ for „ „ „ „  
 „ 382, „ 14. Read *Paris Cat. No. 3538* for *Paris Cat. No. 2516*.  
 „ 382, „ 25. Read *At-Tahfat* for *At-Tahfat*.  
 „ 404, „ 20. Read *Ibn Jābir* for *Ibn Jubair*.  
 „ 414, „ 14. Read *Niḡhwān* for *Naghwān*.  
 „ 419, „ 7. Read *as-Sāvi* for *aṣ-Ṣāvi*.  
 „ 421, „ 6. Read *al-Ilāhābādī* for *al-Ilāhābādī*.  
 „ 424, „ 13. Read *al-Isfārā'ini* for *al-Isfārā'ini*.  
 „ 433, „ 12. Read *Bughyat al-Wu'at* for *Bughyat al-Wu'at*.  
 „ 434, „ 8. Read *Tanqīh* for *Tanqīh*.  
 „ „ 16. Read *Abd al-Malik* for *Abd al-Malik*.  
 „ 435, „ 7. Read *Mitāḥ* for *Mitāḥ*.  
 „ 437, „ 14. Read *al-Baḥr* for *Baḥr*.  
 „ 449, „ 37. Read *al-Ḥasan* for *al-Husain*.  
 „ 456, „ 26. Read *Qhiyāth* for *Ḡhayāth*.  
 „ 457, „ 22. Read *al-Aḡhbār* for *al-Aḡhbār*.  
 „ 459, „ 6. Read *al-A'idārūs* for *al-A'idrūs*.  
 „ 460, „ 3. Read حدائق الادب for حدائق الادب  
 „ „ 4. Read *al-Adāb* for *Adab*.  
 „ 466, „ 31. Read *A'idārūs* for *A'idrūs*.  
 „ 467, „ 16. Read „ „ for „ „  
 „ „ 20. Read „ „ for „ „  
 „ 469, „ 17. Read *Printed in Calcutta, A.H. 1231* for *Printed in Calcutta, A.H. 1231*.  
 „ 473, „ 8. Read *Akkāshi* for *Akkāshi*.  
 „ 474, „ 6. Read *Golius* for *Golias*.  
 „ „ 26. Read *Bahrān* for *Bahrān*.  
 „ 475, „ 1. Read *Subuktigin* for *Subuktagin*.  
 „ 486, „ 30. Read *Muhammad b. 'Alī bin al-Ḥusain* for *'Alī bin al-Ḥusain*.  
 „ 504, „ 33. Read *as-Sirāj al-Wahhāj, a work on* for *Sirāj al-Wahhāj, A work on*.  
 „ 515, „ 1. Read *al-Mu'allim ath-Thāni* for *Mu'allim ath-Thāni*.  
 „ 517, „ 25. Read *Qhiyāth* for *Ḡhayāth*.

- Page 521, line 27. Read *See No. 462, IX*, for *See No. 462, XI*.  
 „ 530, „ 23. Read *خولن المفاص* for *خولن المفاص*  
 „ 533, „ 20. Read *بهر الرائق* for *بهر الرائق*  
 „ 548, „ 22. Read *شرح مفاتيح الغيب* for *شرح مفاتيح الغيب*

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1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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